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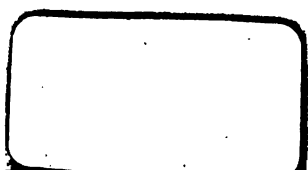
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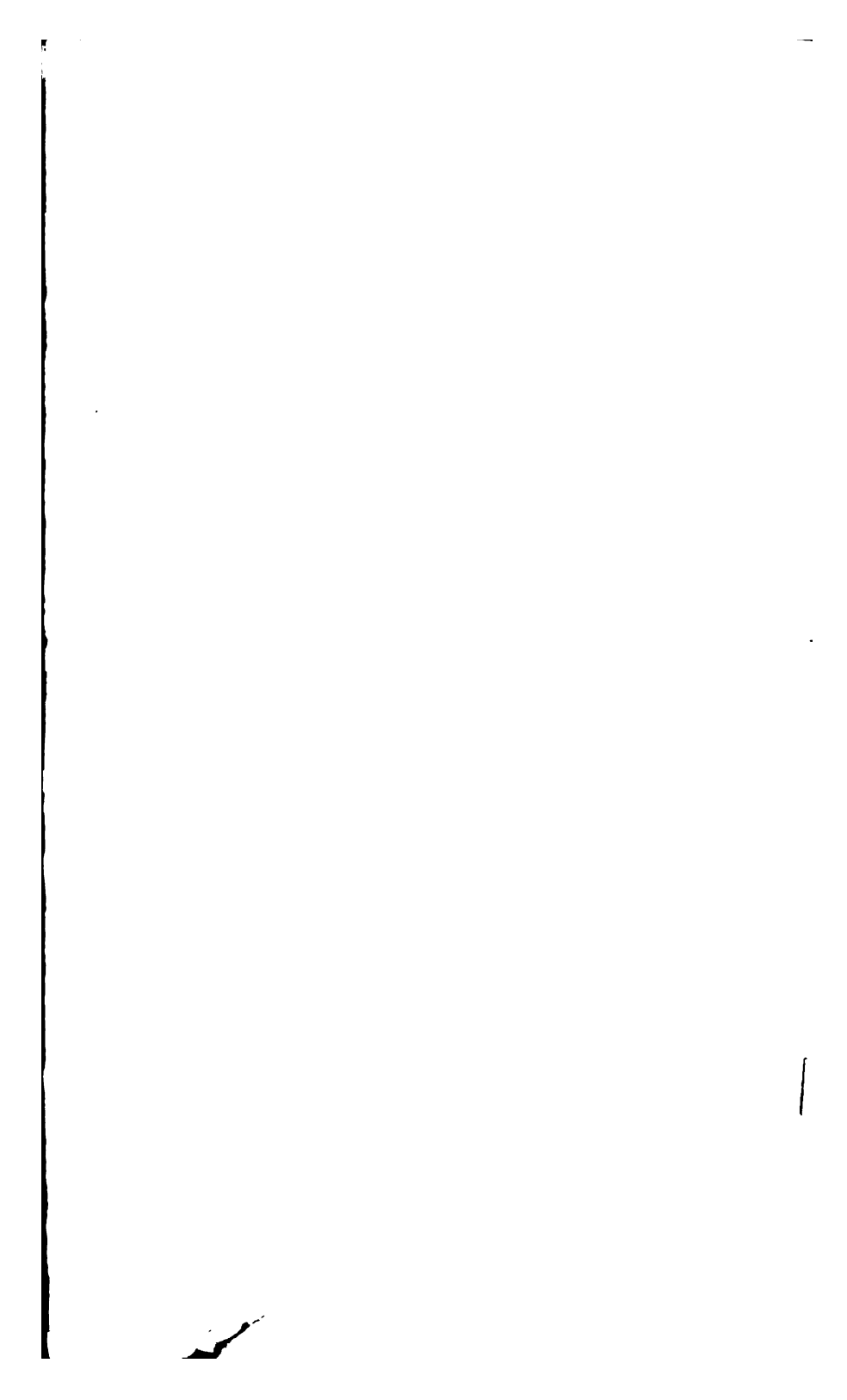
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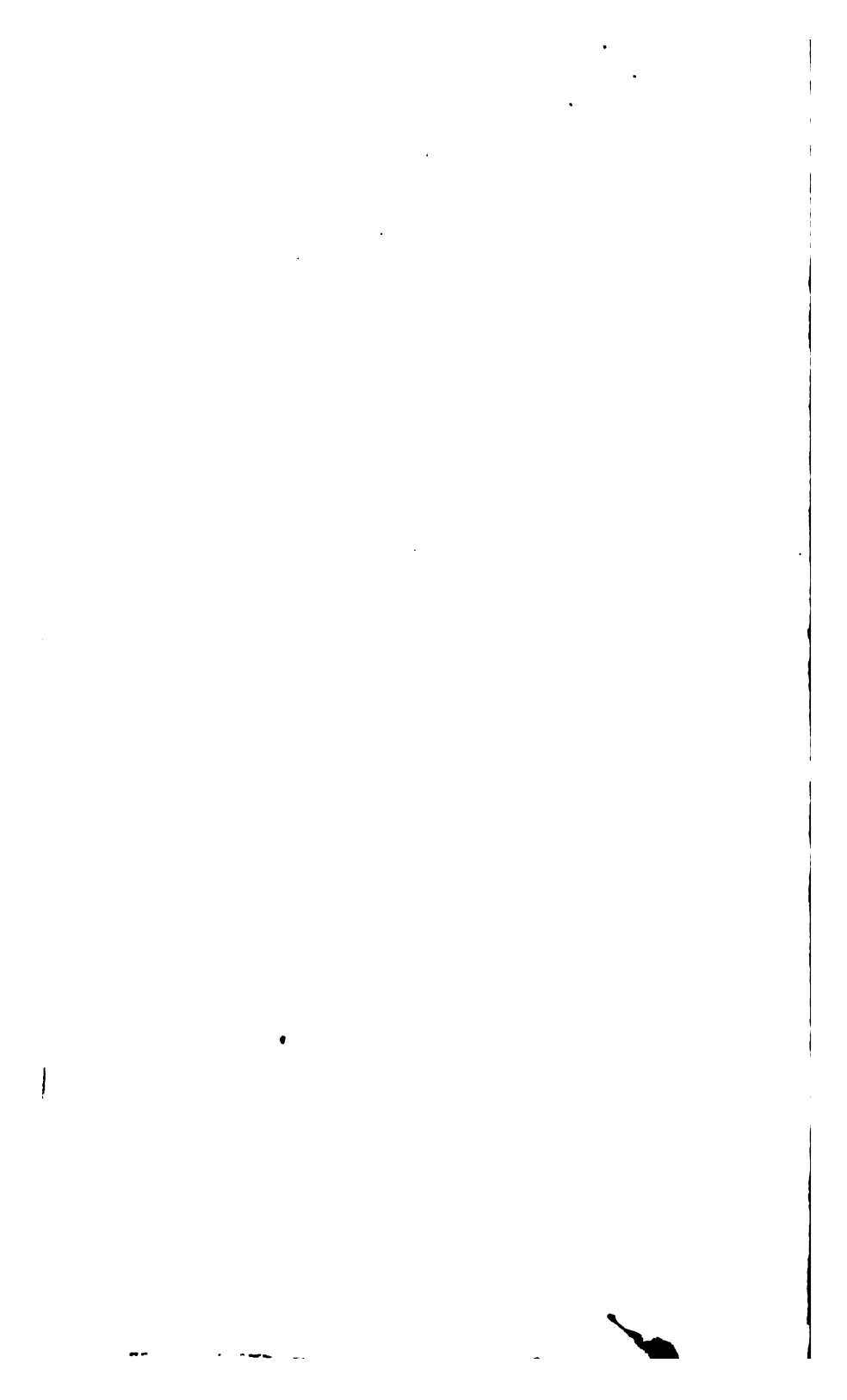
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T H E
MONTHLY REVIEW,
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LITERARY JOURNAL.

By SEVERAL HANDS.

VOLUME XV.



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Printed for R. GRIFFITHS, in Pater-noster-row.
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A T A B L E T O T H E

**TITLES, AUTHORS NAMES, &c. of the Books
and Pamphlets contained in this Volume.**

A

ADDRESS, pathetic, to
all true Britons 318
—— to the public 517
—— to the throne 521
—— to the Electors *ibid*
ADDRESSES, considerations on, 518
ALEPPO, see Ruffel
ALSTON's second Dissertation on
Quick-lime 539
ANALYSIS de Bayle 545
ANIMADVERSIONS on a late Ser-
mon, by a Layman 199
ANSWER to the conduct of the
Ministry impartially examined 673
APPARITION, a Novel 536
APPEAL to the People 420
—— to the Sense of the Peo-
ple 408
—— to Reason and Common
Sense 517
ARTIFICIAL Dearth 429
ATHANASIAN Creed, Expofi-
tion of 199
ATHLETAN, see Turncoat.

B

BAGNAT's Translation of Tele-
machus 82
BALLY's Wisdom of the Su-
preme Being 678

BARDWELL on Painting 162—
281
BAR Iron, Case of the Impor-
tation of 672
BARON's Edition of Milton's
Eikonoclastes 192
BARRACKS, see Reasons.
BARTLET's Farriery, Appen-
dix to 574
BEAUTY, see Idea.
BELL's Dissertation on Popu-
lousness, &c. 309
BESS on God's Love to Man-
kind 93
BLAKENEY, General, Memoirs
of 194
BLEEDING, Dissertation on 423
BOUNTY, his Majesty's for Sea-
men, &c. 309
BOWER Vindicated 311
——'s Six Letters, &c. 91
—— Affidavit 190
BREAD, Treatise on a Cruft of,
320
BROWN's History of Jamaica
30—333
BRITAIN's Glory displayed 522
BRITANNIA, or the Gods in
Council 84
BRITISH Hero 319
—— Philippic 85
BULKLEY, see Killingworth.
A 2 BUN-

BUNCLE, John, Life of; 497—	CUPID; Banishment of	185
BUNCIANA	D	
BUNSEN's two Essays	DEAN's Rule of Practice	537
BURTON and Thompson, Ac-	DEFENCE, serious, of some late	
count of what passed between	Measures	305
them,	DEFORMITY of Beauty	90
BYNG, Admiral, real Defence	DEMOSTHENES translated by	
of.	Leland	264
— Chronicle of	DESCRIPTION of Minorca	90
— Letter to a Member con-	DICTIONARY of Arts and Sci-	
cerning.	ences	621
— Impartial Reflections on	DISSERTATION on Bleeding	
		423
— Letter to	DRUMMOND's Poems	128
— Further Particulars relat-	E	
ing to	EGYPT, see Norden.	
— Narrative of his Proceed-	ELECTRICITY, see Hoadley.	
ings	— — — — — see Lovett.	
— some Reasons for believing	EMBARGO, of Irish Beef, &c.	
his Letters, &c. spurious	Observations on	627
— Collection of Papers relat-	ENQUIRY into the Similitudes	
ing to	of the Lord God	415
— further Address relating to,	EPISTLE to the D. of N.	311
	— — — — — poetical, to W. Pitt,	
C	Esq;	652
CADET	ESSAY on the Writings and Ge-	
CELSUS, see Grieve.	nius of Pope	52
CHRISTIAN Apology, St. Pe-	ESSAY on the Roads	89
ter's	— on the Times	298
CHRISTIAN's Political Dis-	— on the Rise of Corn	425
course	ESSAYS, &c. physicial and lite-	
CIBBER's two Dissertations	rary, Edinburgh	381
COLLECTION of several Pam-	— Pastoral and Elegiac	202
phlets, &c. relative to Admiral	— on divine and moral Sub-	
Byng	jects	678
COMPARATIVE Theology	EVANS's Geographical Essays,	
313	Part 2d	312
CONDILLAC's Essay on Human	EXAMINATION, Free and Can-	
Knowledge, translated by Nu-	did, of the Bishop of Lon-	
gent	dun's Sermon's	114
CONDUCT of the Ministry	EXPEDITIOUS Instructor	538
524	F	
CONFIRMATION, see Ministers.	FAUQUIERE, see Observations.	
— — — — —, see Reply.	FAWCET's Grand Enquiry	200
CONSIDERATIONS on the Ad-	FERGUSON's Astronomy	236
dresses	FLEMING's Letter to Pike	315
— — — — — on the present State	FLEU-	
of Affairs		
COUNTERPOISE		
652		
COX's Narrative of the Thief-		
Takers		
89		

CONTENTS.

FLEURY's History of the Israelites	321	JESTS, a Novel	535
FOTHERGILL's Fall of Man	677	IMMORALITY of the Age, Reflections on	196
FREY's Ode on the Loss of Minerva	318	IMPORTANCE of Minerva	90
FREY on Earthquakes	196	INOCULATION, grand Object to, considered	540
FRY on Marriages	174	JOHNSON, Ben. see Whalley.	
FULL Answer to the fourth Letter	417	—— Sir William, Conferences between him and the Indians	196
G		ISRAELITES, see Fleury.	
GENIUS of Britain	652	JUSTINIAN's Institutes by Har- ris	1
GERMAN Cruelty	310		
—— Politicks	295	K	
GILCHRIST on the Medicinal Use of Sea Voyages	204	KEYSLEY's Travels	604
GRIEVE's Celsus	398	KILLINGWORTH's Answer to Bulkley	544
GUIDE to the Rights of Englishmen	536	L	
GUISE's Sermons	543	LARDNER's Supplement to his Credibility	146
H		LAYMAN's Animadversions on a late sermon	199
HAMPTON's Polybius	657	LELAND's Demosthenes	264
HARRIS's Justinian	1	LEMAISTER's Ode on the Spring	201
HARRISON's Miscellanies	537	LETTER, fourth, to the People of England	292
HAZELAND, see View.		—— from a Watchmaker to the Common Council	293
HEATHCOTE on the Use of Reason	78	—— to the Livery of London	417
HISTORY of two Orphans	535	—— from New Jersey	427
—— of Reynard the Fox	655	—— to the Authors of the Review, on the Controversy between Patten and Heathcote,	470
—— of a Scotch Family	656	—— to Mr. Pitt	523
HOADLEY and Wilson on Electricity	466	—— Sixth, and last, to the Parliament and People	532
HORACE Ep. X. B. I. imitated	653	—— from a Gentleman at Leyden	629
—— Ode XV. B. I. imitated	655	—— to the Duke	672
HORN's Apology for certain Gentlemen	198	—— to the University of Cambridge	676
HUTCHINSONIANS, Word to, &c. Vindicated	316	—— from a Bavarian Officer	ibid.
J		LEUCOTHOE, a Poem	153
JACKSON's Letter to a young Lady	317		15-
JAMAICA, see Brown.			
JIDA of Beau'y	450		

LEVEE, a Poem	654
LIFE of Corporal Bates	426
— of John Buncle, Esq.	497
— of Crusoe Davis	585
LIME, Quick, see ALSTON.	656
LION and Leopard, a fable	424
LONDON, Bishop of, see EXAMINATION.	
LOVE, see ODE.	
LOVETT, on Electricity	561
LOWMAN's Tracks	433
LUCAS on Waters	205

M

MASON, Simon, Memoirs of	194
MAYHEW's Sermons	540
MEMOIRS of the noted Buck-horse	534
MEMORIAL of his Prussian Majesty	652
METAMORPHOSIS of a Prude	653
MILITARY Gentlemen, conduct of	90
MILITIA-BILL	415
— observation on	ib.
MILITIAS, see WHITTON.	
MILTON, see BARON.	
— his Paradise Lost, new Version of,	653
MINISTER's Instructions for Confirmation	95
MINISTRY, impartial View of their Conduct	295
MINORCA, Importance of	90
— Description of	ib.
— a Tragedy	532
— Siege of	534
MIRROUR, a Comedy	681
MODEST Address to the Commons	310
MODEST Remonstrance to the Public	682
MODERN LOVERS	536
MOTIVES of the King of Prussia	417
MUNTON's Sermons	428

N

NATURAL Society, Vindication of	18
NORDEN's Travels in Egypt and Nubia	240—344—385
NORTHERN Memoirs	656
NUGENT, see CONDILLIAC.	

O

OBSERVATIONS on Fauquier's Essay	89
OBSERVER, observed	90
ODE, see LEMAISTRE.	
— see FREE.	
— to Love	447
OLIVER's Charge to the Clergy	543
ONE Thousand Seven Hundred and Fifty-six	425
OWEN's Sermons	93

P

PECKARD on the Intermediate State	315
— Remarks on	316
PETER, St. see CHRISTIAN.	
PAYTON's Principles of the French Tongue	656
PHILOSOPHICAL Transactions, Vol. XLIX. Part I.	271—361
POEMS by the Translator of Virgil	533
POLYBIUS, see HAMPTON.	
POLYDORE and Julia	536
POMFRET, Countess of, poem on her benefaction	202
POPE, see ESSAY.	
POSTLETHWAYT on the French trade	88
POTT on Ruptures	512
PRIVATEERING, useful remarks on	427
PRUDE, see METAMORPHOSIS.	
PRUSSIA, see MOTIVES.	
PRUSSIAN Pieces, four, &c.	635

Q

QUAKERS, historical account of	200
RAY	

CONTENTS.

vii

RAT of Truth, &c. a Fable	418
RANDOLPH'S Mirtour	681
RANGER, David, Adventures of	655
REASONS, &c. to prove a French forgery	302
—— for building barracks	312
—— for believing, &c. see BYNG.	
REFLECTIONS, see IMMORALITY.	
REFLECTIONS previous to the establishment of a Millia	673
RELLY'S Trial of Spirits	678
REMARKS, see PECKARD.	
—— on privateering	427
—— on the conduct of our fleet	413
REMONSTRANCE, see MODEST.	
REPLY to a Query concerning Confirmation	314
RESIGNATION, or, Fox out, &c.	523
RICHARDSON'S Essays	678
RIPFON, Sarah, case of,	104
ROBIN Hood-Society	86
ROWLEY'S Quadrant	537
RUSSELL'S Natural History of Aleppo	135
RUTHFORTH'S Institutes	217

S

SAILORS, seasonable Call upon	203
SAUNDERSON'S Fluxions	245
SCHOOL-BOY in Politics	418
SERMONS, single, viz.	
Aldon's, at St. Maryle-bow	96
Bellamy's, at St. Paul's	432
Billstone's, at Oxford	ibid.
Blake's, at Oxford	ibid.
Barton's <i>de fundamentalibus doctrinis theologicis</i>	430
Conder's, at Porter's ordination	433
Cornel's, on Notcutt's death	ibid.
Crewe's, at Stafford-alfizes	432

Frank's, on Stevenson's death	96
Free's, before the Amignallian's	ibid.
Gibbons's, at Haberdashers-hall	ibid.
Griffith's, at Oxford	96
Grigg's, at St. Alban's	96
Greenhill's, on the decrease of the Christian faith	432
Hall's, at Oxford	96
Hearbroke's, as Leicester-alfizes	432
Milne's, on Cuthbert's death	432
Norton's, at the Charter-house	432
Penn's, at Christ-church	431
Pennington's, at Huntingdon	96
Ross's, at Cambridge	ibid.
Smithson's, on the declaration of war	ibid.
Spry's, at the consecration of two Bishops	442
Taylor's, at Norwich	96
Tew's charity-sermon	431
Ward's, at Chester-alfizes	96
Winter's, on the declaration of War	96
SHAM FIGHT	912
SHILDRAKE on Heat and Cold	473
SIMILITUDES, see ENQUIRY.	
SMART'S Hymn to the Supreme Being	202
STEVENS'S Travels	451
SULLY'S Memoirs	97—209
SWEDEN, Dispute in	310
SYMONS on weighing gold	534

T

THE TARGET	197
TAYLOR'S Hebrew Concordance Vol. I.	22
TELEMACHUS, see BAGNAL.	
THOMPSON, see BURTON.	
THOUGHTS on the being of God	94
TIMELY	

TIMELY Antidote	411	W
TOLDREY's History of two Or-		WARNER's System of Divinity
phans.	535	483
TRIAL of Spirits	678	----- Ecclesiastical History:
TRINITY, see WATSON.		564
TRUE Censure no Asperſion	316	WATSON on the Trinity
TURNCOAT, a Parody on Athel-		199
stan	202	WHALLEY's Edition of Ben
		Johnſon's Works
		198
		WHISTON's Tranſlation of Joa-
		chim Chriſtian's Diſcourſe on
		Militia
		675
		WHITEFIELD's Reply to Bour-
		313
		WISDOM of the Supreme Being
		678

V

VIEW of the Manner in which	
Trade and Civil Liberty ſup-	
port each other	677
VIRTUE, a Poem	319
VOICE of the People	677
VOYAGES, Compendium of	193

A D V E R T I S E M E N T.

A Succinct Account of FOREIGN PUBLICATIONS having been deſired by ſeveral Friends to our Review, we take this Opportunity of acquainting them, and the Public, that this Taſk is undertaken by a Set of learned and ingenious CORRESPONDENTS.

Theſe Articles will be regularly continued, every Month, unleſs prevented by the Accidents to which a foreign Correſpondence is liable. No Performance worthy of Attention ſhall be overlooked, and all due Regard will be paid to the moſt important.

As to the Reviewers themſelves, a competent Account of *our domeſtic Productions*, furniſhes full Employment for all their Leiſure, and all their Faculties: To continue the faithful Diſcharge of which, is all they can propoſe, or expect to accompliſh.

The foreign Articles will commence in the Review for February, 1757.

T H E

MONTHLY REVIEW,

For J U L Y, 1756.

D. Justiniani Institutionum, Libri quatuor; and a Translation of them into English, with Notes. By George Harris, LL. D.
4to. 15s. Bathurst and Withers.

OF all the Governments which, for above two thousand years past, have made any figure in Europe, or the countries adjoining, no one, whilst in power, and pre-eminence, drew such respect, and admiration, from its neighbours, nor left with after-ages, upon its decline and dissolution, such an impression of dignity, and esteem, as the Roman government.

We are surprized how, from such low beginnings, and when every where surrounded by powerful and suspicious neighbours, the Romans could raise and maintain their independency; and, whilst we attend to the tract of their victories, and the celerity of their conquests; when we see them extend their empire from the narrow limits of a little town, not only over Italy, but into almost every part of the then known world,—we find still greater cause for astonishment.

But when we reflect upon the form of their government; the happy changes introduced into it from time to time; their original liberty and spirit; the political measures taken to secure and heighten these; their military arts and discipline; the union established amongst all the orders of the state, whether civil, military, or ecclesiastic, by laying them equally open to the attainment of every man of ability, so that he who intended to be a magistrate, was obliged to fit himself also for

the priesthood and army; and how this, in so extraordinary a manner, enabled each to effect every thing for the public service, whilst it prevented all interfering of interests amongst the orders themselves;—and lastly, how early they began and how long they continued, to secure their conquests, and strengthen themselves in proportion to the enlargement of their territory, by incorporating the vanquished nations, and admitting them to share in their privileges:—these considerations, indeed, abate our amazement, but increase our esteem for this people.

Yet nothing at this day renders the Roman name more illustrious, in all the countries of Europe, than that system of laws which they composed for the use of their state, and which still preserves to them a kind of authority and dominion, much more extensive, and even more glorious, than what they formerly obtained by arms; for that may, in a great measure, be imputed to force and violence, whilst this can only be derived from the acknowledged excellence of their constitution.

The Institutions of Justinian give us a very distinct idea of the internal state of the Roman people; and of their privileges, connections, and dependencies. He places in a strong light, the authority of the father, the dominion of the master, the subjection of the son, and the servitude of the slave. He informs us fully of the condition of the *Ingenui*, or those who were originally free; and of the *Liberti*, or those who, having acquired Liberty by the indulgence of a master, continued under certain legal obligations to that master, now their patron. He enables us clearly to comprehend the nature of their matrimonial engagements, and marks out severally the peculiar circumstances of children, whether begot in matrimony, adopted, or bastard; and presents us with a table of the degrees of kindred, and order of succession. A systematic view of laws, respecting such a variety of conditions and situations in life, fixing and limiting the duties resulting from each, regulating the acquisition and transferment of property, and inflicting punishments upon crimes, whether of a public or private nature, must, to all men of sense, of whatever profession, be highly instructive and entertaining; and this is the view we are invited to in Justinian's Institutions.

But our present business is not to give the public an account of the Institutions themselves, but of the new edition of them, by Mr. Harris.

In his Dedication, to Sir George Lee, Mr. Harris displays that modesty which so often accompanies real learning; and that

that warmth and spirit, which are the effect of integrity, candour, and sense.

The Dedication is followed by this Advertisement.

This Translation of the Institutions of the Civil Law into English, is principally intended as an introduction to Vinny's edition, and is published on a presumption, that most young persons are best acquainted with their own language; and that the elements of a science can never be made too easy to the learner.

As to the few notes which are added to this version, they are chiefly relative to the law of England; but the Translator thinks it incumbent upon him to declare, that he does not print them from any opinion of his ability for such an undertaking, but merely through an humble hope, that, imperfect as they are, they may raise the curiosity of the young reader to search more deeply, and excite him to unite the study of the laws of his own country, (of which every Englishman ought to have a general knowledge) with the study of the civil law, which is universally allowed to be the master-work of human policy.

Next follows a brief account of the rise and progress of the Roman law, illustrated with such notes, remarks, and references, as render it very authentic, improving, and agreeable.

And then we are presented with the Institutions themselves, accompanied with Mr. Harris's translation, and notes; and to the whole is subjoined the CXVIIIth novel of Justinian, divided into three chapters, concerning the order of succession, in the original Greek, with a version, and notes.

As to the Translation, take the following articles, detached from various parts of the work.

From the FIRST BOOK.

Tit. ix. sect. 1. Definitio Nuptiarum.

Matrimony is a social contract between a man and a woman, obliging them to an inseparable cohabitation during life (a).

Seçt. 3. Qui sunt in potestate.

The issue of yourself, and your legal wife, are immediately under your own power. Also the issue of a son and son's wife; that is, either grand-sons or grand-daughters by them, are equally in your power: and the same may be said of great-grand-children, &c. But children born of a daugh-

(a) Nuptiæ autem, five matrimonium, est viri et mulieris conjunctio, individuum vitæ consuetudinem continens.

ter, will not be in your power, but in the power of their own father, or father's father (b), &c.

Tit. x. sect. 12. *De pœnis injustarum nuptiarum.*

‘ If any persons presume to cohabit together, in contempt of the rules which we have here laid down, they shall not be deemed husband and wife, neither shall their marriage, or any portion given on account of such marriage, be valid. And the children born in such cohabitation, shall not be under the power of their father. For, in respect to paternal power, they resemble the children of a common woman, who are looked upon as not having a father, because it is uncertain who he is. They are therefore called in Latin, *spurii*, and in Greek, ἀπαλόες, i. e. without a father: and from hence it follows, that, after the dissolution of any such marriage, no portion, or gift, propter nuptias, can legally be claimed. But those who contract such prohibited matrimony, must undergo the farther punishments set forth in our constitutions (c).’

Sect. 13. *De legitimations.*

‘ It sometimes happens, that the children, who, at the time of their birth, were not under the power of their parents, are reduced under it afterwards. Thus, a natural son, who is made a *decurion*, becomes subject to his father's power. And he also who is born of a free woman, with whom marriage is not prohibited, will likewise become subject to the power of his father, as soon as the marriage instruments are drawn, as our constitution directs; which allows the same

(b) Qui igitur ex te & uxore tua nascitur, in tua potestate est. Item qui ex filio tuo et uxore ejus nascitur, id est, nepos tuus et neptis, æque in tua sunt potestate; et pronepos, et proneptis, et deinceps cæteri, Qui autem ex filia tua nascuntur, in potestate tua non sunt; sed in patris eorum.

(c) Si adversus ea, quæ diximus, aliqui coierent, nec vir; nec uxor, nec nuptiæ, nec matrimonium, nec dos intelligitur. Itaque ii, qui ex eo coitu nascuntur, in potestate patris non sunt: sed tales sunt (quantum ad patriam potestatem pertinet) quales sunt ii, quos mater vulgo concepit. Nam nec hi patrem habere intelliguntur, cum et is pater incertus sit; unde solent *spurii* appellari ἀπαλόες, et ἀπαλόες, quasi sine patre filii. Sequitur ergo, ut, dissoluto tali coitu, nec dotis, nec donationis exactioni locus sit. Qui autem prohibitas nuptias contrahunt, et alias pœnas patiuntur, quæ illius constitutionibus continentur.

‘ bene-

- ‘ benefit to those who are born before marriage, as to those
‘ who are born subsequent to it.’ (d)

Tit. xi. sect. 3. De arrogatione impuberis.

- ‘ When any person, not arrived at puberty, is arrogated by
‘ the imperial rescript, the cause is first enquired into, that it
‘ may be known whether the arrogation is justly founded, and
‘ expedient for the pupil. For such arrogation is always
‘ made on certain conditions, and the arrogator is obliged to
‘ give caution before a public notary, thereby binding him-
‘ self, if his pupil should die within the age of puberty, to
‘ restore all the goods and effects of such pupil to those who
‘ would have succeeded him if no arrogation had been made.
‘ The arrogator is also prohibited to emancipate, unless he
‘ has given legal proof, that his arrogated son deserves eman-
‘ cipation; and even then he is bound to make full restitution
‘ of all things belonging to such son. Also if a father, upon
‘ his death-bed hath disinherited his arrogated son, or when
‘ in health hath emancipated him, without a just cause, then
‘ the father is commanded to leave the fourth part of all his
‘ goods to his son, besides what such son brought to him at
‘ the time of arrogation, and acquired for him afterwards.’ (e)

Sect. 7. De adoptione in locum nepotis.

- ‘ If any man, who has already either a natural, or an
‘ adopted son, is desirous to adopt another, as his grand-son,
‘ the consent of his son, whether natural or adopted, ought
‘ in this case to be first obtained, lest a *suus hæres*, or proper
‘ heir, should be intruded upon him. But, on the contrary,
‘ if

(d) Aliquando autem evenit, ut liberi, qui statim, ut nati sunt, in potestate parentum non sunt, postea redigantur in potestatem patris: qualis est is, qui dum naturalis fuerat, postea *curia datus**, potestati patris subjicitur: nec non is, qui, a muliere libera procreatus, cujus matrimonium minime legibus interdictum fuerat, sed ad quam pater consuetudinem habuerat, postea, ex nostra constitutione dotalibus instrumentis compositis, in potestate patris efficitur. Quod et aliis liberis, qui ex eodem matrimonio fuerint procreati, similiter nostra constitutio præbuit.

* *Curia datus*) The Decurions were so called, because the Curia, or senate, of the colonies, was supposed to consist of a tenth part of the people.

(e) Cum autem impubes per principale rescriptum arrogatur, causa cognita, arrogatio fieri permittitur: et exqueritur causa arrogationis, an honesta sit, expediatque pupillo? Et cum quibusdam conditionibus arrogatio fit: id est, ut caveat arrogator personæ publicæ, si

‘ if a grand-father is willing to give his grandson in adoption, the consent of the son is not necessary.’ (f)

Tit. xii. sect. 5. *De captivitate et postliminio.*

‘ If a parent is taken prisoner by the enemy, altho’ he thus becomes a slave, yet he loses not his paternal power, which remains in suspense by reason of a privilege granted to all prisoners; namely, the right of return. For captives, when they obtain their liberty, are repossessed of all their former rights, in which paternal power, of course, must be included: and at their return they are supposed, by a fiction of law, never to have been absent. If a prisoner dies in captivity, his son is deemed to have become independent, not from the time of the death of his father, but from the commencement of his captivity. Also if a son, or grandson, becomes a prisoner, the power of the parent is said, for the reason before assigned, to be only in suspense. The term *postliminium* is derived from *post* and *limen*. We therefore aptly use the expression, *reversus postliminio*, when a person, who was a captive, returns within our own confines.’ (g)

From

intra pubertatem pupillus decesserit, restitutum se bona illis, qui, si adoptio facta non esset, ad successionem ejus venturi essent. Item non aliter emancipare eum potest arrogator, nisi, causa cognita, dignus emancipatione fuerit; et tunc sua bona ei reddit. Sed, et si decedens pater eum exheredaverit, vel vivus sine justa causa emancipaverit, jubetur quartam partem ei bonorum * suorum relinquere; videlicet, præter bona, quæ ad patrem adoptivum transtulit, et quorum commodum ei postea acquisivit.

* *Bonorum*] With us the word *goods*, does not comprehend those things which are in the nature of freehold, or parcel of it; but denotes only chattels. But in the civil law, the word *bona* has a greater latitude, and generally comprehends a man’s whole estate, of whatsoever it consists.

(f) Sed si quis nepotis loco adoptet, vel quasi ex filio, quem habet jam adoptatum, vel quasi ex illo, quem naturalem in suo potestate habet, eo casu et filius consentire debet, ne ei invito suus hæres agnascatur. Sed, ex contra io, si avus ex filio nepotem det in adoptionem, non est necesse, filium consentire.

(g) Si ab hostibus captus fuerit parens, quamvis servus hostium fiat, tamen pendet jus liberorum, propter jus postliminii: quia hi qui ab hostibus capti sunt, si reversi fuerint, omnia pristina jura recipiunt: idcirco reversus etiam liberos habebit in potestate: quia postliminium fingit eum, qui captus est, in civitate semper fuisse. Si vero ibi decesserit, exinde, ex quo captus est pater, filius sui juris fuisse videtur. Ipse quoque filius, neposve, si ab hostibus captus fuerit, similiter dicimus, propter jus postliminii, jus quoque potesta-

From the SECOND BOOK.

Tit. i. sect. 26. *De accessione.*

‘ If any man shall have interwoven the purple of another into his own vestment, then the purple, altho’ it may be more valuable, doth yield and appertain to the vestment by accession: and he who was the owner of the purple, may have an action of theft, and a personal action, called a condiction, against the purloiner; nor is it of any consequence, whether the vestment was made by him who committed the theft, or by another; for altho’ things which become, as it were, extinct by the change of their form, cannot be recovered identically, yet a condiction may be brought for the recovery of the value of them, either against the thief, or against any other possessor.’ (b)

From the FOURTH BOOK.

Tit. v. *Introduction.*

‘ If a judge makes a suit his own, by giving an unjust determination, an action of male-feazance will not properly lie against him: but altho’ he is not subject to an action of male-feazance, or of contract, yet, as he hath certainly committed a fault, altho’ it was not by design, but through imprudence, and want of skill, he may be sued by an action of *quasi-male-feazance*, and must suffer such a penalty, which seems equitable to the conscience of a superior judge.’ (i)

tis parentis in suspenso esse. Dictum autem est, postliminium a *limine et post*. Unde eum, qui ab hostibus captus est, et in fines nostrorum poitea pervenit, postliminio reversum recte dicimus. Nam limina sicut in domo finem quendam faciunt, sic et imperii finem esse limen veteres voluerunt. Hinc et limen dictum est, quasi finis quidam et terminus. Ab eo postliminium dictum est, quia et idem limen revertebatur, quod amiserat. Sed et, qui captus victis hostibus recuperatur, postliminio rediisse existimatur.

(b) Si tamen alienam purpuram vestimento suo quis intexuerit, licet pretiosior sit purpura, tamen accessionis vice cedit vestimento: et qui dominus fuit purpuræ, adversus eum, qui furrupuit, habet furti actionem et conditionem, sive ipse sit, qui vestimentum fecit, sive alius. Nam extinctæ res licet vindicari non possint, condici tamen a furibus et quibusque aliis possessoribus possunt.

(i) Si iudex litem suam fecerit, non proprie ex maleficio obligatus videtur: sed quia neque ex maleficio neque ex contractu obligatus est, et utique peccasse aliquid intelligitur, licet per imprudentiam, ideo videtur quasi ex maleficio teneri, et in quantum de ea re æquum religioni judicantis videbitur, poenam sustinebit.

The foregoing quotations from the Institutions will, in some measure, make it appear, that it requires no little knowledge, dexterity, and judgment, to preserve, in another language, upon a subject where so many idiomatic phrases and technical expressions must naturally abound, that ease, dignity, perspicuity, and precision, so characteristic of the works of that wise, humane, and learned legislator, Justinian; yet the English version accompanying these quotations, shew how far the graces of an original may be transfused into a copy. We shall only add, that if, in these citations from Justinian, any passages appear difficult, there are hundreds of the same turn throughout the work, which Mr. Harris hath every where elucidated with equal propriety and clearness; and where notes and authorities are requisite for the explanation of terms, he introduces them, but in a concise manner, just to answer the purpose, and without the vain frippery of superfluous learning.

We now proceed to give our readers a transient view of Mr. Harris in his capacity of commentator; and shall here observe the same method as we did above, taking our extracts from Mr. Harris's notes, according to the order in which they present themselves in the several books: and tho' we are obliged, by the nature of our plan, entirely to omit many; yet we omit none because it is trifling, for there are none such exhibited by our editor.

Amongst many other instructive and judicious remarks, the following make their appearance in the FIRST BOOK.

Tit. 3. Introduction. *The first general division of persons, in respect to their rights, is into FREEMEN and SLAVES.*

Mr. Harris's Note upon this is, '*Tenure in villenage*, was formerly a common tenure in England, and those who held by it were called *villeins*, from the word *villa*, a farm. They were obliged to perform the most servile offices, and their condition did not differ from that of slaves; for both they and their children were the absolute property of their Lords, who might lease them out to others for years, or for life, or make an absolute sale of them.

'Of villeins there were two sorts, viz. *villeins regardant* to a manor, and *villeins in gross*.

'*Villeins regardant*, or *glebæ adscriptitii*, were bound to their Lord as Members, belonging and annexed to the manor, of which their Lord was the owner. *Villeins in gross* were such who were not appendent to any manor, or lands, but

but belonged solely to the person of their Lord, and his heirs. And note, a villein might become a villein *in gross* by prescription, by being granted away, or by confession.

Tenures in *villanage* were wholly taken away by a statute in the twelfth year of Charles the Second, by which all tenures were turned into free and common socage: but it is observable, that long before this act, in which no notice is taken of villeins *in gross*, there were very few villeins in England; for the last case concerning villanage to be found in any of the law-books, is that of Crouche, in the tenth year of Queen Elizabeth. Dyer, 226. b. pl. 11.

And it is remarkable, that Sir Thomas Smith, who was one of the principal Secretaries of State, first to King Edward the Sixth, and afterwards to Queen Elizabeth, writes thus in his republic. "That he never knew of any villeins *in gross* in his time, and that villeins appendent to manors were but very few in number: that, since England has received the Christian religion, men began to be affected in their consciences at holding their brethren in servitude; and that upon this scruple, in process of time, the holy fathers, monks, and friars, so burdened the minds of those whom they confessed, that temporal men were glad to manumit all their villeins."

But he adds, "that the holy fathers themselves did not manumit their own slaves, and that the Bishops behaved like the other ecclesiastics; but at last some Bishops enfranchised their villeins for money, and others on account of popular outcry; and that at length, the monasteries falling into lay hands, were the occasion, that almost all the villeins in the kingdom are now manumitted." SMITH'S Repub. cap. 10.

But it must not here be omitted, that even now, upon a presumption of necessity, the English permit slavery in the Plantations; and this may lead the reader to enquire, whether a negro, brought into England, where slaves are certainly not necessary, shall still continue to be a slave, and be recoverable at law, if he quits the service of his master? As to this question, it seems to be a settled point, that an action of trover will not lie for a negro, because the owner has not an absolute property in his negro, so as to kill him as he could an ox. SALK. 666. SMITH. v. GOULD. Lord RAYMOND, 1274. And there has been some doubt, as to an action of trespass, but the more prevalent and better opinion is, that a special action of trespass, *per quod servitium amittit*, will lie in favour of a master; so that if property in

‘ a negro can be fully proved, he will not be able to maintain
 ‘ his liberty by baptism, or residence in England.’

Tit. 10. Introduction. *The citizens of Rome contract valid matrimony, when they follow the precepts of the law; the males when they arrive at puberty, and the females when they attain to a marriageable age. The males, if they are the sons of a family, must first obtain the consent of the parents under whose power they are.*

Part of Mr. Harris's note on this. ‘ Puberty is esteemed by
 ‘ the law of England, as well as by the civil law, to commence
 ‘ in males at fourteen complete, and in females at twelve.
 ‘ But in England, persons may legally enter into matrimony
 ‘ before puberty: and a female, when she has completed her
 ‘ ninth year, is entitled to dower, altho' her husband at his
 ‘ death was but seven, or even four years of age. CO. LITT.
 ‘ p. 31 a. 33 a. 40 a. But when there is a marriage before
 ‘ puberty, the woman may dissent from it, “ at twelve, or
 ‘ after, and the man at fourteen, or after; and there needs no
 ‘ new marriage, if they so agree: but disagree they cannot;
 ‘ before the said ages, and then they may disagree, and marie
 ‘ againe to others, without any divorce: and, if they once af-
 ‘ ter give consent, they can never disagree after. If a man
 ‘ of the age of fourteen marie a woman of the age of ten, at
 ‘ her age of twelve he may as well disagree as she may, tho'
 ‘ he were of the age of consent; because in contracts of ma-
 ‘ trimony, either both must be bound, or equal election of
 ‘ disagreement given to both; and so, *e converso*, if the wo-
 ‘ man be of the age of consent, and the man under.” CO.
 LITT. p. 78 b. 79 a.

‘ But in contracts *de futuro*, the law is totally different.
 ‘ For a contract *de futuro* is of no force, if both the parties
 ‘ are under the age of twenty-one; but, if one of the parties
 ‘ is twenty-one complete, the contract will be binding to that
 ‘ party. HOLT. v. WARD. Trin. 5. G. 2.

‘ The law of England requires the consent of parents, or
 ‘ guardians, to the marriage for their children, or wards, who
 ‘ are under the age of twenty-one years. See the Canons of
 ‘ 1603. Can. 62, 63, 100, 101, &c.

‘ But the Penalty in consequence of the marriage of a mi-
 ‘ nor, without the consent of his parents or guardians, was
 ‘ chiefly, levelled at the minister, who was liable to be suf-
 ‘ pended for three years; for altho' the consent of parents or
 ‘ guardians was required, previous to the marriage of minors,
 ‘ yet if the marriage had been celebrated by a priest, without
 ‘ such

such consent, it was always held to be valid and binding; and from hence some bad men among the clergy took occasion to do much mischief, by marrying all who offered themselves; whose numbers daily increased by the strictness of the ecclesiastical officers in granting licences, and the obedience of the clergy in general to the canons of the church.

It was therefore thought necessary, in the reign of King William the Third, to enact, "that every parson, who shall marry any person without banns or licence, or shall knowingly permit any other minister to marry any persons, in any church, or chapel, to such parson belonging, shall forfeit 100 pounds, one moiety to his Majesty, and the other to the informer. And that every man so married, shall forfeit ten pounds, and that every sexton or parish clerk assisting, shall forfeit five pounds." 7 and 8 William III. cap. 5.

And in the tenth year of Queen Anne, it is farther enacted by statute, "that if a parson, vicar, or curate, is in prison, and the goaler shall knowingly permit such clergyman to celebrate marriage, before publication of banns, or licence obtained, he shall forfeit 100 pounds." 10 Anne, cap. 19. sect. 176.

But these laws, strict as they may appear, were yet found, by experience, to be ineffectual: for those of the clergy, who were capable of offending, had seldom any sort of punishment; and when the statutes were enforced, it generally happened that the prosecutor was the greatest sufferer, thro' the poverty of the party prosecuted; so that the insufficiency of all these laws to effect the good purposes for which they were intended, rendered it absolutely necessary to make a law which, if I may be allowed the expression, should execute itself.

This law is the statute of the 26th of King George the Second, by which it is ordained, in imitation of the Roman law, (and not in contradiction to any divine precept. See Milton's Tetrachordon.) "that all marriages celebrated without banns, or licence first had, shall be null and void to all intents and purposes: and the clergyman who shall be proved to have solemnized any such marriage, shall be transported to some of his Majesty's plantations in America fourteen years." for 26. George II.

From the SECOND BOOK.

TIT. 1. sect. 39. *It hath been allowed by the Emperour Adrian, in pursuance of natural equity, that any treasure which a man finds in his own lands, shall become the property of the finder, &c.*

The NOTE. ‘Treasures naturally belong to the finder: that is, to him who moves them from the place where they are, and secures them; yet nothing forbids, but that the laws and customs of any country may ordain otherwise. Plato was desirous, that notice should be given to the magistrates, and that the oracle should be consulted: and Apollonius, looking upon a treasure found as a particular blessing from Heaven, adjudged it to the *best man*. The Hebrews gave it to the owner of the ground where it was found, as may be gathered from Christ’s parable, Matt. xiii. 44. And that the Syrians did the same, we may infer from a story in Philostratus, lib. vi. cap. 16. The laws of the Roman Emperors are very various upon this subject, as appears partly from their constitutions, and partly from the histories of Lampridius, Zonarus, and Cedrenus. The Germans awarded treasures found, and indeed all other *adversoria* (i. e. things without an owner) to their prince; which is now grown so common, that it may pass for the law of nations; for it is now observed in Germany, France, Spain, Denmark, and England: where treasure-trove is understood to be any gold or silver, in coin, plate, or bullion, which hath been of antient time hidden; and wheresoever it is found, if no person can prove it to be his property, it belongs to the King, or his grantée. A concealment of treasure-trove is now only punished by fine and imprisonment; but it appears from Glanvill and Bracton, that *occultatio thesauri inventi fraudulosa* was formerly an offence punishable with death.’ 3 Co. Instit. 132, 133. Custom de Norm. cap. 18. Grot. de Jur. Belle et Pac. l. ii. cap. 8. sec. 7.

TIT. 10. sect. 11. *But we refuse not the testimony of legataries and trustees, and of those who are allied to them, &c.*

That part of the NOTE which we introduce here is, ‘But by the practice of the ecclesiastical courts of this kingdom, which have the sole cognizance of the validity of all wills as far as they relate to personal estate, no legatée, who is a subscribed witness to the will, by which he is benefited, can be admitted to give his testimony *in foro contractorio*, as to the validity of that will, till either the value of

‘ of the legacy hath been paid to him, or he hath renounced it; and, in case of payment, the executor of the supposed will must release all title to any future claim upon such supposed legatée, who might otherwise be obliged to refund, if the will should be set aside; and a release in this case is always made, to the intent, that the legatée may have no shadow of interest at the time of making his deposition. SWINB. 397. The same practice also prevailed at common law, in regard to witnesses who were benefitted under wills disposing of real estate. And if a legatée, who was a witness to a will, had refused either to renounce his legacy, or to be paid a sum of money in lieu of it, he could not have been compelled by law to divest himself of his interest; and whilst his interest continued, his testimony was useless: and this was determined in the case of *Anstey vers. Dowling*, in Easter-term, 19 Geo. II.

Tit. 23. sect. 2. *We must here observe, that there is an absolute necessity of appointing an heir in direct terms to every testament, &c.*

Here the NOTE places our own practice in a comparative view with that of Rome.

‘ The substantial and essential part of every testament is, the appointment of an executor; for in England, if a man bequeaths ever so many legacies, and appoints no executor, such a disposition may be called a codicil or a will, but not a testament; and, therefore, he, who made such a disposition, shall be deemed to have died without a testament, and the administration of his goods, with the will annexed, shall be committed to his widow or next of kin, as in the case of an intestate.’ SWINB. part iv. sec. 2.

Tit. xxv. sect. 2. *But an inheritance can neither be given nor taken away by codicil, &c.*

Upon this too, the latter part of the Note, which we here transcribe, points out the variation of our own practice from the Roman.

‘ In England the appointment of an executor makes the only difference between a testament and a codicil; and this difference is little more than nominal; for whatever may be done by the one, may also be done by the other; so that a condition may be imposed, an estate may be given, or an heir disinherited, as well by codicil as by testament; and even lands may be disposed of by a codicil, if it is signed by the deceased, and attested by three witnesses in his presence, tho’ the deceased left no testament, (for a codicil, in

‘ in its true sense, denotes any testamentary schedule, and
 ‘ may stand singly, without relation to any other paper ;) and
 ‘ even where there is a testament, disposing of real estate,
 ‘ that testament may be altered or revoked by a codicil pro-
 ‘ perly executed. And where personal estate only is be-
 ‘ queathed, the same degree of proof will establish either a
 ‘ testament or a codicil ; and the one may revoke or con-
 ‘ firm the other, either wholly or in part, according to its
 ‘ respective contents.

Sect. 3. *Codicils require no solemnity.*

‘ In England (says Mr. Harris, in the latter part of his
 Note on this place) there is, in this respect, no distinction
 ‘ between a testament and a codicil ; for either may be sup-
 ‘ ported by an equal number of witnesses :—two are regu-
 ‘ larly required to a testament, and the same number is also
 ‘ required to a codicil ; but if either a testament, or a codi-
 ‘ cil, contains a devise of a real estate, three witnesses are in-
 ‘ dispensably necessary by act of parliament. Vid. 29 Car. II.
 ‘ cap. 3.

From the THIRD BOOK.

Tit. x. Introduction. *The right of succeeding by the possession
 of goods, was introduced by the Prætor, in amendment of the
 ancient law, &c.*

We insert only part of Mr. Harris Note, viz.

‘ In England, estates in general may be divided into two
 ‘ sorts, *real* and *personal* ; and successions to these two differ-
 ‘ ent kinds of estates, are governed by different rules of law.
 ‘ But it is necessary to premise, that by *real* estate is com-
 ‘ monly meant, an estate in land in fee ; i. e. descendible
 ‘ from a man to his heirs for ever : and that by *personal* estate
 ‘ are meant, estates in land determinable upon years, money
 ‘ in the funds, or upon mortgages, plate, jewels, &c. and
 ‘ that such *personal* estate is generally comprehended, in techni-
 ‘ cal and artificial language, under the terms *goods* and *chat-*
 ‘ *tels*. Now in *real* estates there is no room for the *bonorum*
 ‘ *possessio* of the Roman law to take place in England ; for
 ‘ all such estates vest in and descend instantly to the heir, at
 ‘ the death of his ancestor ; but in regard to *goods* and *chat-*
 ‘ *tels*, the office of the ordinary or ecclesiastical judge, seems
 ‘ to be similar to that of the Roman Prætor, in granting the
 ‘ possession of goods. For, when a man dies, who has dis-
 ‘ posed of his personal estate by testament, the heirs or exe-
 ‘ cutors, appointed by that testament, must prove it before
 ‘ an

an ecclesiastical judge, who, by granting probate, gives the possession of goods to the executors *secundum tabulas*, according to the will, or at least confirms them in the possession already taken. COWEL. h. l. And, when any person dies intestate, the ordinary (by virtue of 31 Edw. III. chap. xi. and 21 Hen. VIII. chap. v.) grants the possession and administration of the intestate's goods to the widow or next of kin to such intestate, or to both, at his discretion, &c.

From the FOURTH BOOK.

Tit. i. sect. v. *The penalty of committing a manifest theft is quadruple, whether the thief is free or bond, &c.*

We shall much contract the Note upon this; yet still it will appear very useful.

Theft, or larciny, is, by the law of England, divided into simple and mixed larciny. Simple larciny is divided into grand and petit. Grand larciny is committed when the thing stolen is above the value of twelve pence; petit larciny is committed when the thing stolen is of the value of twelve pence only, or under. The nature of the offence is the same in both, but the punishment of the first is death and loss of goods, and the punishment of the latter is loss of goods and whipping, but not death. But in grand larciny, the jury may find the goods stolen of less value than twelve pence, and so convict the prisoner of petty larciny only. HETLEY. 66. And this is often done.

Mixed larciny, or robbery, is a violent taking away of money or goods from the person of a man, putting him in fear, be the value of the thing taken above or under the value of one shilling: the punishment is death, and forfeiture of all his estate. A felonious entering into a man's house in the night time, with an intent to commit felony, as to steal something, whether such intention is executed or not, is termed burglary, from the Saxon word burgh, a house, and laron, a thief.

And if such offence is committed in the day-time, it is called house-breaking. Vid. 3 Co. inst. 64. and HALE'S Hist. of the Pleas of the Crown,—&c.

As to the restitution of stolen goods, there are three ways of obtaining it, viz. By appeal of robbery or larciny.—By the statute of 21 Hen. VIII. cap. xi.—And by the course of common law.

Upon an appeal, if the party appealed against was convicted, a restitution of the goods contained in the appeal, was

‘ was of course made to the appellant ; and hence it is, that
 ‘ goods omitted in an appeal, are regarded as forfeited to the
 ‘ King.

‘ But the statute of 21 Hen. VIII. cap. xi. introduced a
 ‘ new law, for the restitution of stolen goods,—ordaining,
 “ That if any person do rob or take away the goods of any
 “ of the King’s subjects within the realm, and be indicted,
 “ and found guilty by the evidence of the party so robbed,
 “ or owner of the goods, or by the evidence of any other
 “ by their procurement, then the party robbed shall be re-
 “ stored to his money, or goods, and the Justices before
 “ whom the felon is found guilty, shall have power to award
 “ writs of restitution, in like manner as though the felon was
 “ attainted at the suit of the party in an appeal.”

‘ For before this statute there was no restitution upon an in-
 ‘ dictment, but only upon an appeal.

‘ Restitution by course of law, is either by taking the
 ‘ goods stolen, or by action. As to retaking them ; if *A*
 ‘ steals the goods of *B* and *B* takes his goods again, with
 ‘ intent to favour the thief, this is punishable by fine and im-
 ‘ prisonment ; but if he takes them without such intent, the
 ‘ taking is justifiable.

‘ The party robbed may also proceed by action, for the
 ‘ recovery of his money or goods, if he hath prosecuted the
 ‘ law against the offender. For example, if *A* steals the
 ‘ goods of *B*, viz. 50*l.* in money, and is convicted, and hath
 ‘ his clergy upon the prosecution of *B* ; and *B* afterwards
 ‘ brings a trover and conversion for this 50*l.* and, upon not
 ‘ guilty pleaded, the special matter is found, restitution will
 ‘ be adjudged to the Plaintiff, who hath already done his
 ‘ duty in prosecuting the law against the robber, so that the
 ‘ commonwealth can receive no injury ; but it hath been
 ‘ held, that if a man feloniously steals goods, and before
 ‘ prosecution by indictment, the party robbed brings an action
 ‘ of trover, it will not lie ; for, by such a practice, felonies
 ‘ might be compounded. HALE’S Hist. of the Pleas of
 ‘ the Crown, p. 546.’

Tit. iii. sect. 2. *And, therefore, he is not subject to the law,
 who kills a robber, or an assassin, if there was no other way
 of avoiding the danger threatened.*

‘ It is now provided,’ says Mr. Harris, ‘ by 24 Hen. VIII.
 ‘ chap. x. “ that if any person is indicted, or appealed for the
 “ death of any evil disposed persons attempting to murder,
 “ rob, or break mansion-houses, the person so indicted or
 “ ap-

“ appealed, and by verdict so found, shall not forfeit any
“ lands or goods, but shall be thereof acquitted, in like man-
“ ner as if he had been acquitted of the death of the said evil-
“ disposed persons”.

“ But this statute extends not to indemnify the killing a
“ felon, when the felony is not accompanied with force; for
“ it speaks of robbery; therefore the killing a man who only
“ attempts to pick a pocket, is not within the act; because,
“ there can, in such a case, be no necessity to kill. HALE’S
“ Hist. of the Pleas of the Crown, vol. I. p. 488.

Tit. iv. sect. 1. *It is also manifest, that an injury may be com-
mitted by writing a defamatory libel, poem, or history, &c.*

THE NOTE here.

“ A libel, according to the definitions given of it in the
“ Law of England, is a malicious defamation, expressed ei-
“ ther in words or writing, or by signs, pictures, &c. tend-
“ ing either to blacken the memory of one who is dead, or the
“ reputation of one who is living. 5 Co. rep. de Libellis fa-
“ mosis, p. 125.—

“ In England the punishment may be by fine, pillory, or
“ whipping, when the offender is proceeded against by indict-
“ ment, or information; but in a civil action, the punish-
“ ment founds only in costs and damages. But as to mere
“ words of defamation, they are at common law not action-
“ able, except when they have been of real damage and inju-
“ ry to the person spoken against; for mere contumely is of
“ but little consideration; and the ecclesiastical courts may be
“ prohibited, by the temporal courts, from proceeding in a
“ cause of defamation, when the suit is not wholly of a spi-
“ ritual nature: as for calling a man a heretic, schismatic,
“ adulterer, fornicator, &c. 4 Co. rep. p. 20. PALMER v.
“ THORPE.’

Tit. v. sect. 3. *The master of a ship, tavern, or inn, is liable
to be sued for a quasi-male feissance, on account of every da-
mage, or theft, done or committed in any of these places, by
himself or his servants, &c.*

NOTE.

“ By the law of England an inn-keeper shall be charged,
“ if there is any default in him or his servants, in keeping
“ the goods of a guest; for an innholder is bound by law, to
“ keep them safe; and it is no excuse to say, that he delivered
“ the guest the key of the chamber-door, and that the guest
“ left it open. And altho’ the guest does not deliver his goods
“ to the innholder to keep, yet, if they are stolen, even by
“ persons unknown, the innholder is chargeable; for, in this
REVIEW, July 1756. C “ case

‘ case, either the innholder, or his servants, are in fault for
 ‘ their neglect. 8 Rep. 32. Calye’s case.’

Tit. vi. sect. 21. *All actions are for the single, double, triple,
 or quadruple value of the thing in litigation ; for no action ex-
 tends farther.*

Here the NOTE is.

‘ On some actions, nothing more is given by the law of
 ‘ England, than the bare damages sustained ; as in actions of
 ‘ trespass ;—but double and triple damages are given in many
 ‘ cases ; and even tenfold damages are recoverable against a
 ‘ juror who receives a bribe for bringing a verdict. 38
 ‘ Edw. III. cap. xii. COWEL, h. l.’

Here we may end our Review of Mr. Harris’s Translation and Notes upon the Institutions of Justinian ; a work peculiarly adapted for the improvement of the young Student in Law, for whose service it seems principally to have been intended ; but worthy also the perusal of every Gentleman, who would form a just notion of the civil policy of the Romans, and obtain, at the same time, a comparative view of our own.

*A Vindication of Natural Society : or, a View of the Miseries and Evils arising to Mankind from every Species of Artificial Society. In a Letter to Lord *****.* By a late Noble Writer. 8vo. 1s. 6d. Cooper.

THE pamphlet intitled as above, and containing one hundred and six pages, is introduced by this Advertisement.

‘ The following Letter appears to have been written about
 ‘ the year 1748, and the person to whom it is addressed, need
 ‘ not be pointed out. As it is probable the noble Writer
 ‘ had no design that it should ever appear in public, this will
 ‘ account for his having kept no copy of it, and consequent-
 ‘ ly for its not appearing among the rest of his works. By
 ‘ what means it came into the hands of the editor, is not at
 ‘ all material to the public, any further than as such an ac-
 ‘ count might tend to authenticate the genuineness of it ; and
 ‘ for this it was thought it might safely rely on its own inter-
 ‘ nal evidence.’

The Author’s apparent design is to excite, in his readers, an abhorrence of all kinds of civil government and politic institutions.

institutions. He maintains, in a very animated and declamatory manner, that civil associations among mankind, are formed and entered into merely to effect the mutual destruction of each other; that men naturally hate one another, for belonging to separate societies; that every where the politician is a character odious and detestable; that all governments must frequently infringe the rules of justice, to support themselves; that they are a violation upon nature; and that even when best administered, they must have recourse to sanguinary measures; that governments, or artificial societies, reduce men into three classes, the poor, the powerful, and the rich; that by them the poor are enslaved, insulted, and oppressed; the powerful tormented with internal anguish, through never ceasing avarice, ambition, fear, and jealousy; and the rich rendered miserable through a weak valetudinary state of body, and through pains and diseases too severely felt, tho' brought upon them by luxurious pleasures scarcely felt at all. These are the general observations, disposed in different parts of the Letter, and expatiated upon with much seeming sincerity and warmth. But the topics which principally employ the pretended zeal and ardour of this Writer, and which glow and dazzle through most of his pages, are; 1st. The slaughter and destruction inflicted upon mankind by war; 2dly, the oppressive nature of government, whether Despotic, Aristocratical, Democratical, or mixed; and, 3dly, the chicanery and delay of Law. War is described, not as the accidental, but as the necessary consequence of embracing civil life. And tho' the Letter-Writer, in his retirement, seems to have had no other historical book in his possession, except Justin, yet he makes shift to run over the warlike achievements of mankind from the days of Sesostris, King of Egypt, in a continued detail, down to the times inclusive of the Goths and Vandals. He marks the extent of the carnage, and calculates the numbers of the slain. This takes up about twenty pages. By his computation the total of those murdered in the field, within the period he confines himself to, amounts to forty millions. The total therefore of those killed in battle, from the beginning of the world to the time in which he wrote, viz. about the year 1748, he supposes may modestly be put at a thousand times as much, that is, at forty thousand millions, and, to this, adding the havock, calamity, and destruction attending war, to wit, famine, disease, pestilence, and massacres in cold blood, he thinks he may fairly double the last total, and place to the account of civil policy, the slaughter and extirpation of eighty thousand millions. And

as the number of men existing at a time upon the earth never exceeds five hundred millions, the political slaughter of mankind must, he observes, even upon this scanty calculation, equal, at least, a hundred and sixty times the number of souls this day on the globe. In declaiming against the several forms of government, he employs forty pages. These afford us much more entertainment than the former, because they are not only lively, but instructive. The severity and rigour of Despotism, the inflexible artifice of Aristocratical oppression, the confusion, giddiness, and madness of Democracy, and the flaws of mixed Monarchy, particularly of our own, are strongly and sensibly exposed; and we meet with some particulars concerning Denmark, Poland, Venice, Athens, Sparta, and Rome, that are interesting, curious, and well adapted to the subject. The invective against Law, abounds also in just satire, and is the more acceptable, because, in many respects, it strikes entirely home at abuses or defaults of that kind among ourselves. This is comprised in about eleven pages. If we except what he advances upon the first of these three topics, his premises are generally true; but the consequence he draws from them, obviously false: so that were this Writer in earnest, in reasoning as he does, he could contribute but very little to the spread of error; so conspicuous would his defect of judgment be, amidst all his knowledge and vivacity.

But this Writer is really guiltless of the absurd attempt of inspiring into the breasts of men an aversion to society, and a detestation of government. All we can think he aims at, is, to make his readers imagine, that a late noble Writer is the author of this piece; and that the late noble Writer was as wild, extravagant, and whimsical in his politics, as in his religious meditations; or, at least, that his manner of reasoning on religious subjects, would, when applied to any other subject, particularly to politics, appear plainly to be vain, unsatisfactory, and ridiculous. We commend, and highly approve of, every *generous* effort in favour of Truth; and had this gentleman, instead of pretending himself to be a certain deceased Lord, whose manner, in some degree, he has assumed, and for whom he would pass, by an appeal to what he calls the internal evidence of the Letter itself, been so candid as to own, that he only wrote in the *manner* of the late Noble Writer, there had remained nothing more for us to do, than to have informed the public, of the nature of the performance; and to have applauded the Writer for his good intentions.

But,

But, as it is our custom, when we imagine a work of merit lies before us, to present a taste of it to our readers, we shall conclude with an extract sufficient to display this Writer's talent at imitation; whilst, at the same time, it lays open his real design.

‘ Revolve our whole discourse; add to it all those reflections which your own good understanding shall suggest, and make a strenuous effort beyond the reach of vulgar philosophy, to confess, that the cause of Artificial Society is more defenceless even than that of Artificial Religion; that it is as derogatory from the honour of the Creator, as subversive of human reason, and productive of infinitely more mischief to the human race.

‘ If pretended revelations have caused wars where they were opposed, and slavery where they were received, the pretended wise inventions of politicians have done the same. But the slavery has been much heavier, the wars far more bloody, and both more universal by many degrees. Shew me any mischief produced by the madness or wickedness of Theologians, and I will shew you an hundred resulting from the ambition and villainy of Conquerors and Statesmen. Shew me an absurdity in Religion, I will undertake to shew you an hundred for one in Political Laws and Institutions. If you say that Natural Religion is a sufficient guide, without the foreign aid of revelation, on what principle should political laws become necessary? Is not the same reason available in Theology and in Politics? If the laws of Nature are the laws of God, is it consistent with the Divine Wisdom, to prescribe rules to us, and leave the enforcement of them to the folly of human institutions? Will you follow Truth but to a certain point? We are indebted for all our miseries to our distrust of that guide, which Providence thought sufficient for our condition, our own natural reason, which rejecting both in human and divine things, we have given our necks to the yoke of political and theological slavery. We have renounced the prerogative of man, and it is not wonderful that we should be treated like beasts. But our misery is much the greater, as the crime we commit in rejecting the lawful dominion of our reason is greater. If, after all, you should confess all these things, yet plead the necessity of political institutions, weak and wicked as they are, I can argue with equal, perhaps superior, force, concerning the necessity of artificial religion; and every step you advance in your argument, you add a strength to mine. So that if we are resolved to submit our

' reason and our liberty to civil usurpation, we have nothing
' to do but to conform, as quickly as we can, to the vulgar
' notions which are connected with this, and take up their
' theology as well as their politics. But if we think this ne-
' cessity rather imaginary than real, we should renounce their
' dreams of Society, together with their visions of Religion,
' and vindicate ourselves into perfect liberty.'

The Hebrew Concordance adapted to the English Bible; disposed after the Manner of Buxtorf. In two Volumes. By John Taylor, of Norwich. Folio. Vol. I. Waugh, &c.*

THIS is one of the most laborious and most useful works ever published for the advancement of Hebrew knowledge, and the understanding the text of the Old Testament as it is in the original. It is a Grammar, Lexicon, and Concordance; and so contrived as to be of great service to the English reader, giving him an advantage he never had before, for understanding the Scriptures, by enabling him to judge of the sense of the original Hebrew.

Marcus Marinus Brixianus, a Venetian, published a Thesaurus of the Hebrew language, in Latin, which, like this before us, served the learner for a Dictionary and Grammar, as well as a Concordance: it is a very valuable book called *Arca Noë*. In this, as in Mr. Taylor's, the primary sense of words is given, and that with freedom and impartiality, *radicibus unicam et genuinam significationem dedimus, ex qua pendeant cæteræ vel per translationem vel per metaphoram, in qua re nequaquam juravimus in alicujus verba*. He had finished this work, as appears by the dedication, the very year, 1581, in which Froben published a second edition of R. Nathan's Concordance. To assist beginners Brixianus has inserted many inflected words, where there was any difficulty in discovering the roots. In the year 1748, his Annotations upon the Psalms were published at Bononia, in 2 volumes 4to. in which there are many curious and critical observations.

We have been more particular in our account of the writings of Brixianus, as Mr. Taylor has not mentioned him. And, indeed, the Venetian has more merit, as a Critic and Grammarian, than as a writer of a Hebrew Concordance: in which last character he may be rather said to have collected

* This first volume was printed in 1754, the second is not yet published.

the principal passages in which every word occurs, than to have wrote a compleat Concordance. Mr. Taylor's book has all the advantages over that by Brixianus, without any of its defects; and is, besides, adapted to the English Bible, and the purposes of an English reader.

As a Concordance, Mr. Taylor's performance certainly exceeds that of Marius de Calasio, yet the latter will have its use, as it contains the variations of the Septuagint and vulgar Latin, and gives the Syriac and Arabic words that agree with each Hebrew root, tho' very often faulty in this last particular. There are some Hebrew words of singular occurrence, whose significations are best explained by comparing them with the same words in the Arabic. Kimchi says, that the Rabbi's would not have known that יִבְרָן signified *thy burden*, if they had not heard an Arabian Merchant make use of the same expression, in directing a burden to be put on the back of a camel. In proper names, and many other cases, it is not to be doubted, but the Arabic, and other Oriental Dialects, are of great use in explaining many Hebrew words. The book of Job and of Proverbs, and, indeed, every book in the Old Testament, is a proof of it. They who have the *Lexicon Hebraicum Selectum Joban. Clodii*, or manuscript copies of the learned Schulten's Hebrew Lexicon, have such instances of the utility of the Arabic, in the interpretation of Scripture, as must evince the unreasonableness of objecting to the use of that language, in theological matters.

Before Mr. Taylor published the first volume of his Concordance, that by the Buxtorfs, to use Dean Prideaux's words, "deservedly had the reputation of being the perfectest and best book of its kind extant; and, indeed, so useful for the understanding of the Hebrew Scriptures, that no one, who employed his studies this way, could well be without it, being the best Dictionary, as well as the best Concordance, to them."

This Concordance, therefore, our Author follows; taking, however, the liberty of inserting his own explication of the roots, instead of that by R. Nathan, which Buxtorf did not think worth translating. He has also corrected all the errors in Buxtorf, and inserted the word or words by which any Hebrew word is translated in the English Bible; and where the Hebrew is not literally rendered, a literal translation is added. In general, all change or difference in the two texts, Hebrew and English, is diligently remarked. Mr. Taylor has added all the words, about one hundred and twenty one,

which Buxtorf had omitted: also all the Particles out of Noldius.

In giving the several significations of any Hebrew word, our Author has first set down the primary signification, and after that the other senses, in their proper order, as they seem to have branched out from the original use of the word. This, which was much to be desired, and which is attempted in Schulten's manuscript Lexicon, is also attempted here; with what success, let the reader judge, from the following instances, which may serve as specimens of Mr. Taylor's skill and diligence. We omit the occurrence of words, as it would make our extracts too large. Page 78. **יָמֵן**. 78th root, hath 'seven significations; i. *firmum, fidum esse*. To 'be true, faithful, firm, steady, sure, well settled and established: so that a *man* keeps his word, or agreement, in- 'violably, and any *other thing* remains in its proper state un- 'alterably.' Under this signification of the word **יָמֵן**, fol- low the places in which the word occurs in that which is its primary sense. 'ii. *Verò, revera*; Truly. iii. *Veritas, fi- 'des*. Truth, faithfulness, assurance, certainty. iv. *Amen, 'verum, stabile, firmum*. Let it be granted; let it be done 'and unalterably confirmed. v. *Nutrire*. To bring up chil- 'dren, not upon the foot of natural affection, as parents, 'but upon the foot of fidelity and honour, as nurses and 'guardians. vi. *Multitudo*, a multitude. See root 457, 'vii. *Artifex*. A skilful, *trusty* workman.'

Page 536. **רֶבֶךָ** 537th root, hath six significations. 'i. *Pignori, in pignus accipere*; a cord, a rope; [significat. iv.] 'a measuring line, Zach. ii. 1. A plot, lot, or tract of land 'measured or laid out. Deut. iii. 4, 13. Toils, nets or snares 'made of cords, Job xviii. 10. Prov. v. 22. The cordage or 'tackling of a ship; the mast to which they are fastened, Prov. 'xxiii. 34. Sailors who work the cordage, Ezek. xxvii. 8. The 'master of the ship, who orders and directs the use of the tack- 'ling, Jon. i. 6. Hence, wise counsel, advice, and government, 'Prov. i. 5. [Signif. vi.] To cord, to bind fast with cords; 'to be *bound* under the obligation of a debt, [Signif. i.] To 'pledge, to lay to pledge, or to be *bound* to a creditor, Deut. 'xxiv. 6. to be bound for more than one can pay; to be 'broke, bankrupt, ruined, [Signif. ii.] To be spoiled, de- 'stroyed, i. e. to be reduced to a broken, ruined state, Ecclef. 'v. 6. Cant. ii. 15. [my *breath is corrupt*, Job. xvii. 1. my 'spirit or mind is bankrupt, broken, exhausted of its vigour 'and powers.] To be *bound* to punishment, Prov. v. 22. 'Neh. i. 7. [we have rendered ourselves very obnoxious to 'thee.] To be *bound* with the cords of great pain or afflic-

* tion, Job xxxvi. 8. [Signif. iii.] The pains of child-bearing; to travail or bring forth a young one, Cant. viii. 5. or some wicked scheme, Psal. vii. 14. also the young which is brought forth with pain and sorrow, Job xxxix. 3. * a company of men *bound* together in society, [Signif. v.] * or walking in a train; So a company of soldiers is called * *סוּסָה*, a band, Matth. xxvii. 27.

Page 563. * *חור* 563d root, hath three significations. * i. *albescere*; to be white; to be pale through disappointment or fear; white, ii. *Nobiles, illustres*; Nobles, persons of the highest rank; so called because they wore *white* robes; as the Romans called those who *put in* at an election, * *Candidati*, from their white gowns. iii. *Foramen*; a hole; * any thing full of holes, as net-work or basket-work; a * cave or hollow place in the earth. The connection with * the root is uncertain; perhaps from admitting the light, * and giving a *white* appearance.' It will be very difficult, if not impossible, to reduce each secondary or remote signification to its proper place, or rank, and shew its connection with the primitive. In most of them Mr. Taylor has been very happy, and in all of them ingenious. But whether *חור* as it signifies *foramen*, may not better be derived from *כור*, *fodere*, since the change of *ח* into *כ* is common in all the oriental dialects, let the reader determine, as likewise whether *fodere* is not the primary signification of *כור*. See Schindler.

Page 582. * *לל*, 582d root, hath six significations. * i. * *Vulnerari, confodi*; to dissolve or break the texture of a body, by penetrating into, or perforating the substance thereof; * to penetrate into the human body, or to dissolve its texture * by wounding; to wound, to stab, Judg. ix. 40. to dissolve * the whole texture of the body; to kill, to slay, Deut. xxi. * 1. Hence *stabbers*, swordsmen, gladiators, soldiers trained up to a singular dexterity in stabbing and slaying with the * sword, Prov. vii. 26. Jer. li. 4, 47, 49. Ezek. xi. 6, 7. * See Mr. Kennicott's late learned Dissertation on 1 Chron. * xi. &c. page 102—122. *Figuratively*, to dissolve or break * a body of men in battle, by penetrating into their ranks, * and throwing them into disorder, Judg. xx. 31, 39. [*they* * *began to smite of the people* and kill: *to smite of the people* * *routed*, or when their ranks were penetrated into and broken.] It is also applied to the wounding or penetrating the * heart with sorrow, &c. Psal. cix. 22.—to the infirmity of a * discomposed, broken, shattered mind, Psal. lxxvii. 10.—ii. * *Incipere. Figuratively*, to penetrate, to make an opening * or entrance into an affair; to begin, Numb. xvi. 46, 47. * [The

' [The plague is begun, bath penetrated into, made an entrance
 ' among the people.] To enter upon action, Gen. xi. 6.—
 ' iii. *Profanare, figuratively*, 1. to break, to dissolve the
 ' texture or force of an obligation; to stab, slay, or make it
 ' void, Numb. xxx. 2. Psal. lv. 20.—lxxxix. 34. [agree-
 ' ably to this sense Bishop Pearson on the Creed, (after Gro-
 ' tius) saith; "one ancient custom of cancelling bonds was
 ' "by striking a nail through the writing;" "to which the
 ' "Apostle may allude, Col. ii. 14.] 2. To dissolve, stab, or
 ' slay the real or relative holiness of persons or things; to de-
 ' secrate, to profane, pollute, defile. Applied to the Jewish
 ' nation, whom God treated as if they had not been his peo-
 ' ple and inheritance, when they were carried into captivity,
 ' Isai. xlvii. 6. Lam. ii. 2.—to the Temple when destroyed,
 ' or treated as a common building, Ezek. xxv. 3—to a priest
 ' who was profaned, when he did any thing that disqualified
 ' him for his office, Lev. xxi. 4. to any hallowed thing,
 ' which was desecrated by being eaten contrary to the law,
 ' Lev. xix. 8. to a place or thing that is common or unholy,
 ' as distinguished from that which is holy or consecrated, Lev.
 ' x. 10. Ezek. xxii. 26.—xlvi. 15. particularly it is ap-
 ' plied to the fruit of a tree, when first eaten of by the owner,
 ' after the fourth year, in which it was consecrated to God,
 ' was expired, [Lev. xix. 23, 24, 25.] Deut. xx. 6. [eaten
 ' of it profaned, desecrated it,]—xxviii. 30. [gather, pro-
 ' fane, the grapes thereof,] Jer. xxxi. 5.—to the Sabbath, or
 ' any ordinances profaned by not being duly observed, Lev.
 ' xxii. 9. Psal. lxxxix. 31. Ezek. xx. 16.—to God pro-
 ' faned by the violation of his constitutions, Ezek. xxii. 26.
 ' —to the name of God, profaned by swearing falsely, Lev.
 ' xix. 12.—to chastity, and the marriage bed profaned by
 ' lewdness, Gen. xlix. 4. Lev. xix. 29. to justice, honour,
 ' goodness, profaned by acting contrary to them. Hence an
 ' action is termed *profane*, or *profaneness*, *pollution*, which is
 ' void of honour, justice, and goodness, Gen. xlv. 7. [God
 ' forbid that thy servants should do (profaneness would be to
 ' thy servants from doing, or if they should do) according to
 ' this thing; i. e. it would be unjust and dishonourable in us
 ' to do this thing.] 1 Sam. xxiv. 6, 7. [the Lord forbid, that I
 ' should do this thing, it would be profaneness to me from the
 ' Lord (or the highest degree of dishonour and injustice) if
 ' I should do this thing.] iii. To dissolve, slay, annul digni-
 ' ty and splendor, by sinking the honourable and illustrious,
 ' into a contemptible, vile condition, Psal. lxxxix. 39. Isai.
 ' xxiii. 9. Ezek. xxviii. 7.

• IV.

‘ IV. *Tripudians* ; a piece of wood *penetrated* with a tool, and perforated ; a pipe or flute, whose music exhilarated not only common mirth, but also sacred and religious joy, Psal. cxlix. 3. Isai. v. 12: a dance peculiarly corresponding to the music of the flute, in contradistinction to dancing without any music, or with other music ; the *flute-dance*, the most brisk and lively, and expressive of the highest joy, 1 Sam. xviii. 6. Psal. xxx. 11. Cant. vi. 13. [*as if it were the company of two armies*, as it were the dancing, joy, exultation of two companies, mutually congratulating each other upon some signal occasion.

‘ V. *Fenestra* ; *caves*, which are formed by penetrating into the substance of the earth, Isai. ii. 19. *windows*, which are considered as cut out of the walls of a building, Jer. xxii. 14. [*and cutteth him out windows*, my windows, God's windows ; so called, because they were windows in an upper chamber, set apart for prayer and devotion, looking towards Jerusalem, and thro' which they looked when praying to God. Such a chamber, and such windows, Daniel had and used in Babylon, Dan. vi. 10.

‘ VI. *Placenta* ; a cake. The shew-bread consisted of cakes of this sort, Lev. xxiv. v. And if they were like the unleavened cakes which the Jews now make, and may at any time be seen at London, the connection with the root is very apparent. For these are broad cakes, perforated all over, with holes like a honey-comb, to prevent any fermentation. And from the force of this root, it seems probable, that this was the form (whatever was the size) of the cakes mentioned in the texts that follow.’ See Lev. Num. Exod.

Some think *חור*, as it signifies to dance, also *חליל*, a pipe, may, with more propriety, be referred to *גורל*, which Mr. Taylor interprets *exultare gaudere*, ‘ to rejoice with a joy which expresses itself in the gestures of the body.’ And, perhaps, *חלד*, a cake, should be derived from the same word in Arabic, which signifies *dulcis fuit*. See Golius col. 647. *חלד* *dulcis et suavis fuit*. *חלד* *edulium ex melle vel saccharo confectum*. *חלד* *Dulciarius pistor aut eduliorum dulcium venditor*. And the Grand Signor's confectioner is called in the Turkish language *חלד* *Hehwagi*.

We shall exhibit another instance of our Author's skill and ingenuity, in arranging the several significations of a word in their proper order, giving the full force of its usage in every passage, and shewing the connection of the several senses with the primary one.

Page 882. כפר 886th root, hath seven significations. ' i. *Picare, pice obtegere*: propitiatorium. To cover, to cover by smearing; to smear over, to obliterate or annul a compact, Isai. xxviii. 18. to cover with pitch, in order to secure a vessel from leaking; pitch; the mercy-seat, or cover of the ark of the covenant. ii. *Expiare, placare*; to atone; to cover sin, or to secure the sinner from punishment. iii. *Pagus, vicus*; a small village; a covert, retired place in the country. iv. *Crater, pelvis*; a large cup or bowl, probably with a cover or lid, used in the Temple service; I suppose to hold wine for the priests and sacrificers, when they did eat there before the Lord; Deut. xiv. 26.—xv. 19, 20. vi. *Cyprus arbor. Ligustrum Ægyptiacum*. Arab. *Henna* or *Albenna*; a shrub ten or fifteen foot high, like a Privet, whose flowers grow in bunches, and have a very sweet and grateful smell. With the powder of the leaves or flowers, mixt with water, women smeared their hands, feet, &c. to give them a golden colour. *Celf. Hierob.* part i. p. 225. *Hiller Hieroph.* part i. cap. 54. *Raii Hist. Plant.* tom. ii. p. 1604. vii. *Leo juvenis*; a young lion that has done sucking the lioness; and leaving the covert begins to seek prey for himself. *Bochart*; being just come out of the covert, and naturally frequenting it more than other lions, he may be called the covert-lion. See Psal. xvii. 12. Jer. xxv. 38. *He has forsaken his covert, as the [young] lion.*

The meaning of the word *Cherub* having been greatly controverted of late, we apprehend our readers will not be displeased with the following extract, which contains Mr. Taylor's sense of that word.

Page 888. כרוב 889th root. ' *Cherubh, Cherubinus*. It is evident that the *four living creatures* in Rev. iv. 6, 7, 8. are the same with the four living creatures, called also *Cherubims*, in Ezek. i. 5, &c.—x. 1, &c. But the four *living creatures*, and the four and twenty *Elders*, Rev. v. 8, 9. joined in singing a *new song* to the Lamb, saying, *Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and has redeemed us unto God by thy blood, out of every KINDRED and TONGUE and PEOPLE and NATION.* The angels joined in the *chorus* which follows ver. 11, 12. But none but such as belong to the church of God in this world, none but MEN, could join in this song. The twenty-four *Elders*, it is generally agreed, represent the Priests, or Ministers of the Church, and then the four *living creatures*, or *Cherubim*, must represent the people, or body of the

the church, of God upon earth. This suits Ezekiel's *Cherubim* very well: they represent the church of God attended with the wheels, or revolutions, of his providence. And so the *Cherubim* in the Temple, especially those over the mercy-seat, may properly denote the church on earth, where God hath set his throne, and in the midst of which he dwells or reigns, Numb. vii. 89. Psal. xcix. 1. Ezek. ix. 3. In this view the *Cherubim* must be considered as *hieroglyphical*, denoting the perfection or combination of all spiritual and moral excellencies, which constitute the character of God's faithful servants or subjects, under the *hieroglyphical* forms of a man, a bullock, a lion, an eagle, all with wings, full of eyes, &c. [1 Kings vii. 29. *lions, oxen, and other Cherubims*; or the other forms which constitute the *Cherubim*.] But this will not take in the sense of *Cherub* and *Cherubim* in other places. Some general notion that will suit all cases, should, if possible, be found out; as suppose to be *perfect*, or perfectly accomplished. Applied to a bullock in full vigour, (Exek. x. 14.) as that among the herds, is the most perfect in strength and usefulness.—To the Prince of Tyre (Ezek. xxviii. 14.) compleat (at least in his own proud conceit) in dignity, power, policy, wealth, splendour; [anointed, inaugurated, duly established in royalty; covering, soaring above and protecting others.]—To that which is most perfect and powerful in velocity, Psal. xviii. 10.—To the guard upon the tree of life, Gen. iii. 24. Possibly it may here be applied to *angels*; but we can only say, with certainty, that the *Cherubim* and *flaming sword, which turned every way*, denote some perfect and irresistible power, which rendered the tree of life, here upon earth, quite inaccessible. But, through Christ, blessed be God, free access is granted to it in the future world, Rev. ii. 7.—xxii. 2.

Aben Ezra, Chaskuni, and Bar Nachman, upon the second chapter of Numbers, where mention is made of the children of Israel pitching, every man *by his own standard, with the ensign of their father's house*, say, that the creatures in the *Cherubim* were the standards of Israel: Reuben had on his standard the figure of a man, Juda a lion, Ephraim the ox, and Dan the eagle. The reasons why these animals were chosen by these tribes, are taken from circumstances posterior to the use of the standards. Josephus and Philo are both silent on this head. The conjecture, therefore, for it is no more than a conjecture, rests upon the probability of this use of the animals. There is no other account of them so probable

bable as this. The general notion, therefore, comprehended under the word *Cherubim* will be that of a *guard*. Hence you will be able to account for their situation in the Temple, near the presence of the Lord, and *round about the throne*, Rev. iv. 6, 7, 8. Also for the use of it in expressing the guard upon the tree of life, whatever that guard was, whether it was a perpetual flame arising from pits of sulphur and bitumen, as was the opinion of Grotius, or was no other than what is called Deut. xxxiii. 2. *the fire of the law for them*. The very learned and sagacious Mr. Mede has adopted the explication of the Cherubim given by Aben Ezra. Bochart, Lannæus, Heidegger, and particularly Witius in his *Ægyptiaca*, have all strenuously opposed it.

We shall with pleasure embrace the earliest opportunity of giving our readers an account of the second volume of Mr. Taylor's Concordance; which, we hear, will be published next winter.

The Civil and Natural History of Jamaica. In three Parts. Containing, 1. An accurate description of that island, its situation and soil; with a brief account of its former and present state, government, revenues, produce and trade.—2. A history of the natural productions, including the various sorts of native fossils, perfect and imperfect vegetables, quadrupeds, birds, fishes, reptiles, and insects; with their properties and uses in mechanics, diet, and physic.—3. An account of the nature of climates in general, and their different effects upon the human body; with a detail of the diseases arising from this source, particularly within the tropics. In three dissertations. The whole illustrated with fifty copper-plates: in which the most curious productions are represented of the natural size, and delineated immediately from the objects. By Patrick Brown, M. D. Folio. 2l. 2s. Printed for the Author, and sold by Osborne and Co.

THIS work was published by subscription, and tho' the subscribers are not very numerous, yet among them appear more than a few truly respectable names. Besides several of our own countrymen, justly eminent for their literary abilities, Burmannus, Gronovius, Linnæus, Muschenbroek, Schwenke, Trew, and Wackendorff, learned foreigners, have honoured Dr. Brown's labours: Labours indeed! such as required no less qualifications (a) than what our Author declares

(a) Our Author speaks of himself as being 'happy in a large share of health and strength; enured to the climate; and having a mind strongly disposed to the cultivation of natural knowledge.'

him-

himself happily possessed of. If the Doctor had in view that precept of Horace, which advises,

—Neque, te ut miratur turba, labores;
Contentus paucis lectoribus.—

he has certainly acted right; for his performance is far from being calculated to engage the multitude; nevertheless, it may probably furnish a sufficient degree of entertainment for the class of readers for whom it appears to have been designed, and to whom only it is evidently adapted. A consciousness of this, perhaps, produced the following apology.—‘ There are more *men* than *naturalists*, and perhaps more of these than physicians.—In the part which treats of the *civil* state of the island, I own, I have been the most brief. The lives of the governors, the civil and military transactions, and various other particulars, would have made no improper part of such a work; but this would take up a large share of my time, on a subject *to me* not so materially interesting; and of consequence hindered me from pursuing that part to which I found myself more equal; more strongly inclined; and in which I thought my researches more likely to tend to public advantage. The natural history is therefore by much the most extensive part; the productions are both numerous and curious; and contains (*b*) great numbers of articles, whereof many have been left wholly unnoticed, while others were but imperfectly or inaccurately represented to us.’

Agreeable to this plan, out of five hundred pages contained in this volume, twenty-seven only are appropriated to the *civil* history of Jamaica; the former state of which, from its discovery by Columbus, to the beginning of the present century, employs the first chapter. The conquest of the island by the Spaniards, their expulsion by the English, the different administrations of the government previous to any settled form, the charter granted for that purpose by King Charles II. the destruction of Port-Royal by an earthquake in 1692, and the invasion of the French in 1694, are here mentioned; but the accounts are not always just, (*c*) and in general too superficial, to gratify the curiosity of an inquisitive reader.

Chap.

(*b*) So Dr. Brown expresses himself.

(*c*) Our Author, speaking of the retreat of the Spaniards to Cuba, takes notice, that they left behind them ‘ many of the negroes and mulattos, to keep possession of the place, and to prevent the conquerors from settling in the country parts: these people,’ adds he, ‘ continued very troublesome for a time: but the English, who were not used to the woods, at length called in some of the Buccaneers’

Chap. 2. is divided into three sections. The first gives a short account of 'the parishes, and number of representatives; ports of entry and clearance, and courts of judicature.' With respect to the representatives, our Author takes notice of a law passed by the Assembly for chusing them by *ballot*, but which has not yet received the royal sanction: also of another law for the institution of *circular courts*, under the same circumstances. Such a law would certainly contribute greatly to the ease and advantage of those who live remote from the common seats of justice. He has likewise judiciously pointed out the inconveniences arising to those ships that load in the western harbours, from the want of a contiguous port of *entry and clearance*.

Sect. 2. treats 'of the lands, settlements, soils, produce, and income of Jamaica.' The quantity of fertile land in the island is computed at about four millions and an half of acres; of which one million, six or seven hundred thousand acres are already patented.' The Doctor, with great justice,

'caneers to their assistance, and soon after brought them under subjection.'—Now it is a known fact, that tho' the Negroes might perhaps be then, for a time, suppressed, yet they were not subdued; seeing they and their descendants continued their depredations till within these twenty-five years: among them every discontented negro that ran away from his owner, was sure of finding an asylum; till their numbers grew formidable. Thus strengthened, they frequently made incursions on the settlements, plundered the plantations, and murdered the inhabitants. Many attempts were made to reduce them by force, but their retreats being, in a great measure, inaccessible to the parties sent out against them, rendered those attempts fruitless. Abundance of lives had been lost in the pursuit of these savages, and the terror of them greatly impeded the cultivation of the more inland parts of the island. The inefficacy of force having been woefully experienced, the late Governor Trelawny found means to bring them to a treaty; whereby the negroes were allotted certain portions of Land, and permitted to live under the direction of their own chiefs; commissions were granted by the Governor to those chiefs, who solemnly engaged for themselves and their people, thenceforward, to live peaceably, and as became good subjects. The more effectually to discipline them from receiving or harbouring any run-away slaves, an act soon after passed the assembly, encouraging them, by suitable rewards, to discover and bring home any such slaves, wherever they should meet with them. The engagements thus entered into have been punctually observed, and these long and much dreaded enemies have ever since continued faithful and useful subjects; to the no little ease and advantage of the inhabitants, and to the particular honour of that worthy Governor:

cenſures the unequal diſtribution of thoſe lands: his remarks upon this ſubject are ſo pertinent, that we apprehend no apology neceſſary for laying them before our readers; eſpecially if it be remembered, that every bar to induſtry in any of our colonies, extends itſelf to the prejudice of the parent-country.

‘ To avoid a more tedious and uncertain computation on this occaſion,’ ſays our Author, ‘ I ſhall only give an inſtance of the pariſh of St. James’s, one of the moſt thriving in that iſland, and one that at this time ſeems to keep a due medium between the moſt populous, excluſive of towns, and thoſe that are yet the leaſt cultivated. In this pariſh, on an exact computation, I find one hundred and ſix thouſand, three hundred and fifty-two acres already patented; and now the property of about one hundred and thirty-two perſons, whereof ten are only nominal proprietors, being poſſeſſed of no more than thirty-five or forty acres one with another: a quantity of land nearly equal to the whole iſland of Barbadoes, formerly computed at 106470 acres; which in 1676 was computed to maintain no leſs than ſeventy thouſand Whites, and eighty-thouſand Blacks, in a decent and plentiful manner. From hence we may obſerve, how much the prudent diſtribution of lands contributes to the ſettlement of a colony; for, in Barbadoes, and the other ſugar colonies, no man was allowed to take up more land than he could cultivate in a certain ſpace of time, and the new-comer had always his choice of the unpoſſeſſed lands, to enter upon immediately, which, tho’ perhaps more remote from the markets, or ſhipping-places, equally answered his purpoſes, while every neighbour, whoſe plantation was already ſettled, wanted the produce of this, as yet unfit for any thing but proviſions, to ſupply both his table and his ſlaves. Thus induſtry was ſtill promoted, for every eſtabliſhed ſettler wanted an opportunity of encreaſing his poſſeſſions with his family, and the produce of his labour was the only means of attaining it, which, for this reaſon, he was reſolved to employ to the greateſt advantage; and made uſe of the major part in advancing his fortune, while a ſmaller portion ſerved to purchaſe the neceſſities of his family and ſlaves. By theſe means the colonies were ſoon ſettled, and at length brought to ſuch perfection, that the generality of cane-land now ſells there from thirty to eighty, or one hundred pounds ſterl. per acre; while the moſt promiſing fields in Jamaica, continue ſtill adorned with their native productions, and the cultivated are ſcarcely valued at above ten or fifteen pounds an acre.

‘ The neceſſity of putting a ſtop to ſuch inconveniences muſt be then apparent to every perſon who conſiders or re-
 REVIEW, July 1756. D ‘ guards

' regards the general welfare of the colony; but the means of redressing them must be the peculiar work of that wise body, to whose care the supreme power is committed; and yet I am afraid, that many of its members will think themselves too nearly interested, to consider the public happiness with warmth on this occasion.'—From the knowledge we have of this island, we are sorry to say, there is but too much reason for our Author's fears: the scheme he proposes for remedying this mischief, ' by laying a heavy tax on uncultivated lands' (we presume he means only those that are possessed) ' and reassigning the forfeited without favour,' is not new; the same project was talked of at least fifteen years ago, particularly by some new settlers, who came from the island of Antigua; where, as Dr. Brown rightly observes, such a tax had fully succeeded.—His proposal for allotting a certain number of acres to form regular plantations of the most useful timber-trees, such as braziletto, fustic, lignum vitæ, ebony, bastard-cedar, cedar, and mahogany, is practicable, and seems to deserve a serious consideration.

Tho' this island is not so far improved as it might or ought to be, its importance to Great Britain cannot better be determined than by its produce, exports, and imports. The respective value of these, our Author has taken more than a little pains to ascertain. The materials from whence he has collected his informations, are, the books in the public offices of Jamaica, and schedules occasionally laid before the house of commons. Hence he computes, that

	<i>l.</i>	<i>s.</i>	<i>d.</i>
1. The quantity of sugar exported (<i>d</i>) annually at a medium for four years, ending in December 1751, to be about 476338½ Ct. nett or short weight, which at the usual price that sugars bear in that place, will amount to in currency (<i>e</i>) about	738280	7	6
2. Rum (<i>f</i>) exported about 4600 puncheons, valued according to the common price there	69575	0	0
	<hr/>		
	807855	7	6
	Brought		

(*d*) Exclusive of the sugars consumed in the island, which are reckoned to be seldom less than 4300 hogheads, of 15 Ct. each.

(*e*) Jamaica currency is to sterling, as seven to five, or 140 to 100.

(*f*) Our Author observes, that the quantity of rum is not proportionable to the quantity of sugar, which he accounts for from the export of molasses to the North-American continent.

N. B.

History of Jamaica:

Brought over	807855 7 6	35
3. Molasses, 258707 gallons, about	12367 0 0	
4. Cotton, 1253 bags, at a medium one year with another	18895 0 0	
5. Coffee, 220 casks	3300 0 0	
6. Pimento, 438000 lb. weight (g)	21925 0 0	
7. Mahogany	25000 0 0	
8. Sundries, as logwood, nicarago, braziletto, fustic, lignum vitæ, cocoa, ginger, canella, or winter's bark, Peruvian bark, balsams, indigo, aloes, hides, slaves, dry goods, and bullion sometimes exported from thence, whose value is not so easily computed, and chiefly the produce of their foreign trade (b).	45000 0 0	
9. To the above is also added, for charge attending about 450 ships that annually resort to the island	20000 0 0	
Total of Exports (i) currency	954342 7 6	

Equal to sterling 681673 2 2½

The foreign trade, imports and revenues are considered in the third section: our Author's estimate of the two former is taken from the collector's books for the year 1752; which year, he informs us, he more particularly made choice of, because 'the intercourse of that year was deemed pretty moderate, and 'rather under the medium, having immediately succeeded the 'hurricane in fifty-one.' According to this account, the number of ships trading to Jamaica, in the course of the year 1752, were as follows.

From

N. B. One hundred and sixty puncheons are computed to be retailed in the island, besides what is used in private families, and at the plantations where it is manufactured, which is here supposed to be tripple the quantity of what is retailed.

(g) That is, at the rate of something more than One Shilling per pound: surely an extraordinary price!

(b) Our Author says of these articles, that of late years they have been 'seldom computed to bring in more than 45 or 50,000 l. a 'year, but frequently not so much.'

(i) Dr. Brown makes the total of the exports amount to only 945,784 l. 7s. 6d. but if his computation of the respective articles is right, the sum of the whole ought to be as it stands above. Whether he had any particular reason for this deduction of upwards of 8000 l. or whether it is owing to inadvertency, is not quite clear to us; tho' we are inclined to impute it to the latter, as this is not

From Europe, or laden with European goods.

Ports from whence the several ships came.	General Contents of Lading.	No. of ships.
From London di- rectly	{ Dry goods, of British and Indian manufactures per cockets, wines, iron, and copper-ware, refined sugars, tobacco-pipes, &c. }	40
From London and Cork	{ Dry goods, and beef, pork, but- ter, tongues, &c. the produce of Ireland }	4
From London and Madeira	{ Dry goods and wines }	8
From London, Cork, and Madeira	{ Dry goods, provisions, and wines }	2
From London and Cape de Verds	{ Mules, asses, camels, and Spanish wines, all from Cape de Verds }	1
From Bristol directly	{ Dry goods of British and Irish manufactures, copper and iron ware, ship-chandlery ware, bottled beer, cheese, cyder, and refined sugar }	8
From Bristol and Cork	{ Goods of the same sort, and Irish provisions }	15
From Liverpool di- rectly	{ Manufactured mahogany and cottons, ale, cheese, cyder and potatoes }	3
From Liverpool and Ireland	{ Chiefly provisions }	17
From Liverpool and Madeira	{ Manufactured cottons and wines }	1

99

the only inaccuracy we meet with in his *figures*. For instance, the article *rum* he computes at 4600 puncheons, or 50,600 gallons, amounting to 69.575 l. At this rate a puncheon would contain no more than eleven gallons, and the price would be 27 s. 6d. per gallon. How widely distant this is from truth, is manifest to every one in the least conversant with this commodity. Numerical errors ought very particularly to be guarded against, seeing they are less perceptible, and at the same time more apt to mislead, than mere literal mistakes. However, this matter may be easily rectified; our Author need only advertise his readers to add a single cypher to the number of gallons, and the puncheon will be restored to its usual contents, 110 gallons, and the value reduced to a tolerably moderate price, viz. 2 s. 9d. a gallon.

From

History of Jamaica.

Brought over		37
From Lancaster directly	{ Manufactured cottons, and dry goods of a coarse nature }	99
From Lancaster and Ireland	{ Goods of the like kind, and provisions }	1
From Hull, Plymouth, and the other out-ports of England, of which two called at Madeira	{ Dry goods per cockets, ship-chandlery ware, herrings, shads and a few wines from Madeira }	5
From Great Britain, by the way of Africa.	{ Slaves (†) }	9
English ships entered directly from foreign ports, viz.		
From Madeira	Wines	4
From Cape de Verds	{ Mules, asses, camels, and Spanish wines }	3
From Bourdeaux	In ballast	4
From Lisbon	Ditto	1
From different parts of Scotland directly	{ Dry goods and herrings }	5
From Scotland and Ireland	{ Dry goods and provisions }	2
From Scotland and Madeira	{ Dry goods and wines }	1
From Scotland and Philadelphia	{ Herrings, provisions, and Lumber }	1
From Ireland directly	{ Beef, butter, pork, tongues, and herrings, a few French wines, and some Irish linnens }	10
From Ireland and Madeira	{ Provisions and wines }	1
From Barbados, Antigua, and the other windward islands.	{ European and American goods, not in demand in those settlements }	15

190

(†) The number of new negroes annually imported is said to have diminished, since the commencement of the late war, from about 9000, which was then nearly the medium, to 6624, the number imported in the year 1752; but that they have lately begun to increase.

Vessels from North America.

Ports from whence the Ships came.	General Contents of Lading.	N ^o . of Vessels.
	The vessels from these places bring the same commodities, viz. flour, bread, beef, pork, hams, dried and pickled fish, onions, apples, corn, pease, rice, soap, cheese, and can- dles; horses, sheep, hogs, ducks, geese, and turkies; but- ter, lard, tallow, pitch, oil, tar, and turpentine; planks, boards, staves, hoops, headings, shin- gles, and bricks.	40 33 28 8 8 7
From New-York, From Boston, From Rhode-Island, From New-London, From Piscataway, From Salem.		
From Philadelphia.	Bread, flour, hams, and gammons; iron in bars, bricks, lumber, staves, hoops, head- ing, shingles, &c.	42
From Virginia and Maryland; of which one called at Madeira.	Pease, flour, bread, pork, bacon, soap, candles, tar, and shingles.	17
From Nor. & South Carolina, Georgia, and Cape Fair.	Rice, leather, lumber, shin- gles, and tar,	38
From the Islands of Bermudas, Turk, and Providence.	Braziletto, turtle, salt, fish, poultry, onions, and building stones.	6
		227

Vessels trading to the Main.

From different Parts of the Coast.	Mules, horses, cacao, and some gold and silver specie.	23
From Hispaniola.	Mules, indigo, and a few wines (1).	3
From Curassoa.	Mules.	9
Carried forward		35

(1) ' The wines imported from that island are but few, and gene-
rally run, as they cannot be entered in the Custom-House; they
are commonly cordial wines, and much wanted in Jamaica in
sickly seasons, therefore overlooked.'

Brought

History of Jamaica.

39

Vessels trading to the Main.

Brought forward			35
From the Bay of Honduras.	{	Logwood.	{ 9
From the Musquito Shore.	{	Mahogany, cedar, logwood, cacao, and turtle.	{ 5
			<hr/> 49

Total of Vessels trading to Jamaica (m).

European	190
North American	227
From the Coast and the neighbouring Islands	49
	<hr/> 466

The value of the principal commodities, annually imported into Jamaica, comes next under our Author's consideration; 'he would willingly,' he tells us, 'have gone through the whole, could the quantities or value of them be ascertained; but this was impossible, where the greatest part of the imports pay no duties; and many principal articles are entered so confusedly, that no just calculation can be made, either of their quantities or value;' for which reason he takes notice of only such as admit no doubt.

'The most expensive articles,' he observes, 'are those immediately introduced from England; the value of these has been lately calculated, to be laid before the parliament; and, on an exact computation, for four years, ending in December 1751, has been found, at a medium, to amount to 261728l. 5s. sterl. per annum, which, in that island, would amount to 458924l. 8s. 9d. currency, as goods are generally debited there (n). But as we may reasonably suppose

(m) Our author is a little mistaken in the addition of these several totals; for, tho' according to his account of particulars, the amount of the whole number of ships is as we have stated it; he makes the total of European vessels 189, and of North American 230.

(n) It is to be wished our Author had informed us at what rate European and other foreign goods are commonly debited in Jamaica; or by what rule he has been guided (not only in this, but also in some

l. s. d.

‘ suppose a fourth part of these, at the most
 ‘ moderate calculation, to be imported by the
 ‘ Planters themselves, and subject to none of
 ‘ those extraordinary charges to which debited
 ‘ goods are liable;’ the Doctor computes the
 ‘ annual amount of the whole at ——— 431676 8 3½

To which he adds, for expences of Planters residing in England, and in the education of their youth here ——— 70000 0 0

For new Negros, 6624, ——— 235000 0 0

Irish provisions, in the year 1752, were as follows, viz. 19921 barrels of beef, 4307½ barrels of pork, and 15876 firkins of butter, rated at 87493l. But deducting for what may be imported by the Planters themselves, this sum will be reduced to ——— 78309 17 0

Madeira wines, 827 pipes, ——— 26464 0 0

North American commodities (o) ——— 75000 0 0

Total of Imports, currency, 916450 5 3½

Which is equal to, sterling, 654607 6 7½

From this state of the Jamaica trade, a tolerable judgment, we apprehend, may be formed of the opulence of its inhabitants, and the advantages derived from that island to Great-

other respects) in forming his calculations, several of which, especially in the larger numbers, seem very doubtful; nor is it possible, for want of this knowledge, to judge with any tolerable exactness of their rectitude. We would not have Dr. Brown entertain any opinion, that our mention of this, or of some other evident mistakes, was made with a view of depreciating his work. We believe he is often pretty nearly in the right; but it would certainly be a greater satisfaction to his readers to find him perfectly so. One, and not the least, purpose, in these remarks, was to put him in mind of revising his arithmetical computations; in which, as his plan is not completed in this volume, he may, in his future publication, take an opportunity of rectifying the errors he shall find; and, surely, the discovery will come with a better grace from himself than any body else.

(o) The imports from North America are, justly, observed to be the articles most immediately necessary for a Sugar Colony. The Doctor rates them at 70 or 80000l. per annum, we have taken the medium.

Britain

Britain and Ireland. If our Author is not always correct, there is this in his favour, that he appears to have spared no pains to get information, and to have consulted proper materials. We have, indeed, differed from him in the arrangement of his accounts, and with a double view; one, for the ease of our readers, the other, for the sake of taking up as little room as possible. Under our circumstances, of being much in arrear for many publications, *breavity*, so far as it can be made compatible with due information, is the one thing, at present, particularly needful for us to study.

This Section concludes with an account of the Public Revenues of the island: these are of two sorts; one for the service, and under the immediate direction of the Crown, raised by established laws for that purpose.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
1 st , ' By duties on foreign wines, and other ' spirituous liquors; on foreign indigo, cacao, ' tobacco, cotton, and English refined sugar, ' which, at a medium, for seven years past, ' amount [annually] to about			11000 0 0
2 ^{dly} , ' By the quit-rents of about one mil- ' lion and five or six hundred thousand acres of ' land, that are already patented in that island, ' and pay at the rate of a halfpenny per acre; ' and the interest on quit-rent bonds, at 10 per ' cent. which, taken at a medium for several ' years, amounts to			4000 0 0
3 ^{dly} , ' By escheats and casualties, which ' seldom amount to less than			1000 0 0
	(p)		16000 0 0

(p) ' His Majesty has been graciously pleased to consent, that the monies [thus raised] should be always laid out in promoting the welfare and security of the island, and in paying the public Officers, whose salaries he was pleased to consent should be regulated and appointed in the following manner, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To the Governor for the time being	2500	00	0 per Ann.
To the Auditor-General	202	10	0
To the Chief-Justice	120	00	0
To the several Landwaiters	120	00	0
To the Captain of the Train	45	12	6

The

The other part is levied by certain imposts, proportioned to the occasional necessities of the Colony; nor can the monies so raised, be appropriated or disposed of without the consent and approbation of the community. These at present are,

1st, ' By duties on wine, rum, and other spirituous liquors, sold by retail (q), about ———— £. 8000 0 0

2^{dly}, ' By a deficiency tax, or tax laid on such as do not keep and maintain a number of white servants proportioned to the number of their slaves and cattle. This tax was first instituted to promote the importation of white people; and to oblige every man of interest to encourage them, both for the safety and welfare of the Colony; but the neglect of the public on this occasion, now produces a settled revenue of about ———— 8000 0 0

3^{dly}, By an impost on imported Negroes, computed, at a medium, to produce about ———— 7500 0 0

£. 23500 0 0

Out of this sum the Governor, for the time being, we are told, is usually complimented with an additional salary of 2500l. a year; and every Officer of the regiment with an annual present; its further application is to encourage new settlers, to relieve the distressed, and promote industry.

In section 4, the inhabitants, and their manner of living, are described; and a few natural curiosities mentioned: The inhabitants our Author has, not injudiciously, classed into Planters, Settlers, Merchants, and Dependents; besides Negroes. He appears to have studied the manners of each class with some attention, and to have done equal justice to the several characters. With respect to their method of living, their buildings, furniture, and habits, are, as in other countries, proportioned to their fortunes. The rich live sumptuously every day; and those in inferior circumstances, as well as they can.—The curiosities here noticed are, 1. The

(q) Kingston alone, according to our Author, pays to this tax about 115l. a week; which is more than two thirds of the whole produce. Considering the number of shipping places round the island, in most, if not all which, there are tipping houses, resorted to by the sailors, who are generally known to be no enemies to liquor, nor very sparing of their money, it may, perhaps, be doubted whether the produce of this tax is not here somewhat under-rated.

Water-

Water-fall in Mamee river, a little above Bull-Bay, in the parish of Port-Royal. 2. The Cascade, and 3. the Grotto, both in the Parish of St. Anne. 4. The Fogs in the parish of St. Thomas in the Vale. The last of these will fall under our notice, with more propriety, when the latter part of the Doctor's work comes before us: and the three first appear too immaterial to command a particular regard here; for which reason we shall, at present, take leave of our Author, reserving the consideration of his natural History, to another opportunity.

An Essay on the Origin of Human Knowledge. Being a supplement to Mr. Locke's Essay on the Human Understanding. Translated from the French of the Abbé de Condillac, Member of the Royal Academy of Berlin. By Mr. Nugent. 8vo. 5s. Nourse.

IN the year 1689 the celebrated Mr. Locke published his Essay concerning human understanding. In composing that work, he proposed to himself, not glory, but improvement. Unsatisfied with the prevailing opinions of that age, concerning the source from whence knowledge is derived, and wanting to inform himself how far the human mind could proceed with certainty of evidence in its speculations, he entered into his own mind, reviewed the materials of his own knowledge, discovered whence they came, and marked the bounds of their extent. His book was the transcript of that fair and accurate enquiry: a transcript so fair, that it always approves itself to the understanding of every man capable of perusing it; and so accurate, that it hath served ever since for the groundwork of every other investigation of the kind.

Among the principal books bearing any affinity to Mr. Locke's subject, there are three which seem to have most deservedly attracted the attention of the public: one by the late Bishop of Cloyne, printed in the year 1710, entitled, *A Treatise concerning the Principles of Human Knowledge*. Another by the late Lord Bolingbroke, entitled, *An Essay concerning the Nature, Extent, and Reality of Human Knowledge*. And a third by the Abbé de Condillac: of which we now proceed to give an account.

This ingenious Abbé divides his work into two parts. The first treats of the materials of our knowledge, and particularly of the operations of the mind; and the second, of language and

and method. In the conduct of his enquiries on both these subjects, he owns his obligations to two of our countrymen: to Locke, almost every where; and to Warburton, in the second part of this Essay. This afforded an occasion to Mr. Nugent, the Translator of this work, to dedicate the book to Dr. Warburton. The dedication is followed by the Translator's preface, which gives us a very striking picture of the philosophic character of our sagacious Abbé, whom we cannot but admire for his disinterested and unbiassed pursuit of truth. We are not only pleased with his aim, but with the ability he discovers in accomplishing his intention; and what not only gains our admiration, but fixes our esteem, is the ingenuity and candor with which he acknowledges an error, and corrects a mistake. But we refer our Readers to the Translator's preface, where they will find this account of the Abbé strongly supported, not only by observations on the performance now under our consideration, but by a subsequent piece, entitled, *A Treatise on Sensation*; with an analysis of which, Mr. Nugent has favoured the public.

The principal design of the Abbé de Condillac, in the first part of his Essay, is to explain to us how *the mind opens*, and how *its functions spread*. To this first part, and principal intention of our Abbé, we shall at present confine ourselves; for as to the materials of our knowledge, he produces nothing new. Our abstract take as follows; it is almost every where in the words of the Translator.

The perception, or impression, caused in the mind by the agitation of the senses, is the first operation of the understanding. In vain would outward objects solicit the senses; the mind would never have any knowledge of them, did it not perceive them. Hence the first and smallest degree of knowledge is perception.

But since perception arises only from the impressions made on the senses, it is certain, that this first degree of knowledge will have more or less extent, according as men are organized to receive a greater or less variety of sensations.

Among several perceptions, which we are conscious of at the same time, it frequently happens, that we are more strongly apprized of the existence of one of them, than of that of all the rest. Nay, the more our consciousness of some increases, the more will that of the others diminish. This operation, by which our consciousness concerning particular perceptions is so greatly increased, that they seem to be the only perceptions of which we take notice, I call Attention.

I dis-

I discern therefore two sorts of perceptions among those we are conscious of ; some which we remember at least the moment after, others which we forget the very moment they are impressed. We not only, in the ordinary course of things, forget a part of our perceptions ; but, sometimes, we forget them all. If the several objects around me, acting upon my sense with an almost equal force, produce perceptions in my mind, all of them nearly of the same degree of vivacity ; and if I acquiesce in the impression they make, without striving to obtain a higher degree of consciousness concerning one than another ; I shall retain no idea at all of what has passed within me. Let us therefore conclude, that we are incapable of giving any account of the greatest part of our perceptions, not because we were not conscious of them, but that we forget them the next moment.

Our attention is engaged by external objects, in exact proportion as they suit our constitution, passions, and state of life. This suitableness of objects causes them to act upon us with greater force, and to impress us with a more lively sensation. To this it is owing, that when a change is made in us, we view the same objects differently, and form quite contrary judgments of them. Men are generally so apt to be deceived by this sort of judgments, that he who at different times sees and judges differently, thinks nevertheless that both now and then he sees and judges aright. And this bias becomes so natural to us, that led thereby to consider objects only as they regard ourselves, we never fail to censure the conduct of others, as much as we approve our own.

When objects attract our attention, the perceptions they produce within us are connected with our consciousness of ourselves, and of every thing relative to us. Hence it is, that consciousness not only gives us a knowledge of our perceptions, but also, if those perceptions be repeated, informs us that we had them before, and represents them as belonging to us, and as affecting, notwithstanding their variety and succession, a Being which is always the same *self*. Consciousness considered in regard to these new effects, is a new operation, which serves us every instant, and is the foundation of experience. Without it, each moment of our life would seem the first of our existence, and our knowledge would never extend beyond a first perception. I shall call it *Reminiscence*.

The progress of the operations, whose analysis and origin have been here explained, is obvious. At first there is only a simple perception in the mind, which is no more than the impression it receives from external objects. Hence arise, in
their

their respective order, the other three operations. This impression, considered as giving us notice of its presence or existence, is what I call consciousness. If the notice we take of it is such, that it seems to be the only perception of which we are conscious, it is properly attention. In fine, when it makes itself known as having affected the mind before, it is reminiscence. Consciousness says, as it were, to the soul, You have a perception. Attention says, You have now only one single perception. Reminiscence says, You have now a perception which you had before.

Experience shews us, that the first effect of attention is, to make the perceptions occasioned by objects continue still in the mind, even when the objects themselves are removed. These perceptions are preserved in the same order, generally speaking, in which the objects presented them. By this means a chain, or connection, is formed amongst them, from whence several operations, as well as reminiscence, derive their origin. The first is *imagination*, which takes place when a perception, in virtue of the connection established between it and its object by attention, is revived at the sight of the object.

And yet it is not always in our power to revive the perceptions we have felt. On some occasions, the most we can do is, by recalling to mind their names, to recollect some of the circumstances attending them, along with their abstract idea. The operation which produces this effect, I call *memory*.

There is still another operation, which arises from the connection established by the attention betwixt our ideas; this is contemplation. It consists in uninterruptedly preserving in view the perception, name, or circumstances, of an object vanished out of sight. By means of this operation, we are capable of continuing to think of a thing, when it ceases to be present. This operation we may reduce as we please, either to the imagination, or to memory: to the former, if it preserves the perception itself: to the latter, if it preserves only the name, or circumstances of it.

It is of great importance carefully to distinguish the point, which separates the imagination from the memory.

Between imagination, memory, and reminiscence, there is a certain progress, by which alone they are distinguished. The first renews the perceptions themselves; the second brings to our mind only their signs or circumstances; the third makes us discern them as perceptions which we have had before.

The connection of ideas can arise from no other cause than from the attention given to them, when they presented themselves conjunctly to the mind. Hence, as things attract our

attention only by the relation they bear to our constitution, passions, state, or, to sum up all in one word, to our wants; it follows, that attention embraces at once the ideas of wants, and of such things as are relative to these wants, and connects them together.

Our wants are all allied among themselves, and in some respects united one to another, by belonging, as they all of them do, to the same individual person; and the perceptions we have of them may be considered as a series of fundamental ideas, to which all others, within the compass of our knowledge, are linked, some more closely, others more remotely. Want is connected with the idea of the thing proper for relieving it; this is connected with the ideas of the place where it is to be had; this with the idea of the persons we have seen there; this, in fine, with the idea of such pleasures or pains as we have felt there, and with many others. A first fundamental idea is connected with two or three others; each of these with an equal, or even with a greater, number; and so on.

These suppositions admitted, in order to recollect ideas familiar to us, all that is needful on our part is, only to turn our attention upon some of those fundamental ideas with which they are connected. Now, this is always practicable; because, so long as we are awake, there is not an instant in which our constitution, passions, and situation, do not excite some one or other of those perceptions, which I call fundamental. We must therefore succeed in this with more or less ease, as the idea we are willing to revive has a nearer or more distant connection with many, or a few, of our wants. Take away this connection, and you destroy the Imagination and Memory.

All men cannot connect their ideas with equal force, nor in equal number; and this is the reason why all are not equally happy in their Imagination and Memory. This incapacity proceeds from the different conformation of the organs, or perhaps from the very nature of the soul.

In order to develop the real cause of the progress and perfection of these several faculties, Imagination, Contemplation, and Memory, we must investigate what assistance these mental operations derive from the use of signs.

I observe that there are three sorts of signs. 1st. Accidental signs, or such objects as particular circumstances have connected with some of our ideas, so as to render the one proper to revive the other. 2^{dly}. Natural signs, or those sounds of voice, and gestures of body, by which nature, in every creature, expresses the passions of joy, fear, grief, &c. 3^{dly}. Instituted

stituted signs, or those which we have chosen ourselves, and which bear only an arbitrary relation to our ideas.

These signs are not necessary for acquiring the habit of those mental operations, which precede Reminiscence: for Perception and Consciousness cannot but take place, so long as we are awake, and Attention being no other than that Consciousness, which informs us more immediately of the present perception, nothing more is wanting to occasion it, than that one object act upon the senses with greater force than another.

Tho' a man were entirely divested of the use of arbitrary signs, he might, however, even by the sole aid of accidental signs, make some advances towards acquiring the habit of Imagination, or Reminiscence; that is, at the sight of an object, the perception with which that object was connected, might be revived, and he might know it to be the very same with what he had before. Yet we must observe here, that this would not happen, except when some extrinsic cause, or occasion, replaced the object before his eyes: for when it was absent, he would have no possible means of reviving it of himself, having no command over any thing connected with it; and consequently could not retrieve the idea to which it was united. And hence it appears, that his imagination would not be as yet in his power.

With regard to natural signs, those sounds and gestures expressive of the passions, this man would form them, so soon as he felt the passions to which they belonged. They would not, however, with respect to him, be signs at first; because, instead of reviving his perceptions, they would as yet be no more than consequences of those perceptions. But when he had often felt the same passion, and as often broke out into the sound accompanying it, both would be so strongly connected in his imagination, that he could not hear the one, without, in some measure, experiencing the other. Then would this sound become a sign: but he himself would not acquire any habit of imagination, till he had heard it by chance; consequently this habit would be no more in his power than in the case preceding.

Memory, as we have seen, consists entirely in the power of reviving the signs of our ideas, or the circumstances attending them; a power which never can take place, till by the analogy of chosen signs, and an established order among our ideas, the objects which we would revive, are connected with some of our present wants. In short, we cannot recall a thing to mind, till it be connected with something else in our power. Now a man who has only accidental and natural

signs, has nothing at his command. His wants therefore can only occasion repeated acts of imagination; consequently he hath no memory.

Hence also we may conclude, that brutes have no memory, but are only supplied with an imagination, which they cannot command as they please.

By following the explications here given, we may frame a clear idea of what is commonly called *Instinct*. It is imagination re-exciting upon, the presence of an object, such perceptions as are connected with it, and thereby directing every species of animals, without the assistance of reflection.

What we have been saying in regard to imagination and memory, may be applied to contemplation, as it respects either. If it be considered as retaining perceptions in view, then it is plain, that the exercise of it cannot depend upon ourselves, until we have acquired the use of instituted signs; but if it be made to consist in preserving the signs themselves in view, we can, in this case, have no exercise at all of it, so as to establish a habit.

So long as we remain without the habit, or voluntary exercise and exertion of imagination, contemplation, and memory; or whilst the habit of the two first is not subordinate to our command, we cannot dispose of our attention as we please. For how indeed should we dispose of it, when the soul as yet has no operation in her power, but passes from one object to another, only as she is dragged by their different impressions?

But so soon as a man comes to connect his ideas with signs of his own chusing, his memory is formed. He begins of himself to dispose of his imagination, and to give it a new habit. For by means of the signs, which he is able to recal at pleasure, he revives, or at least is capable of reviving, the ideas connected with them. He obtains afterwards a greater command over his imagination, in proportion as he invents more signs, because thereby he procures more means of employing it. These particulars shew in what manner the use of signs contributes to the progress of imagination, contemplation, and memory.

No sooner is memory formed, and the habit or exercise of imagination in our own power, than the signs recollected by the former, and ideas revived by the latter, free the soul from all dependence on surrounding objects. Having it now in her power to recal whatever she has seen, she can direct her whole attention where she pleases, and transfer it from all present objects. Our ability to dispose thus of our attention is en-

tirely owing to the assistance afforded us by the vivacity of the imagination, which is the effect of great memory; otherwise we could not regulate ourselves, but would be entirely subject to the action of external objects.

The power of successfully applying our attention to different objects at pleasure, or to the different parts of one object only, is what we call, *to reflect*. Thus we distinctly perceive in what manner reflection arises from imagination and memory. But the degrees, by which this is effected ought not to escape our observation.

The very dawn of memory is sufficient to render us masters of the habit of imagination. A single arbitrary sign is enough to enable a person to revive an idea by himself. This is certainly the first and smallest degree of memory, and of that command which we may acquire over imagination. The power it gives us of disposing of our attention, is the weakest that can be. But such as it is, it begins to make us sensible of the advantage of signs, and incites us to embrace every opportunity on which it may be either useful or necessary for us to invent new ones; by this means the habits of memory and imagination are strengthened in us, and that of reflection improved, which re-acting upon imagination and memory, by which itself was produced, improves them in its turn. Thus these operations, by the mutual assistance they lend, contribute to each others progress. It is by reflection we begin to have a glimpse of the capacity of the mind. So long as we do not direct our attention ourselves, the soul is subject to whatever environs it, and possesses nothing but by extrinsic impulse. But when we become masters of our own attention; and direct it agreeably to our wishes, then it is that the mind assumes the disposal of itself, calls or dismisses ideas by itself, and is enriched from its own fund.

The effect of this operation is so very great, that thereby we controul our perceptions, raising some and depressing others, in the same manner almost as if we had a power of producing and annihilating them. Suppose I chuse one from among those which I actually experience; my consciousness of it will immediately become so lively, and that of the rest so weak, that it will appear to be the only one of which I am at all conscious. Suppose again, that next moment I have a mind to lay it aside, in order to amuse myself entirely with one of those which made the slightest impression on me; it will seem to be annihilated, whilst another emerges from nothing.

Thus have we at length developed whatever was most abstruse and difficult to conception in the progress of the mind's
ope-

operations. Those which remain to be spoken of, are so manifestly the offspring of reflection, that their origin, in some measure, explains itself.

From Reflection, or the power of disposing of our own attention, arises the power of *considering our ideas separately*; for the same consciousness which intimately informs us of the presence of certain ideas, and this is the very characteristic of attention, informs us also that they are distinct. Were we entirely destitute of the use of reflection, we could not *distinguish* different objects, but only in so far as they singly made a very strong impression on us; all those which acted but weakly, would pass for nothing.

In distinguishing our ideas, we sometimes consider those qualities which are most essential to the subject, as entirely separated from it. This is what we more particularly call, *to abstract*.

Reflection, from whence is derived the power of distinguishing ideas, gives us likewise that of comparing them, in order to know their relations. This is done by transferring the attention alternately from one to another, or by fixing it at the same time on many.

After having distinguished several ideas, we sometimes consider them collectively, as forming only a single notion; at other times we prescind from a notion some of its component ideas. And this is what we call, *to compound* or *decompound* ideas.

When we compare our ideas, our consciousness of them is the cause of our knowing, that they are the same in several respects, or that they are not the same. This twofold operation is what we call judging, and is plainly a consequence of the other.

From the operation of Judging arises that of Reasoning; for reasoning is only a concatenation of judgments, depending one upon the other.

I have confined myself to these analyses, in order to shew the dependance of the mind's operations, and how they are gradually originated. We first have perceptions of which we are conscious. We afterwards form a more lively consciousness of some perceptions; this becomes attention. Thence forward these ideas are connected, and consequently we know them again to be the same we had before, and ourselves the same who had them; this is Reminiscence. When the mind revives, or retains its perceptions, or only recalls the signs of them; this is Imagination, Contemplation, and Memory: but when it disposes of its own attention, this is Reflection.

In fire, from this last, all the rest arise. It is properly Reflection which distinguishes, compares, compounds, decomposes, and analyses; for these are only different ways of conducting the attention. Hence too Judgment, Reasoning, and Conception, are formed; and hence results the *understanding*.

Thus have we, from Mr. Nugent's translation, presented our Readers with a distinct view, in miniature, of that strong, extensive, and beautiful chain of reasoning, whereby the Abbé de Condillac, with a happiness of genius peculiar to himself, entered into the human mind, and unravelled all its mazes. Numberless fine passages, like so many lesser chains depending from the great one, have we been obliged to omit. We wish, indeed, that the Translator had been less faithful to the words of his original; that there were no French idioms to complain of; no obscurity thrown upon the work, by so many English words introduced in a foreign meaning. Yet the Abbé has been so correct in explaining his terms, that even the mere English reader, tho' he may meet with his own language very unusually applied, will be able, by a small degree of attention, to apprehend the import of the argument, and accompany the Author through all his reasonings. We reserve the second part of this curious Essay for our next Review.

*Conclusion of the Essay on the Writings and Genius of Pope.
See Review for June last.*

IN the prosecution of this article, we shall not undertake to analyse the whole of our Author's observations. Where he has advanced any thing new, that we shall select; where any thing may with propriety be added, that we shall endeavour to supply: and where we conceive our Critic to be in an error, that we shall, with due deference, attempt to correct.

We shall now begin with the following exquisite lines.

— In the soul while memory prevails
The solid force of understanding fails:
Where beams of warm imagination play
The memory's soft figures melt away.

'There is hardly in any language,' says the Essayist, 'a metaphor more appositely applied, or more elegantly expressed, than this of the effects of the warmth of fancy. Although experience evinces that memory, understanding, and fancy are seldom united in one person, yet have there been some
few

‘ few transcendent geniuses who have been blessed with all three.’ Those the Critic recollected were, Herodotus, Plato, Tully, Livy, Tacitus, Galilæo, Bacon, Des Cartes, Malbranche, Milton, Burnet of the Charter-house, Berkley, and Montesquieu. Do not Cæsar, Plutarch, and Pliny the younger, among the antients, and Gassendi, Peireskious, Picus Mirandola, Erasimus, Buchanan, Scaliger, and Barrow among the moderns, equally deserve that character? If the accounts left us of the admirable Crichton*, may be depended on, (and the authorities are strong) was he not a greater prodigy, in all respects, than any of those we have mentioned?

One science only will one genius fit:

So vast is art, so narrow human wit.

Upon this hypothesis our Critic gives a pleasing detail of authors and painters, who when they attempted any work out of their own walk, have generally failed. But in what follows, we conceive he lies open to some objection. ‘ The modesty and good sense of the antients,’ says he, ‘ is, in this particular, as remarkable as in others. The same poet never presumed to understand more than one kind of dramatick poetry, if we except the Cyclops of Euripides. A poet never presumed to plead in public, or to write history, or, indeed, any considerable work in prose. The same actors never recited tragedy and comedy.—They seem to have held that universality, not to say diversity, at which the moderns aim, to be a gift unattainable by man. We, therefore, of Great Britain have, perhaps, the more reason to congratulate ourselves on two very singular phenomena: I mean Shakspeare’s being able to pourtray characters so very different as Falstaff and Macbeth, and Garrick’s being able to personate so inimitably a Lear or an Abel-Drugger.’

It is possible this Gentleman may not allow that Cicero, and Pliny the younger, should be stiled poets, but he will not refuse that title to Ovid, and to Silius Italicus; and yet Seneca tells us, that the former pleaded causes with great success, and we know that the latter was an eminent orator.† It is notorious, that Asinius Pollio brought several tragedies on the Ro-

* See Mackenzie’s Lives.

† Lycophron wrote many Critical Essays in prose; and besides his *Alexandra*, exercised himself, with fair success, in almost all the fields of poetry, from the loftiness of tragedy, to the humble spirit of Anagram. It is also certain, that the author of the *Thebaid* wrote tragedy, (vid. Juv.) and that the poet Sidonius Apollinaris composed several volumes of Letters in prose. Vid. Vit.

man stage, with general applause, and yet we have the testimony of Horace for his having well nigh completed the History of the Civil War. Is it certain that Rœcius did not wear the Sock as well as the Buskin?

Although other poets† have excelled equally in tragedy and comedy, yet was Shakespear, perhaps, the greatest prodigy that ever appeared in both: and we readily join issue with our Author, in the great character he gives Mr. Garrick.

Our Essayist deems Mr. Voltaire the most universal of authors; and thinks, that either the tragedy of *Merope*, or the History of *Lewis XIV.* would alone have immortalized him, as he writes almost equally well both in prose and verse.

After all, may not the more easy acquisition of science now a-days, by the means of printing, with the impossibility of a writer's living by any one species of composition, particularly poetry, be the reasons why many of the moderns have excelled in different walks, and that some have well nigh completed the circle of universal knowledge?—Our Author goes on:

Thus Pegasus a nearer way to take
May boldly deviate from the common track,
From vulgar bounds with brave disorder part,
And snatch a grace beyond the reach of art.

Here is evidently, as our Author remarks, a blameable mixture of metaphors, where the attributes of the horse and the writer are confounded. We come next to the celebrated simile of the Alps.

So pleas'd at first the tow'ring Alps we try,
Mount o'er the vales, and seem to tread the sky;
Th' eternal snows appear already past,
And the first clouds and mountains seem the last;
But, those attain'd, we tremble to survey
The growing labours of the lengthen'd way,
Th' increasing prospect tires our wand'ring eyes,
Hills peep o'er hills, and Alps on Alps arise!

This Comparison, the Critic observes, is often mentioned as an instance of Pope's strength of fancy; but, in his opinion, the images are too general and indistinct; and he thinks the last line conveys no new idea to the mind. Here we beg leave to dissent from him; for as the poet has traced the most exact resemblance between things which, in appearance, are utterly unrelated to each other, so also does he, in the last line, really add a new idea, by making that particular, which before was general. In fine, we shall not easily be prevailed on, not to look upon this as one of the best similes in our language.—

† Beaumont and Fletcher, Ben. Johnson, and Dryden.

After all, however, we question if Mr. Pope was not indebted for the thought, to the very ingenious Drummond of Hawthornden: our readers will not be displeased with us if we cite the passage.

Ah! as a pilgrim who the Alps doth pass;
Or Atlas temples crown'd with winter-glass;
The airy Caucasus, the Apennine,
Pyrenes cliffs, where sun doth never shine;
When he some craggy hills hath over went,
Begins to think of rest, his journey spent:
Till mounting some tall mountain he doth find
More heights before him than he left behind.*

We shall next proceed to consider what our Author hath subjoined to the following lines.

False eloquence, like the prismatic glass,
Its gaudy colours spreads on every place;
The face of nature we no more survey,
All glares alike, without distinction gay.

* The nauseous affectation of expressing every thing pompously and poetically, is no where more visible than in a poem lately published, entitled *Amyntor and Theodora*.*

We can by no means subscribe to this censure of Mr. Mallet's *Hermit*. Without attempting to particularize what may be deemed the more poetical parts of this poem, we shall only add, that whoever can read the *Discovery* in the second canto, and especially the *Recovery* of Theodora in the third, without tears, has not the feeling of a man: in these, Nature speaks her own language. Does our Critic ascertain the circumstances when poetry or plain language should be used?

* The poem from whence these picturesque lines are extracted, being addressed to the Deity, the simile is thus applied.

————— So while I wou'd me raise
To the unbounded limits of thy praise,
Some part o' th' way I thought to have o'er-run,
But now I see how scarce I have begun;
With wonders new my spirits range possest,
And wandering wayless in a maze, them rest.

Drummond was not only an excellent versifier, for those times, but has as much poetical thought in him as any of his cotemporaries in England. His poems intitled *Forth-Feastings* and *Mæliades*, not to mention his famous *Macaronic piece Polemo-Middina*, and many others, are proofs of this. Ben Johnson walked from London to Drummond's seat in the neighbourhood of Edinburgh, to pay our northern bard a visit. The topics of their discourse are still preserved in the Edinburgh edition of Drummond's works, folio, 1711.

He blames Pope for being prosaic in morals, and here he censures Mallet for using figures in narration.—But to go on with our Author and his citations.

Where'er you find the cooling western breeze,
In the next line it whistles through the trees.

'Unvaried rhymes,' says he, 'highly disgust readers of a good ear.' If the rhymes are good the ear cannot be offended. The mind, indeed, may, as by the first rhyme the second may be guessed, by which the composition loses the charm of novelty.

'We have not,' he adds, 'many compositions where new and uncommon rhymes are introduced.' He has, however, mentioned some poets who have been studious of this beauty, Parnelle, Pitt's Vida, West's Pindar, Thomson's *Castle of Indolence*, and the author of an *Ode on Summer*. These new rhymes, however, do no great honour to their inventors.

When speaking of the lines meant as instances of adapting the sound to the sense, the Critic might have shewn that they are taken from Vida, lib. III. The Italian poet, however, in his exemplifications, is not chargeable with the fault justly imputed by the Rambler to those of Pope.

Our Critic remarks on the following lines,

Now they who reach Parnassus' lofty crown,
Employ their pains to spurn some others down.

That 'the arts used by Addison to suppress the rising merit of Pope, which are now fully laid open, give one pain to behold, to what mean artifices envy and malignity will compel a gentleman and a genius to descend. It is certain, that Addison discouraged Pope from inserting the machinery in the *Rape of the Lock*; that he privately insinuated that Pope was a Tory and a Jacobite, and had a hand in writing the *Examiners*; that Addison himself translated the first book of *Homer*, published under Tickel's name; and that he secretly encouraged Gildon to abuse Pope, in a virulent pamphlet, for which Addison paid Gildon ten guineas.'

As we cannot suppose this Author would publish these things against a man of Mr. Addison's character, without sufficient proofs of their certainty, so ought he, in justice, to have subjoined them to the accusation. If Addison was guilty of these basenesses, his moral writings ought only to make him the more detestable.

'The common opinion,' says our Critic, 'that the reign of Charles the second was the Augustan age in England, is
excessively

‘excessively false. A just taste was by no means yet formed. What was called Sheer-Wit, was alone studied and applauded. Rochester is said to have had no idea of better poetry than Cowley’s. The King was perpetually quoting Hudibras. The neglect of such a poem as the *Paradise Lost*, will for ever remain a monument of the bad taste that prevailed. It may be added, that the progress of philological learning, and of what is called the *Belle Lettres*, was, perhaps, obstructed by the institution of the Royal Society, which turned the thoughts of men of genius to physical enquiries. Our style in prose was but beginning to be polished; altho’ the diction of Hobbs is sufficiently pure: which philosopher, and not the florid Sprat, was the classic of that age.’

If Cowley had not wrote *Essays*, Dryden *Prefaces*, Clarendon his *Controversial Pieces* and his *History*, we should, perhaps, have agreed with our Author. There were, however, some prose compositions in the time of Charles the first, which, for a manly flow of diction, and a *rotunditas sententiarum*, have not yet been surpassed.

We come next to this Writer’s comment on the following couplet.

With mean complacence ne’er betray your trust,
Nor be so civil as to be unjust.

‘Our poet,’ says he, ‘practised this excellent precept in his conduct to Wycherly, whose pieces he corrected with equal freedom and judgment. But Wycherly, who had a *bad heart*, and an insufferable share of vanity, and who was one of the professed wits of the last mentioned age, was soon disgusted at this candour of Pope’s, insomuch that he came to an open and ungenerous rupture with him.’

Does not the Critic here make rather too free with the hearts of other men? It is, however, evident, that Pope, who must have known W. better than Mr. ***** could possibly do, thought differently of that spirited and witty comic writer; for, in one of his Letters, written after Wycherly’s death, he bears express testimony to the *probity* of his departed friend.

But to return :

Horace still charms with graceful negligence,
And without method talks us into sense.

After agreeing with Mr. Hurd,* that the *Epistle to the Pisos*

* Although we think that this excellent Commentator has shewn the connexion of the several parts of that poem, is not Horace still blameable for having wrapt it up in such a manner that the perspicacity of so many ages was not sufficient to develope it?

is strictly methodical, and not a compleat Art of Poetry, but solely confined to the state and defects of the Roman drama, our Author thus proceeds. 'It seems also to be another common mistake, that one of Horace's characteristics is the sublime; of which, indeed, he has given a very few strokes, and those taken from Pindar, and, probably, from Alcæus. His excellence lay in exquisite observations on human life, and in touching the foibles of mankind with a delicate urbanity. It is easy to perceive this moral turn in all his compositions. The writer of the Epistles is discerned in the Odes. *Elegance*, not *Sublimity*, was his grand characteristic.'

How frugal is our Critic of his praise? Horace undoubtedly possessed elegance in a very eminent degree, and many of his Odes are moral and satyric; but can no poet who *draws images from familiar life, and makes remarks that come home to men's business and bosoms, be sublime?* What then must become of Pindar, whose Odes abound with ethic sentences?—But why must Horace have borrowed his *very few strokes* of the sublime from Pindar and Alcæus? How far the Roman borrowed from the Lesbian poet, whom he regarded with a singular reverence, as the Critic cannot determine, so was there no occasion for the insinuation. The old Scholiasts mention but one or two lines † which Horace translated from Alcæus; and had there been more, those gentlemen, who were sufficiently fond of shewing their reading, would not have failed to have quoted them. Besides, as the hatred of tyranny was the characteristical excellence of Alcæus, could the courtier of Augustus imitate him in that? And as to his love and social compositions, delicacy, not sublimity, seems to be their perfection. We, indeed, know that Horace has made freer with the Theban bard. Yet how many imitations have Critics, after all their search, been able to find in the Roman Lyrist? not above half a dozen passages;* and we will venture to affirm, that they have not changed conditions for the worse, and that the *Pindarum quisquis Studet æmulari*, not only shews that Horace could be as sublime as Pindar, when he chose it, but throws the ballance of literary obligation on Horace's side.

But lest that Ode should not equally strike our ingenious Critic, he is desired to consider the following Odes, and then to declare if there are any in Pindar superior to them, viz. Odes 15, 35, 37, of the first book; Odes 1, 13 (which the

† Ode xviii. Lib. 1.

* Ode xii. lib. 1. is the most remarkable imitation.

Critic thinks the best in Horace) and 19, of the second book; and especially Ode 1, 3, 4, the Character of Regulus in the 5th, and the 25th of the third book; Ode 4, 9, and 14 of the fourth book, not to mention some of the Epodes.

Indeed Horace, in his Satyres and Epistles, modestly disclaims not only all title to sublimity, but even to poetry; and in his Odes often says, that his Muse was not suited to subjects of grandeur, but sung

Convivia et prælia virginum,
Sectis in juvenes unguibus acrium,
Non præter folitum levis.

Yet can we by no means agree with him.

To go on:

In grave Quintilian's copious work we find,
The justest rules and clearest method join'd.

To recommend Quintilian, says the Critic, very justly, barely for his method, and to insist merely on this excellence, is below the merit of one of the most rational and elegant of Roman writers. As no author ever adorned a scientific treatise with so many beautiful metaphors, he afforded matter for a more appropriated and poetical character.

Art. 42. After praising the abrupt address to Longinus,* he adds,† the taste and sensibility of Longinus were exquisite, but his observations were too general, and his method too loose. The precision of the true philosophical critic is lost in the declamation of the florid rhetorician.

Art. 43.

From the same foes, at last, both felt their doom,
And the same age saw learning fall and Rome.

Our author remarks, that tho' it was the opinion of Longinus, Shaftsbury, and Addison, that arbitrary governments are pernicious to the fine arts as well as to the sciences; yet modern History has afforded an example to the contrary, Painting, sculpture, and music have been seen to arrive at a high perfection in Rome, notwithstanding the superstition and slavery that reign there: nay, that superstition itself has been highly productive of these fine arts: for with what enthusiasm must a popish painter work for an altar-piece?—That the fine arts, in short, are naturally attendant upon power and luxury. But the sciences require unlimited freedom to raise them to their full vigour and growth. In a monarchy there may be po-

* Thee, bold Longinus, all the Nine inspire,
And bless their Critic with the poet's fire.

† As Mr. Hurd had observed before him.

ets, painters, and musicians; but orators, historians, and philosophers can exist in a republic alone. He proceeds.

A second deluge learning thus o'er-run,
And the Monks finish'd what the Goths begun.

'Every custom and opinion that can degrade humanity, was to be found,' says the Essayist, 'in the times here alluded to. The most cruel tyranny, and the grossest superstition reigned without controul. Men seemed to have lost not only the light of learning, but of their common reasoning. Duels, Divinations, the Ordeal, and all the oppressive customs of the feudal laws, were universally practised: Witchcraft, Possessions, Revelations, and Astrology, were generally believed. The clergy were so ignorant, that in some of the most solemn acts of Council, such words as these, *as my Lord Bishop cannot write himself, at his request I have subscribed*. They were at that time so profligate, as to publish absolutions for any one who had killed his father, mother, sister, or wife, or had committed the most enormous pollutions.'

This just and animated picture evidently shews, that *superstition* and *tyranny* are, in their natural tendency, not only destructive of the sciences, but of the *arts of beauty*. And if Tasso and Raphael flourished in arbitrary governments, their success was owing to the smiles of the court. What poets, painters, or musicians has eastern despotism produced?

But, however, let us not load the clergy of the middle centuries with more odium than they deserve. What learning was then known in Europe, they, and they only, possessed.

At length Erasmus, that great injur'd name,
(The glory of the priesthood, and the shame)
Stemm'd the wild torrent of a barbarous age,
And drove those holy Vandals off the stage.

Our Critic wishes Mr. Pope had drawn a fuller portrait of this wonderful man, of whom, according to our Author, he appears to have been so fond, as to declare in his Letters, that he had some design of writing his life in Latin.*

* This is not strictly true. Some lines in the Essay on Criticism, and particularly those relating to Erasmus, having displeased many bigotted Catholics, Pope says, in one of his Letters to the Honourable J. C. that if they did not suffer the mention of Erasmus to pass unregarded, he should be forced to do that for his reputation which he would never do for his own; that is, to vindicate so great a light of his Church from the malice of past times, and the ignorance

This defect our Author has, however, well supplied; and the picture he has drawn of that celebrated Hollander, is one of the most shining passages in the book:—to which we refer, and proceed with the Poem.

But see each Muse in Leo's golden days
Starts from her trance, and trims her wither'd bays;
Rome's ancient genius o'er its ruins spread
Shakes off the dust, and rears his rev'rend head.

The Critic, on this beautiful passage, adds, with justice, one age of learning to the four mentioned by Voltaire.

The first age is that of Philip and Alexander, the second that of Ptolomy Philadelphus King of Egypt, (this is the age added by our Author) the third is the age of Julius Cæsar and Augustus, the fourth is that of Julius II. and of Leo X. and the last is that of Lewis XIV. in France, and of King William and Q. Anne in England. In these several ages, the human mind exerted itself in an extraordinary manner, as literature and the fine arts then attained to a perfection not equalled in other periods. The Critic has given us a list of the extraordinary men who flourished in those ages, but in all of them has omitted some eminent names.

We come now to the encomium on Mr. Walth.

Such late was Walth, the Muses judge and friend.

Upon this he makes the following excellent remark.

* If Pope has given too advantageous a character of Walth,
* it must be attributed to friendship rather than judgment.
* Walth was in general a frigid, flimsy writer. But Pope owed
* much to Walth; it was he who gave him an important piece
* of advice in his early youth; for he used to tell our author, that
* there was one way left him by which he might excel any of
* his predecessors; which was by *correctness*: that though, in-
* deed, we had several great poets, we as yet could boast of
* none that were perfectly *correct*, and that, therefore, he
* advised him to make this quality his particular study.

* *Correctness* is a vague term, frequently used without mean-
* ing and precision. It is perpetually the nauseous cant of
* the French Critics and their pupils, that the English writers
* are generally *incorrect*. If *Correctness* implies an absence of pet-
* ty faults, this, perhaps, may be granted. If it means that be-
* cause their tragedians have avoided the irregularities of Shake-
* speare, and have observed a juster œconomy in their Fables,

rance of the present, in a language which might extend farther than that in which the trifle (as he is pleased to call it) about Criticism was written.

* that

that therefore their *Athalie* is preferable to *Leary*; the notion is absurd. The *Henriad* is free from any gross faults; but who will dare to rank it with the *Paradise Lost*? The declamations with which some of their most perfect tragedies abound, may be reckoned as contrary to the nature of that species of poetry, and as destructive of its end, as the fools or grave-diggers of Shakespear. That the French may boast some excellent Critics, particularly Bossu, Boileau, Fenelon, and Brumoy, cannot be denied; but *that they are sufficient to form a taste upon, without having recourse to the genuine fountains of all polite literature, I mean the Grecian writers, no one but a superficial Sciolist can allow.*

I conclude these reflections with a remarkable fact. *In no polished nation, after Criticism has been much studied, and the rules of writing established, has any very extraordinary work ever appeared.* This has visibly been the case in Greece, in Rome, and in France, after Aristotle, Horace, and Boileau, had written their Arts of Poetry. In our own country, the rules of the drama, for instance, were never more completely understood than at present; yet what *unintending*, though *faultless* tragedies have we lately seen?

We conceive this last observation is not historically true. Was ever critical knowledge more generally known than in the time of Ptolemy Philadelphus? but did the *poetical constitution* that adorned that period produce no very extraordinary work? Has any age left us a more wonderful performance than Lycophron's *Alexandra*? If Shakespear and Lee are so much praised for histing off the short character of a frantic person, what an achievement was it to fill a whole poem with the single representation of a possessed woman? In drawing the image of *common* madness, it is enough to be *handsomely absurd*; but when the *frenzy* is supposed to be *divine*, and the fit to proceed from a miraculous transport, then there must be a *dark consistency* of speech as well as an *appearing distraction*; there must be the *obscure certainty* as well as the *open fury* of an oracle. This Lycophron has performed to admiration; and those who can read that poem must acknowledge, that it is one of the *most original* pieces of antiquity. But further, is there nothing *very extraordinary* in Callimachus's Hymns, especially those to Jupiter, and Apollo? nothing in the Idylliums of Theocritus? Did not the latter invent and bring to perfection, a species of poetry, for which he will be admired for ever? Is there nothing *very extraordinary* in the *Phænomena* of Aratus, which Cicero took the trouble to translate? If the Critic means, by a *very extraordinary*

ordinary work, an Epic Poem, he must go a little further back than the time of Aristotle, for we may venture to affirm, that Homer has exhausted all the great sources of heroic invention; so that nothing has been added by his poetical posterity. The inventive faculties are much more circumscribed than is commonly supposed. A few simple ideas are all its *substantial* stores. Our Author has not sufficiently attended to this when he accuses Pope of barrenness. He who enriches a work with a new *moral sentiment*, is as much an inventor as he who recites a tale of fancy. But what poet ever introduced so many new things, in *that way*, as Pope? If the Critic does not allow that there is any thing *very extraordinary* in Lucan, Statius, Silius Italicus, and Valerius Flaccus, he will not deny that epithet to Tasso's *Gierusalemme Liberata*? and yet it is certain that Aristotle's Poetics had been published with an excellent Commentary by Castelvetro, (not to mention four Treatises on Poetry, and particularly one on Heroic Poetry, by Tasso's father) long before the Jerusalem was composed; and was not the Heroic Comic invented in that country but the last century? We recollect no poem of a *very extraordinary* nature produced in France before Boileau published his Art of Poetry. If any exception, be brought in favour of some of Corneille's pieces, we ask, was he ignorant of Aristotle?

The fourth section is confined to observations on the Rape of the Lock. Here we have the most striking conviction, how much the Critic was pleased with his subject; for he really inspires his readers with the satisfaction he felt. And in justice to this part of his work, we must observe, that where all is so excellent, extracts must prove inadequate to its merit; and therefore the original should be consulted.

The Heroic-comic Poem, the Author rightly observes, was unknown to the ancients; and because more delicate in its reproof, and more engaging from its narrative nature, may justly be esteemed the most excellent kind of satyr. And if the moderns have excelled the ancients in any species of writing, it seems to be in this.

Tassoni, (according to our Author) or Bracciolini, first introduced the hero-comic into Italy, as Boileau* did into France; Garth† imitated him in England, and Pope surpassed them all.‡

The Critic's account of the *Secchia rapita*, and of the *Lutrin*, is very entertaining; but we cannot help thinking, that he has allowed too little originality, (to use an expression of

* In his Lutrin.

† In his Dispensary.

‡ In his Rape of the Lock.

his own) to Dr. Garth's performance; nor can we conceive how he could venture to mention the Sangrado of Le Sage as a better satyr on Physicians than the Dispensary. But as an examination of these matters would lead us wide of our purpose, we shall only observe, that we think it no exaggerated panegyric to say, with him, that the Rape of the Lock is the best satyr extant;—that it contains ‘the truest and liveliest picture of modern life, and that the subject is of a more elegant nature, as well as more artfully conducted than that of any other heroï-comic poem. Pope here appears in the light of a man of gallantry, and of a thorough knowledge of the world; and, indeed, he had nothing in his carriage of that affected singularity, which has induced some men of genius to despise, and depart from, the established rules of politeness and civil life.’

The Critic then praising the Splendid Shilling, the Muscipula, and the Scribleriad of Mr. Cambridge,* thus concludes.

‘If some of the most candid among the French Critics begin to acknowledge, that they have produced nothing in point of sublimity and *majesty* equal to the *Paradise Lost*, we may also venture to affirm, that in point of *delicacy, elegance, fine turned raillery*, on which they have so much valued themselves, they have produced nothing equal to the *Rape of the Lock*. *It is in this composition that Pope principally appears a Poet, in which he has displayed more imagination than in all his other works taken together.* It should, however, be remembered, that he was not the first former of those beautiful machines the Sylphs, on which his claim to imagination is chiefly founded; he found them existing really to his hand, but has, indeed, employed them with singular judgment and artifice.’

The fifth section contains observations on the Elegy to an unfortunate Lady, and the Epilogue to Jane Shore.

The first of these pieces, as it came from the heart, so the Critic justly stiles it, very tender and natural; more so than any other *copy of verses*, (to use a phrase he has not disdained to adopt) of our author. He praises the striking abruptness, and strong imagery, of the beginning, the execration on the Lady's

* In enumerating the mock-heroic poems of Englishmen, our Author takes no notice of Addison's *Battle of the Pygmies and Cranes*, his *Machinæ Gesticulantes* and *Bowling Green* in Latin, and of Mr. Somerville's *Hobbinol*, which has none of the faults imputed by Mr. Cambridge to the *Lutrin*, the *Dispensary*, the *Rape of the Lock*, and the *Dunciad*...

relations, who had driven her to that deplorable extremity, the desolation of the family, for its lively circumstances and prosopopœia, the incident of her dying in a foreign country, and the poetical use he has made of her being denied the rite of sepulture, from the manner of her death.

What tho' no sacred earth allow thee room,
Nor hallow'd dirge be mutter'd o'er thy tomb ?
Yet shall thy grave with rising flow'rs be dress'd,
And the green turf lie lightly on thy breast :
There shall the Morn her earliest tears bestow,
There the first roses of the year shall blow.

' If this Elegy be so excellent,' adds the Critic, ' it may be ascribed to this cause, that the occasion of it was real ; for it is an *indisputable maxim*, that nature is more powerful than fancy ; that we can always feel more than we can imagine ; and that the most artful fiction must give way to truth.'

There is some obscurity in this *indisputable maxim*. When a genius copies nature, yet engages his heroes in adventures which, though they never did happen to any one person, might have happened, may not our tears be as plentiful and genuine as those that are shed for any accident, however well attested by historians ? For instance, do we not feel as much concern for Amyntor in the Hermit, as if his distresses had been founded in history ? Nay, has not Fancy here the advantage of Truth ? for, by selecting circumstances from the whole possible round of misery, she may engage the heroes of the piece in events, which never yet were the lot of one man. We willingly, indeed, allow that we are less interested in the distresses of mere imaginary Beings. *Milnah** affects us less in her sufferings than *Clarissa*.

' Pope's Prologue to Addison's *Cato* is superior,' says our Author, ' to any of Dryden's Prologues. Those of Dryden are satirical and facetious, this of Pope is solemn and sublime. Dryden's contain general topics of wit and criticism, and may precede any play ; Pope's Prologue to *Cato* is appropriated to the tragedy it was designed to introduce, as the most striking images and allusions it contains, are taken with judgment from some passages in the life of *Cato* himself.' Of this the Critic produces two fine instances. See the Essay itself.

* The name of a Fairy in a beautiful poem of Tickel's, on Kensington garden.

REV. July, 1756.

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‘ With respect to sprightly turns and poignancy of wit, the prologues of Dryden have not been equalled. The reader may find twenty of them in the first edition of the first volume of Tonson’s *Miscellanies*. Many of them were written on occasion of the players going to Oxford; a custom, for the neglect of which no good reason can be assigned, except, perhaps, that even the players must now, forsooth, follow the contemptable cant of decrying that most learned University, and of doing nothing that may contribute to its pleasure and emolument.’

From some former passages in this *Essay*, we suspected that the Author had been an Oxonian; but the last quotation is a proof, next to demonstration, that he is little acquainted with that most learned university; otherwise he must have known, that the *Vice-Chancellors alone* have the power of allowing plays to be acted in that city, and within five miles of it; and that, therefore, those Gentlemen, and not they who decry the university, would seem reprehensible if the Oxonians are either deprived of pleasure or emolument. But to do justice to all, the Vice-Chancellors may be vindicated in their prohibition of plays; it was intended to prevent the youth from being debauched, and other bad consequences.* Perhaps if plays could now be performed without women, as formerly, Oxford might again have theatrical representations.

The Prologue leads the Critic to consider the Tragedy itself, which he blames as destitute of action, pathos, and even character, and as taking up more time than it needed; but he does not do justice to the sublimity of some of the speeches, and the philosophical precision of the sentiments. The simile of Mount Atlas, and of the traveller smothered in the desert, he allows to be in character, but thinks them sufficiently obvious. That of the mountain is, indeed, obvious, and has it the less propriety on that account? But how can the simile of the traveller be styled obvious, when it is the first of the kind in the English tongue? After all, both the similes, in our opinion, are out of place, as the instances are few, where a comparison can be introduced in tragedy with any sort of propriety.

The Essayist thinks the loves of Marcia and Juba, of Lucia and Portius, are vicious and insipid Episodes; and says, they ‘ debase the dignity, and destroy the unity, of the fable.’ In-

* Such bad consequences have actually happened in that very University; of which instances might be mentioned.

deed, where love is only the secondary passion, in a play, it can never greatly affect.

From his criticism on this tragedy, the Author proceeds to consider Mr. Addison's other writings. The Letter from Italy he thinks no way equal to a subject so fruitful of genuine poetry, and which might have warmed the most cold and correct imagination. 'One would have expected (adds he) a young traveller, in the height of his genius and judgment, would have broke out into some strokes of enthusiasm. With what flatness and unfeelingness has he spoken of statuary and painting? Raphael never received a more phlegmatick elegy. The slavery and superstition of the present Romans are well touched upon, towards the conclusion; but I will venture to name a little piece, on a parallel subject, that greatly excels this celebrated Letter, and in which are as much lively and original imagery, strong painting, and manly sentiments of freedom, as I have ever read in our language. It is a *Copy of Verses* written at Virgil's tomb, and printed in Doddsley's fourth volume of *Miscellanies*.'

Never was any thing more unjust than the character here given us of Mr. Addison's Letter from Italy. What can be more poetical than his description of the Italian rivers, and especially of the Po?

Fir'd with a thousand raptures I survey
Eridanus through flowery meadows stray,
The King of Floods! that rolling o'er the plains,
The tow'ring Alps of half their moisture drains,
And proudly swoln with a whole winter's frowns,
Distributes wealth and plenty where he flows.

What more beautiful than

Sometimes, misguided by the tuneful throng,
I look for streams immortaliz'd in song;
That lost in silence and oblivion lie,
Dumb are their fountains, and their channels dry!
Yet run for ever by the Muse's skill,
And in the smooth description murmur still.

Nor is the description of the Tyber less picturesque. This however, we shall omit together with his elegantly sublime compliment to Lord Halifax, and only ask the impartial reader, whether the following lines are destitute of poetical enthusiasm.

See how the golden groves around me smile,
That shun the coast of Britain's stormy isle,
Or when transplanted, and preserved with care,
Curse the cold climate, and stare in northern air.

Here kindly warmth their mounting juice ferment
 To nobler tastes, and more exalted scents :
*E'en the rough rocks with tender myrtle bloom,
 And trodden weeds send out a rich perfume.
 Bear me some God to Baia's gentle seats,
 Or cover me in Umbria's green retreats ;
 Where western gales eternally reside,
 And all the seasons lavish all their pride :
 Blossoms, and fruits, and flowers, together rise
 And the whole year in gay confusion lies.*

Is not the description of the ruins of Rome nobly animated, and particularly the four last lines ?

Where the old Romans deathless acts display'd,
 Their base degenerate progeny upbraid :
*Whole rivers here forsake the fields below,
 And, wond'ring at their height, through airy channels flow*.*

Nor can we think Mr. Addison's verses on Statuary, and on Raphael, so flat and unfeeling as the Critic represents them.

Still to new scenes my wandering Muse retires,
 And the dumb show of breathing rocks admires ;
 Where the smooth chissel all its force has shown,
 And soft'ned into flesh the rugged stone.
*In solemn silence, a majestic band,
 Heroes, and Gods, and Roman Consuls stand.
 Stern tyrants, whom their cruelties renown,
 And Emperors in Parian marble frown ;
 While the bright Dames to whom they humbly su'd,
 Still show the charms that their proud hearts subdu'd.*

If the encomium on Raphael is less animated, the following lines, however, exhibit a picture more lively and glowing than any that ever flowed from the pencil of that wonderful artist: as the moral, too, is well worthy of a Briton.

How has kind Heav'n adorn'd the happy land,
 And scatter'd blessings with a wateful hand !
*But what avail her unexhausted stores,
 Her blooming mountains, and her sunny shores,
 With all the gifts that heaven and earth impart,
 The smiles of nature, and the charms of art,
 While proud Oppression in her vallies reigns,
 And Tyranny usurps her happy plains ?
 The poor inhabitant beholds in vain
 The red'ning orange, and the swelling grain,
 Joyless he sees the growing oils and vines,
 And in the myrtle's fragrant shade repines ;
 Starves, in the midst of nature's bounty curst,
 And in the louden vineyard dies for thirst.—*

* The aqueducts.

Indeed

Indeed the slavery and superstition of the Romans are so well touched upon, towards the conclusion, that none but the author of the verses he sets in competition with Addison, or the Author's very partial friend, could ever have dream'd of the parallel; yet are we far from denying that *Copy of Verses* its due merit.

'That there are many well wrought descriptions,' adds the Critic, 'and even pathetic strokes in the Campaign' (which he elsewhere calls a *Gazette in rhyme*) 'it would be stupidity and malignity to deny. But surely the regular march which the poet has observed, from one town to another, as if he had been a Commissary of the army, cannot well be excused.'

Mr. Voltaire, however, (whose judgment our Author, on other occasions, has readily adopted, and whom we all know to be not over partial to the English poets) thought very differently of the Campaign. That spirited author, after describing the battle of Blenheim, thus proceeds; *Les remerciements des Chambres du parlement, ceux des villes & des bourgades, les acclamations d'Angleterre furent le premier prix qu'il recut de sa victoire. Le poeme du celebre Addison, monument plus durable que le palais de Blenheim, est compté, par cette nation guerriere et savante, parmi les recompenses les plus honorables du Duc de Marlborough.* But to return to our Critic; who is so candid as to allow due praise to some other parts of Mr. Addison's works, particularly his prose pieces.

'In various parts,' 'of his prose Essays, are to be found many strokes of genuine and sublime poetry, many marks of a vigorous and exuberant imagination; particularly in the noble Allegory of Pain and Pleasure, the Vision of Mirza, the Story of Maraton and Yaratilda, of Constantia and Theodosius, the beautiful Eastern Tale of Abdallah and Balfora, and many others, together with several strokes in the Essay on the Pleasures of the Imagination. After all, the chief and characteristic excellence of Addison was his *humour*; for in humour no mortal has excelled him, except Moliere; witness the character of Sir Roger de Coverly, so original, so natural, and so inviolably preserved, particularly in the month which the Spectator spends at his Hall in the country; witness also the Drummer, that excellent and neglected comedy, that just picture of life and real manners, where the poet never speaks in his own person, or totally drops or forgets a character, for the sake of introducing a brilliant simile, or acute remark: where no train is laid for wit; no Jeremys, or Bens, are suffered to appear.'

The Critic next considers the Epilogue to *Jane Shore*, which, he says, 'is written with the air of gallantry and rallery, which, by a strange perversion of taste, the audience expects in all epilogues to the most serious and pathetic plays. To *recommend cuckoldom, and palliate adultery, is their usual intent.*'

This Epilogue leads him to consider Rowe as a writer; and whom he justly represents as rather delicate and tender, than strong and pathetic; and as soothing us with a tranquil and tender sort of complacency, rather than cleaving the heart with pangs of commiseration. 'His distresses are entirely founded on the passion of love. His diction is extremely elegant and chaste; and his versification highly melodious. His plays are declamations rather than dialogues; and his characters are general, and undistinguished from each other. Such a furious character as that of Bajazet is easily drawn; and let me add, easily acted. There is a want of unity in the fable of *Tamerlane*. The death's head, dead body, and stage hung in mourning, in the *Fair Penitent*, are inartificial and mechanical methods of affecting an audience. In a word, his plays are musical and pleasing poems, but inactive and unmoving tragedies. This of *Jane Shore*, is, I think, the most interesting and affecting of any he has given us; but probability is sadly violated in it, by the neglect of the unity of time. For a person to be supposed to be starved during the representation of five acts, is a striking instance of the absurdity of this violation. In this piece, as in all of Rowe's, are many florid speeches, utterly inconsistent with the state and circumstances of the distressful personages who speak them.' Of this, as he gives some instances, so does he also candidly quote some that are extremely natural and tender. What Shore answers to her husband, when he asks her movingly,

Why dost thou fix thy dying eyes upon me
With such an earnest, such a piteous look,
As if thy heart was full of some sad meaning
Thou couldst not speak?—

Is, he observes, pathetic to a great degree; and

Forgive me, *but* forgive me!—

Are words, adds he, that far exceed the most pompous declamations of Cato. 'The interview between *Jane Shore* and *Alicia*, in the middle of this act, (continues the Critic) is also very affecting: where the madness of *Alicia* is well painted. But of all representations of madness, that of *Clemen-*

‘ Clementina, in Grandison, is the most deeply interesting. I know not whether even the madness of Lear is wrought up and expressed by so many *little* strokes of nature, and genuine passion. It is absolute pedantry to prefer and compare the madness of Orestes in Euripides, to this of Clementina.’—We are glad our Author did not, in the heat of his panegyric strain, boldly, at once, tack the Cassandra of Lycophron to Orestes, the more completely to fill the triumph of the Neapolitan lady.

He supposes, that Jane Shore is the most popular of Row’s plays, from its being founded in our history; and from thence judiciously takes occasion to recommend to our tragic writers, our *domestica facta*, if not too antient, nor too recent, as subjects the most interesting and useful.

This brings our Critic back to Pope, who, he informs us, is said to ‘ have framed a design of writing an epic poem, on a fact recorded in our old annalists, and therefore more engaging to an Englishman: *the arrival of Brutus*, the supposed grandson of Æneas, in our island, and the settlement of the first foundation of the British monarchy. A full scope might have been given to a vigorous imagination, to embellish a fiction drawn from the bosom of the remotest antiquity.—But shall I be pardoned for suspecting that Pope would not have succeeded in this design; that so *didactic* a genius would have been deficient in that *sublime* and *pathetic*, which are the main nerves of the Epopea; that he would have given us many *elegant descriptions*, and many *general* characters, well drawn, but would have failed to set before our eyes, the reality of these objects, and the actions of these characters: for Homer professedly draws no characters, but gives us to collect them from the looks and behaviour of each person he introduces; that Pope’s close and constant reasoning had *impaired and crushed* the faculty of imagination; that the *political reflections* in this piece, would, in all probability, have been more numerous than the *affecting strokes of nature*; that it would have more resembled the *Henriade* than the *Iliad*, or even the *Gierusalemme liberata*; that it would have appeared, how much, and for what reasons, the man skilful in painting modern life, and the most secret foibles and follies of his cotemporaries, is *therefore* disqualified for representing the ages of heroism, and that simple life, which alone epic poetry can gracefully describe; in a word, that his composition would have shewn more of the *philosopher* than of the *poet*. Add to all this, that it was to have been written in rhyme; a circumstance sufficient of

‘ itself alone, to extinguish all enthusiasm, and produce endless
 ‘ tautologies and circumlocutions? Are not these suppo-
 ‘ sitions strengthened by what Dr. Warburton has informed us,
 ‘ namely, that Pope, in this poem, intended to have treated
 ‘ amply “ of all that regarded civil regimen, or the science of
 ‘ politics; that the several forms of a republic were here to
 ‘ have been examined and explained, together with the seve-
 ‘ ral modes of religious worship, so far as they affect society:”
 ‘ Than which surely there could not have been a more im-
 ‘ proper subject for an epic poem.’

We hope, however, that this premature bespeaking the discourtesy of the world, will not prevent the gentleman who is said to be in possession of Mr. Pope's plan, from obliging us with this expected poem. If it prove not so pleasing to the fancy, it may at least be more useful to the judgment, than the *Iliad*, or even the *Odyssey*. The Author of the *Essay on Satire**, appears to have sufficient abilities for the task.

The Critic concludes the section with informing us, that the first poem that appeared in France, 1155, any thing like an epic, was the *Roman de Brut* by Master Eustache; and that the second poem now remaining in the French language, was entitled, *The Romance of Alexander the Great*. Every piece of poetry at that time (the twelfth century) was denominated a Romance. This last was the confederated work of four Authors, famous in their time. Lambert le Court, and Alexander of Paris, sung the exploits of Alexander; Peter de Saint Clost wrote his will in verse; the writing the will of a hero being then a common topic of verse; and John de Nivelois added a book upon the manner in which his death was revenged. It is remarkable, that before this time, all the *romans* had been composed in verses of eight syllables; but in this piece the four Authors first used verses of twelve syllables, as more solemn and majestic. And this was the origin, though little known, of those verses which we now call *Alexandrines*, the French heroic measure; the name being derived from Alexander, the hero of the piece; or from Alexander the most celebrated of the four poets concerned in this work.

Nor should the quotation from Henault's history of France, at the end of the section, be forgotten, as it more immediately concerns our country. About the year 1160, says that truly learned Antiquary, a monk called Geoffry, (who was afterwards Abbot of St. Albans) employed in the education of youth, made his pupils represent, with proper scenes and dresses,

* Vid. Warburton's edition of Pope.

tragedies of piety. The subject of the first dramatic piece, was the miracles of St. Catherine, which appeared long before any of our representations of the mysteries.

The last section considers the epistle of Sappho to Phaon, and of Eloisa to Abelard.

The critic, after praising Ovid for his invention of this amiable species of writing, which he prefers to the Greek Elegy, on account of its dramatic nature, and to the Soliloquy, from its superior propriety in being addressed to one person; very justly extols this translation of Pope's, for its elegance and faithfulness, above any in Dryden's translation of the Heroids. He also censures Ovid for a sameness in the subjects of these epistles, and for being too long, which certainly forces him into a repetition and languor in the sentiments. Wit and fancy are, indeed, every where predominant, but he is sometimes deficient in judgment, and not always natural. In particular Ovid puts into the mouth of Sappho more pretty pænegyrical epigrams, than those tender and passionate sentiments which suited her character, and made her *sensibility* in amours so famous. Our Author gives a short account of the Lesbian Poetess, and praises the translations of her two odes in the Spectator, but takes no notice of the different turn that Dr. Pearce gives to the

φαίνεται μοι κείνος ἰσὺς θεοῖσιν.

which, however, seems to be the just one, and which, if so, makes most of the expressions, both in Boileau's and Phillip's, extremely improper. He also gives us two fragments of the same Poetess, which are, indeed, highly beautiful and tender; but he has omitted some, which, we imagine, are no less expressive of her character (a): for, not to mention her other fragment on the evening, from the Scholiast on Euripides, can any thing be more descriptive, or passionate, than the following lines, for the preservation of which we are indebted to Hephæstion, as quoted by Henry Stephens:

Δίδυκε μὲν ἂ σιλάνα
Καὶ Πλειάδες, μὲναι δὲ
Νυκτὸς παρὰ δ' ἔρχεθ' ἄρα
Ἐγὼ δὲ μόνη καθύδω (b).

(a) Vid. Henric. Heph. Poet. Lyr. Vol. II.

(b) Jam pulcra quidem Diana
Jam Pleiades occiderunt
Jam nox media est e hora
Jam præterit, ipsa vero
Ab sola cuba misella.

And

And again,

Ερως δ' αὐτὸ μὲν ἡγεμὼν δόκει
Γλυκεῖ κίλινον ἡμαχῶν οὐκ ἔσται.
Αἰθρὴ σοὶ δ' ὁ σμαδί μιν ἀπὸ χροῦ
Φροῦτις δ' ἡ πικρὴ δ' Ἀνδρομάδης ποτὶ (c).

Nor can we deny ourselves the pleasure of repeating the following pathetic funeral inscription :

Τιμαδὶς αἰδὲ παῖς, τὰν δὲ προγαμοῖο θάλασσαν
Διέξατο Περσεφονίας κυανὸς θαλάμος :
Ὡς ἡ ἀποφθιμένης πῶσαι ἰσοθῆναι χαλκῷ
Ἀλκις ἡμεῖται πρῶτος ὄντο κομᾶν.

which Politian has thus excellently imitated.

Timadis hic pulvis, quæ dulces ante hymenæos
Excepta est nigro Persephones thalamo :
Illius heu fata cunctæ de vertice amatam,
Æquales ferro subséquere comam.

To return: 'Fenton also translated,' says the Essayist, the Epistle to Phaon, but it is in no respect equal to Pope's. He has added another of his own invention, of Phaon to Sappho, in which the story of the transformation of the former from an old mariner to a beautiful youth, is well told. Fenton was an elegant scholar, and had an exquisite taste. The books he translated for Pope in the *Odyssey* are superior to Brome's. In his miscellanies are some pieces worthy of notice, particularly his epistle to Mr. Southern; the Fair Nun, imitated from Fontaine; Olivia, a character; and an ode to Lord Gower, written in the true spirit of lyric poetry.' This last piece, we are informed, Pope thought the best ode in the English language, next to Dryden's *Alexander's Feast*. Fenton's ode to the sun is very little inferior to the other, and his kisses of Secundus, Venus herself (to talk in the language of mythology) has imbued with the fifth part of her nectar.

'His[Fenton's]tragedy of Mariamne,' continues our Author, has merit, tho' the action be too figurative and ornamental. It superabounds in the richest poetic images; except this may be palliated by urging, that it suits the character of oriental heroes to talk in so high a strain, and to use such a luxuriance of metaphor.'

(c) Amor me autem dissolutor versat,
Dulciamara avis, inexpugnabilis,
Atthis te autem mei tædebat
Et cura in Andromedam versa.

This

This is a proper apology for the poetic ornaments of that well-conducted play. Perhaps, however, the passions raised by this piece, are not so violent as those excited by Josephus, in his account of that unfortunate Beauty.

From this epistle of Sappho to Phaon, our Author takes occasion to observe, that 'this species of writing, beautiful as it is, 'has not been much cultivated among us. Drayton endeavour-
'ed to revive it. He has left us some good subjects, unartfully
'handled. We have also a few of this sort of epistles by
'the late Lord Hervey, in the fourth volume of Doddsley's
'miscellanies' (d).

In page 305. our Author begins his observations on the epistle from Eloisa to Abelard. By comparing it with passages from the original epistles, he shews how finely Pope has worked up the little hints of distress that are scattered up and down these; which, tho' highly passionate, are happily delicate: as the struggles between religion and love are exquisite. The following lines he thinks superior, in point of poetry and strong painting, to any other parts of the epistle, or, indeed, to any of Pope's productions. Be that as it will, we may venture, with the critic, to pronounce those destitute of any taste, either for poetry or painting, who shall be disgusted with their length.

In these *lone* walls (their days eternal bound)
These *mess-grown* domes with spiry turrets crown'd,
Where *awful* arches make a noon-day night,
And the *dim* windows shed a *solemn* light;
Thy eyes diffus'd a reconciling ray.——

And again,

The darksome pines, that o'er yon rocks reclin'd,
Wave high, and murmur to the hollow wind,
The wand'ring streams that shine between the hills,
The grots that eccho to the tinkling rills,
The dying gales that pant upon the trees,
The lakes that quiver to the curling breeze;
No more these scenes my meditation aid,
Or lull to rest the visionary maid.

'The image of the goddess of Melancholy * sitting over the
'convent, and, as it were, expanding her dreadful wings
'over its whole circuit, and diffusing her gloom all around it,
'is truly sublime, and strongly conceived, as the figurative ex-

(d) Might we not here also mention an epistle from Abelard to Philantus, and from Abelard to Eloisa?

* Vid. line 165—seq.

He

‘preffions of throws, breathes, and browner horror, are, I believe, the boldest and strongest in the English language.’

He thinks the description of high mafs, which came from the poet’s soul, is sublime, and very striking. ‘I believe,’ adds he, ‘few persons have ever been present at the celebrating mafs in a good choir, but have been extremely affected with awe, if not with devotion: which ought to put us on our guard against the insinuating nature of so pompous and alluring a religion as popery. Lord Bolingbroke being one day present at this solemnity, in the chapel of Versailles, and seeing the Archbishop of Paris elevate the host, whispered his companion, the Marquis de***, If I were King of France, I would always perform this ceremony myself.’

The following lines the Author recommends as a subject for the pencil of a capital painter. Eloisa represents herself as lying on a tomb, and thinking she heard some spirit calling to her, in every low wind.

Here, as I watch’d the dying lamps around,
From yonder shrine I heard a hollow sound,
Come, sister, come! it said (or seem’d to say)
The place is here, sad sister, come away!
Once like thyself, I trembled, wept, and pray’d,
Love’s victim then, tho’ now a fainted maid —

‘The painter,’ says he, ‘might place Eloisa in the long aisle of a great Gothic church. A lamp should hang over her head, whose dim and dismal ray should afford only light enough to make darkness visible. She herself should be represented in the *instant* when she first hears this *aerial voice*, and in the attitude of *starting round* with astonishment and fear. And this was the method a very great master took to paint a sound, if I may be allowed the expression.’—

‘Eloisa, at the conclusion of the epistle, is judiciously represented as gradually settling into a tranquillity of mind. She can bear to speak of their being buried together, without violent emotions. Two lovers are introduced as visiting their tombs, and the behaviour of the strangers is finely imagined.’

From the full choir, when loud Hosannas rise,
And swell the pomp of dreadful sacrifice,
Amid that scene, if some relenting eye
Glance on the stone where our cold relics lie,
Devotion’s self shall steal a thought from Heav’n,
One human tear shall drop, and be forgiv’n.

With this line, the Critic thinks, the poem should have ended, for that the eight additional lines concerning some poet that haply

haply might arise to sing their misfortunes, are languid and flat, and diminish the pathos of the foregoing sentiments.

Nor are these the only lines our Author has found fault with. He thinks it improper for a person in the circumstances of *Eloisa* to mention Cupid. Mythology is here out of its place.

Love free as air, at sight of human ties,
Spreads his light wings, and in a moment flies.

And he is of opinion, that the Vision, which is partly from *Dido's* dream, tho' picturesque, is not appropriated, nor descriptive enough of that distress which could only happen to *Eloisa*, and which should be drawn from objects which have a reference only to her story.

———— Methinks we wand'ring go
Thro' dreary wastes, and weep each others woe.—

In the notes he justly praises a poem of Catullus's, inscribed *Atys*. But we cannot subscribe to his opinion, that it is of a strain superior to any thing in the Roman poetry, and more passionate and sublime than any part of Virgil. And tho' it is much above any other of Catullus's pieces, yet do we see no reason for its being thought a translation from some Greek writer. Might it not be the work of the Author of the *Per-vigilium Veneris*? He was equal to the task. As we have no old Dithyrambics, we cannot say whether the *Atys* is an exact model of that composition. It is, however, very animated, and the changes are sudden, and well supported.

The epistle of *Eloisa* to *Abelard* is, on the whole, says our Author, 'one of the most highly finished, and certainly the most interesting, of all Mr. Pope's pieces; and, together with the elegy to the memory of an unfortunate lady, is the only instance of the pathetic he has given us. I think one may venture to remark, that the reputation of Pope as a poet, among posterity, will be principally owing to his *Windsor-Forest*, his *Rape of the Lock*, and his *Eloisa to Abelard*; whilst the facts and characters alluded to in his later writings, will be forgotten and unknown, and their poignancy and propriety little relish'd. For wit and satire are transitory, and perishable, but nature and passion are eternal.'

These are, indeed, *Omnium Etatum poemata*; yet are we of opinion, that even without these, the Verses to the Memory of an unfortunate Lady, and the Messiah, not to mention the Ode to St. Cecilia, would, with posterity, have secured to Pope the character of a Sublime and Pathetic Poet.

Upon the whole, altho' we judge that this Essay is partly calculated to sink Mr. Pope's reputation to a lower degree in the poeti-

poetical scale than he has hitherto been stationed at, yet do we hope, that the ingenious Author will continue his Observations. A Gentleman of so fine a taste, and master of so much learning, cannot fail of throwing out many beautiful and interesting particulars. But we could wish, that in his future volumes he would be more sparing in the use of synonymous terms *, where one word fully expresses the idea. Verbosity is a fault in every species of writing, but more especially in works of Criticism.

* A few of these we have taken the liberty to omit, in some of our extracts.

The Use of Reason asserted in Matters of Religion: or Natural Religion the Foundation of Revealed. In Answer to a Sermon preached before the University of Oxford on All-Sunday, July 13, 1755, and lately published at the Request of the Vice Chancellor, and other Heads of Houses: by Thomas Patten, D. D. Fellow of Corpus Christi College. By Ralph Heathcote, A. M. Preacher-Assistant at Lincoln's Inn. 8vo. the second Edition corrected. 1s. 6d. Payne.

Nothing has done more honour to Christianity, than the late Defences of it, by men who have insisted upon the use of Reason in Religious Matters; and who have shewn, that the superstructure of *revealed*, is properly raised on the foundation of *natural*, Religion. In times of greater superstition than the present, the adversaries of Revelation attacked it, or rather the advocates of it, because the *system* then adhered to, was not to be supported by Reason and Argument: we say the *system*, because we think, that true Christianity is the same, tho' systems vary; and if Infidels have refuted systems, they have not refuted Christianity. The mistakes and errors of Christians have often been attacked, and thro' them the Christian Religion has as often been misrepresented and abused; but are the character of our blessed Lord and his doctrines ever censured but by the most profligate of men? St. Paul, indeed, has been very ill treated by a late unbeliever, but it was for asserting opinions no where to be found in St. Paul's writings.

As nothing tends more to the honour of Christianity, next to the good lives of its professors, than the proving it to be a *reasonable* service, so nothing, on the other hand, can dis-

grace it more than to assert, with certain modern Infidels, that *Christianity is not founded on Argument*. Whilst Christians seemed to depreciate Human Reason as a dim light, and a carnal weapon, their adversaries cried it up as the only light, and an all-sufficient guide; but when Christians, equally averse to Superstition and Impiety, defended Christianity by Reason and Argument, the Infidel joined the Bigot, and denied the use of Reason in Religion: Surely, therefore, he is fairly beat out of the field! and we believe the world will have nothing more of any consequence from that quarter, until the enemies of Human Reason, amongst Christians, prevail over the Rationalists.

From a due sense of the vast importance of Reason to the Protestant Religion, Mr. Heathcote has undertaken the Defence of it against certain men, who having opposed Reason, will find it very difficult to answer him; for Reason will never concur to dethrone herself.

That our readers may form a true judgment of the real merits of this performance, we shall lay before him the following extracts.

‘ Dr. Patten’s Sermon, when cleared from that perplexity and disorder in which he has delivered it, amounts to the following particulars: first, that *Christianity cannot be founded upon Argument*, because Reason is blind, and all her deductions precarious and vain; and, consequently, that Natural Religion neither is, nor can be any criterion of Revealed. Secondly, that the true and proper foundation of the Gospel is the miracles it records, because miracles are facts, and facts the only ground of all our reasonings; upon which account we should always, in our disputes with Unbelievers, content ourselves with insisting upon the miracles alone. But for fear a *speculative assent of Reason* to these miracles, even if we could gain it, should not be sufficient for the Conversion of Unbelievers, he recommends, in the third place, an *active, lively, and energetic Faith*, from which we may learn, what no human instructions, no admonitions of Reason, can teach us; that *victorious principle*, he says, which, by the grace of God, is made to grow and spring up one knoweth not how, in every soul, which turneth itself to him with an awakened earnestness of desire, &c. This, I say, is the substance of his Sermon; through which there runs also such a bitterness of spirit, as perhaps never animated any Sermon before it: a spirit, which, under the mask of piety, discharges itself against all orders of men, but with peculiar malice and rancour against the Clergy. And for the doctrinal

‘ to Christianity, but plainly contradict the nature and design
 ‘ of it. Now to what is it possible to ascribe all this, but
 ‘ only to a desertion of Reason, or the dictates of Common
 ‘ Sense?’

And, ‘ What shall we say now to this Doctor of Ours,
 ‘ who has laboured with all his might to destroy Natural Re-
 ‘ ligion, to discredit and explode the use of our intellectual
 ‘ powers, and to represent Reason, or the dictates of Com-
 ‘ mon Sense, as nothing better than the suggestions of the
 ‘ Devil? and what shall we say to the extreme propriety of
 ‘ his doing this in the face of an University; a place, origi-
 ‘ nally instituted for the improvement of Reason, and the
 ‘ culture of Common Sense?’

We could have wished that our Author had not given his
 antagonists any reason to complain of him, for omitting some
 words in a citation from their writings. Speaking of Mr. Hut-
 chinson, they say, “ That he never offended with his tongue,
 “ never spoke with more warmth than was strictly justifiable,
 “ *we say not.*” It should seem as if Mr. Heathcote looked
 upon this as denying that he ever did offend in the manner
 there related. So he has represented it in two places, p. 87,
 99. If he understood “ *we say not,*” as meaning, “ we
 “ say he did not”—tho’ this makes the sentence as oracular as

Aio te Æacidem Romanos vincere posse,

Yet, in justice, the whole paragraph should have been recited.
 However, he could not mean to reproach Mr. Hutchinson by
 it; for, on the contrary, he makes his disciples, by this read-
 ing, speak better of their master than they own he deserved.

MONTHLY CATALOGUE

For JULY, 1756.

POETICAL.

- I. *A New Translation of Telemachus*, in English Verse. By
 Gibbons Bagnall, Vicar of Home-Lacy, Hereford-
 shire. No. I. 12mo. 6d. Owen.

The merit of Archbishop Fenelon's *Telemachus* having been
 long established in Europe, we shall only observe, that it is still
 disputed, among some Critics, under what denomination that
 excellent work should pass. Some maintain, that the *Telemachus*
 is a mere Romance, written, indeed, in the spirit of anti-
 quity, but no poem: while the Chevalier Ramsay, and others,
 contend, that it is a poem, and only wanting in Numbers to
 make

make it a compleat Epic. Of this opinion is Mr. Bagnall; yet however highly he esteems the work, he thinks 'it capable of some improvement, from Harmony and Numbers. For want of this variety, (especially in the didactic parts, which frequently take up almost a whole book together) the sentiments, however excellent in themselves, are dry and tedious. To diversify, and give a life to these, was one of the principal things I had in view; and what was attended with the greatest difficulty. It was like travelling for many miles over a dead flat, with no variety of prospect to entertain the sight. A strict literal translation, in these cases was not to be expected: a paraphrase was often necessary, often unavoidable; and the best Translators we have (even Mr. Pope, the Prince of them) have given a sanction, by their practice, to this kind of liberty. It is sufficient, in works of this nature, if nothing inconsistent be introduced: if we never deviate so far as to lose sight of our author.'

As the Archbishop had much recourse to antiquity to embellish his work, the Translator has referred to those passages, in his margin; and has not only selected notes from the different editions of Telemachus, but has now and then added a comment of his own.

For a specimen of the improvement that the Telemachus is likely to receive from Mr. Bagnall, we shall, from this his first Number, present our Readers with his description of Calypso, which is by no means the least beautiful passage of the book.

She said. And compass'd with a beauteous band
Of Nymphs, obsequious to her great Command,
Herself the fairest; onward, led the way
Erect and taller by the head than they.
So the fair oak upon the spacious plain,
Luxuriant Queen, extends her awful reign;
Pleas'd on the lawn her ample shade to throw,
And nods superior to the shrubs below.
Charm'd with her beauty, and becoming grace,
The heroes follow'd with submissive pace.
Her robe, which true Sidonian dye declar'd,
Carelessly pendent from her neck appear'd.
Her tresses gathered in a knot behind,
Neglected fell, and wanton'd in the wind.
Her sparkling eyes Divinity confess'd,
Join'd with a sweetness not to be express'd.

Altho' the preceptive part of Telemachus might gain some advantage from Numbers, yet we doubt if this translation will succeed.—What the world admires in Feselon, is his language; which Voltaire happily calls a *cadenced prose*; and if the Archbishop is tedious in his descriptions, which the best judges are now agreed he is, we cannot expect to see that fault rectified in the circumlocution of Rhyme.

When Gentlemen have taken much pains to little purpose, and are likely to reap neglect instead of applause, we always feel some concern for their misfortune; but the principle from which our commiseration arises, also prompts us, now and then, to throw out a friendly hint, that they may turn their attention to more profitable, or more successful studies. It is not enough, that they have consulted their friends; for, in general, friends either cannot, or will not, tell them the truth; the bookseller is generally the first who lets them into the unwelcome secret.

These considerations have made us the less severe on the translation of *Telemachus*; especially too, as the Author seems, by his preface, to be a man of good sense, and real modesty: of which our readers will be convinced when we inform them, that he frankly recommends his work only as a Narcotic, that may administer comfort to those who want sleep.

II. *Britannia and the Gods in Council.* A Dramatic Poem. By Mr. Averay. 4to. 1s. Kinnerlesley.

We are at some loss to say, whether Mr. Averay has most successfully imitated the manner of his great predecessor Mr. Antient Pistol, or of the renowned Harlothrumbo. In some places he seems to have strongly caught the spirit of the former, in others, of the latter; and, now and then, he even out-Hurloes the one, and out-Pistols the other. In a word, his performance seems so well adapted to yield the highest delight, to every real admirer and judge of heroic-poetry, that we cannot do better justice between the Author and the Public, than to recommend it to every one who has taste enough rightly to relish the following morsels—which cannot fail to make the reader lick his lips, and long for the whole piece.

Britannia addresses Jupiter.

‘ O thou Supreme! unlimited in pow’r!
Who form’dst and rowl’st in the unbound abyss,
From nothing glitt’ring the celestial orbs,’—&c.

Thus much for invocation; now for a simile.

‘ Like gaping earthquakes lofty mountains gorg’ng’—
From Jupiter’s charge to the inferior Gods, in council:

‘ Therefore, ye Gods, who Gallia’s cause espouse,
And ye, who Britain’s warlike Isle intend
In this assembly most august to *fav’r*
Proceed alternate, I your voice will hear—’

Bacchus declares for France, on account of her wine; and avers, that

‘ To Love it is the best and surest friend
And to old age a cordial *life-restor’ng*:—

Mars declares for Britain, and asserts, that

‘ One British warrior will in combat beat
Three stoutest heroes of the Gallic race!’

inerva

Minerva is much in the same sentiments. In her panegyric on the Britons, she informs Jupiter, that

' Their swords of purest steel, and horrid edge
Well temper'd, flaming, they high circling wave,
Then with distended nerves, and swifter force
Revengeful strike, and cleave their foes asunder.'

O Rare Averay!

III. *A British Philippic.* Inscribed to the Right Hon. the Earl of Granville. 4to. 1s. Kinneresley.

The Author of this poem is neither a Tyrtæus nor a Demosthenes; for instead of using every motive to rouse the courage of his countrymen against their perfidious foes, he very coolly tells them, that

——— Th' immortal Bard,
Who fightless sung, in never dying strains,
Revolted Angels, and fair Eden's loss,
In vain would strike his Epic lyre, to raise
Th' inactive spirit of this drowsy isle,
To that unconquerable height, to which
Our venerable ancestry aspired.

Altho' we may, without possessing the spirit of prophecy, prognosticate, that the Numbers of our *Briton and Bard* [l. 42.] (were he ever so well disposed to inspirit us) will never transform a coward into a brave man, yet are we far from thinking, that the *British Courage* is so greatly sunk, as he represents it. Sure we are, if it is, this writer ought not so publicly to have told us so. A dastard may be impelled by praise, to something; but when told, that nothing is expected, his pusillanimity will never make an effort.— But abstracting from this error of plan, the sentiments are, in general, just, tho' common; and most of the characters are drawn with truth, tho' not with any masterly distinctions. Some wit the poem certainly shews, but little poetry; some satyr, but no elevation of sentiment. The diction never rises to the sublime, and is often unharmoniously prosaic. The poem consists of 321 lines, of which

Mille die versus deduci posse.

At the beginning of the late Spanish war, we remember a British Philippic, which tho' no very extraordinary poem, yet surpassed this. The following passage, however, from the present production, merits some attention.

See that assemblage of the sons of wealth,
Whose pity and humanity extend
To dumb creation! With what costly care
They study to preserve the brutal race
From vulgar persecution! Truly great
Were such benevolence, could their design
Deserve so laudable a name! — Alas!
What are they but monopolists in blood,

That to themselves endeavour to preserve
 Inviolatè the cruel privilege
 Of slaughter and destruction? What is this
 But petty tyranny, th' ambitious child
 Of luxury and pride? If Heaven indulge
 A right to kill, each free born Briton sure
 May claim his portion of the carnage. All
 O'er Nature's commoners, by Nature's law,
 Plead equal privilege: what then supports
 This usurpation in the wealthier tribe;
 The *qualifying* acres? No, proud man,
 Possessions give not thee superior claim
 To that, which equally 'pertains to all—
 Whose property yon timid hare, which feeds
 In thy inclosure? Thine? Deny'd—Allow'd
 Yet if the fearful animal be thine,
 Because she innocently crops *to-day*
 The herbage of thy freehold, whose will be
 The claim *to-morrow*; when thy neighbour's soil
 Affords her pasturage?—Assuming man!
 How is the hardy Briton's spirit tam'd
 By thy oppressive pride!—When danger comes;
 Who shall defend thy property? Thyself?
 No; that poor Briton, whom thou hast undone
 By prosecutions—will he not retort,
 "What's Liberty to me? 'Tis lost! 'Tis gone!"
 "If I must be oppress'd, it matters not
 "Who are th' oppressors. Shall I hazard life
 "For those imperious Lordlings, who deny'd
 "That privilege, which Heaven and Nature meant
 "For food, or sport, or exercise to all?"

IV. *The Robin Hood Society*: A Satire. With Notes Variorum. By Peter Pounce, Esq; 8vo. 2s. Withers, &c,

The design of this poem is to represent the Weekly Society for free Enquiry, &c. who meet at the sign of the Robin Hood without Temple-Bar, as an assembly of illiterate, deistical mechanics, and profligate persons; who indulge themselves in an unwarrantable, illegal, abuse of the liberty we enjoy, of freely debating upon sacred subjects. Whether the character here given of this society, be a just one, or not, we leave those to judge who better know what usually passes at the Robin Hood, than we, who have not the honour to belong to this society, can pretend to do. All, therefore, that will be expected from us, is to consider the merit of this performance, merely as a literary production.

If, as Shakespear says, *The man who has not music in himself, is fit for treasons, &c.* this Squire Pounce must be a very bad sort of man, who could admit, into a poetical composition, such lines as these,

Whome'er,

Whome'er, or impudence, or ignorance inspires—
 _____ Nor dreads th' effect
 Of mad intoxication; to him averse—
 _____ Does any here
 Adopt the foundling? if not, it goes from me,——
 _____ Nor Revelations beam
 Illume; but spiking up his reason for a fun.——
 _____ Speech was giv'n
 To use; Samian, Theban, and Athenian.——
 _____ I wish,
 That Heav'n had made me such a man,
 Had giv'n such ornaments——
 Call them the treasures of truth—and—say they keep
 The key of knowledge—straight—you make them Gods.
 Gods! what make—ye us—but cringing tools?——
 _____ To hear deep Mys'try's voice,
 And Trinity, pronoun'd; since—deeper draughts—we drink—

But to do Squire Pounce *even-handed justice*, we shall introduce his own apology from the preface; where he thus bespeaks the favour of the patient reader. 'I should here make some apology for the badness of the following poem, with respect to deficiency of language, meanness of expression, and barrenness of invention, but that I am sensible, no apology can make a bad poem a good one, or add a grace to what is intrinsically ungraceful—For my part, I shall only alledge, that blank verse is what I am unacquainted with, this being my first attempt in that species of writing, and which, as it is a juvenile performance, I am conscious is but mean; &c.' Then he asserts the piety of his intentions; but as we cannot conceive how piety and scandal should lodge in the same breast, we shall pass that circumstance, and proceed to select a few of the beauties of the performance, as recommended to our attention by the poet himself.

The first thing we are to be charmed with, is the introduction. Upon this he assumes the title of the *Well informed Bard*; and having tried, but in vain, for two pages, to emulate himself in prose, refers us back again for *the same sentiments* to the *flowing Numbers of the Poet*.

By Porter, and by Lemonade inspir'd,
 The Bard nor needs the Heliconian spring,
 Nor courts the aid of the Aonian maids.
 Porter and Lemonade! ye teach the tongue
 Of Ignorants, to chatter Dulness' praise.
 Porter and Lemonade! how oft your pow'r
 Has taught the stamm'ring voice of fools to please!
 Your aid, the Taylor, from his board retir'd,
 Hath felt, and drank all learning in the draught,
 As the *sam'd Sage* hath fabled, Truth immur'd
 At the deep bottom of an untouch'd well,

So in the bottom of the pewter vase,
Each minion of the goddess Dullness, deems
Reason immerg'd, and swills until he finds it.

We come now to an instance of *the beautiful propriety of allusion*, for so our Bard calls the following lines.

Follow the Muse; the Muse shall lead you safe:
As the fam'd Sybil led *Anchises'* son,
Amidst the regions of un-utter'd woe,
And landed safe again on earthly soil.

Lo! how we mount! how irksome to forsake
The native charms, and heav'nly path of truth!
How odious to leave the social sweets
Of bright-ey'd Reason, and her pleasing form!
How dreadful to reject the cordial balm,
Which to th' afflicted soul fair Virtue pours!
Oh! had this crew rebellious, thus have thought,
Then had they ne'er imbib'd their mortal bane;
Ne'er had the tottering soul, cast off the bands
Of Heav'n, preferring those of nathmost H—
Ne'er had *Religion*, like her heav'nly Sire,
Been crown'd with *thorns*, been scepter'd with a *rod*,
And make her exit groaning on a *cross*.

These passages are sufficient to apprise our readers, concerning the poetical talents of Squire Pounce. For the rest, the grossness of his scurrility will excuse our farther exhibition of his performance; for scurrilous it is, in many parts, to such a degree, that we cannot but be sorry that any Clergyman should patronize such ribaldry: the Divine to whom this Satire is dedicated, is the Rev. Mr. Romaine; and the man who inscribes this worthy performance to him, is Mr. Richard Lewis.

POLITICAL.

V. *A Short State of the Progress of the French Trade and Navigation*: Wherein is shewn the great Foundation that France has laid, by Dint of Commerce, to increase her Maritime Strength to a Pitch equal, if not superior, to that of Great Britain, unless some-how checked by the Wisdom of his Majesty's Councils. Humbly inscribed to his Royal Highness William Duke of Cumberland. By Malachy Postlethwaite, Esq; Author of the Universal Dictionary of Trade and Commerce. 8vo. 1s. Knapton.

Mr. Postlethwaite, in his preface, informs us, that this publication is owing to the desire of a person of distinction; and takes notice, that the subject is more fully treated of in his Dictionary. Such as may not have an opportunity of consulting that voluminous work, may from this pamphlet, attain a tolerable idea of the French system of commercial policy.—See also our account

count of Mr. Postlethwayt's Dictionary, Review, vol. XII. and XIV.

VI. *Observations upon Mr. Fauquier's Essay* on Ways and Means for raising Money to Support the present War, without increasing the public Debts.* To which is added, an Account of several national Advantages derived from the Nobility and Gentry of the present Age living in London a greater part of the Year than their Ancestors used to do. By J. M. 8vo. 1s. T. Payne.

As we did not enter into much explanation of Mr. Fauquier's proposal, we cannot, with propriety, be more particular in our account of these Observations; which, nevertheless, appear to deserve an attentive consideration, especially by those who have read and approved that Gentleman's scheme. Our Observer, who writes sensibly, and seems to be no stranger to the real interests of his country, principally objects, that the carrying such a tax into execution, would drain the counties of so much current cash, without a probability of its return, that within a few years there would not be enough left for the payment of other taxes, nor for procuring the necessaries of life, unless the price of them be greatly reduced; the consequence of which will be, the impossibility of keeping up the rents of land.—In the latter part of his pamphlet our Author endeavours, and we think successfully, to refute some popular prejudices with respect to the residence of the Nobility and Gentry in London; which, he pretty clearly shews, is, on many accounts, of real advantage to the community in general.

* See Article XXIII. of our Catalogue for March.

VII. *An Essay on the present State of our public Roads; shewing the absolute Necessity of a total prohibition of the Use of narrow Wheels on all Carriages drawn by one Horse length-ways; and the Benefit that will accrue thereby to Farmers and Carriers, to Trade and Manufactures, as well as Ease, Pleasure and safety to Travellers.* 8vo. 6d. Baldwin.

This pamphlet contains a summary of all the arguments that have been urged in favour of Broad Wheels, with pertinent replies to the common objections against the use of them. As the opposition to Broad Wheels has more frequently proceeded from obstinacy than judgment, our Author employs Ridicule in their defence, as well as Reason.

MISCELLANEOUS.

VIII. *A Faithful Narrative of the most wicked and inhuman Transactions of that bloody-minded Gang of Thief-takers, alias Thief-makers, Macdaniel, Berry, Eagan, Salmon,*

mon, and their notorious Accomplice Mary Jones, &c. By Joseph Cox, High Constable of the Hundreds of Blackheath. 8vo. 1s. 6d. Mechell.

Tho' there is little or nothing in this pamphlet more than we were pre-acquainted with, by the industry of our News-writers, yet is Mr. Cox entitled to the grateful thanks of the public for the share he bore in the detection of this most infernal gang of Thief-makers, as he very rightly stiles them.

IX. *The Observer observed.* Or, Remarks on a certain curious Tract entitled, 'Observations on the Faerie Queene of Spencer. By Thomas Warton, A. M. &c.' 8vo. 1s. Crowder.

The anonymous Author of this Hypercriticism has some just strictures upon Mr. Warton's performance, and a great many that are a *little out-of-the-way*. He is certainly a man of letters, but yet he has a most illiberal way of writing: Had he expressed himself more like a Gentleman, and not run so much into scurrility, we should have allowed him a more honourable *place* and *mention*, than we can now prevail on ourselves to afford. One thing, however, we have done for him; we have made his title-page intelligible, by printing part of it with Quotation Commas: but as it runs, in the front of his pamphlet, the reader might well have imagined that Mr. Warton himself was the Author of this *abuse* of his own *Observations*.

X. *The Conduct of the Military Gentlemen*, inspected by a Lady. With a short Address to the Ladies. 4to. 1s. Robinson.

This Lady declaims, very warmly, against the *Flashes* and *Debauchees* of the Army; particularly for their deceit and cruelty towards the credulous and kind fair ones who have the ill-luck to *fall* in their way: and exhorts them to amend their manners and morals and to become [what nature never meant them to be]—Men of true Worth and Honour,—especially to the Ladies.

XI. *The Deformity of Beauty*, a Critical Essay. Addressed to Mr. John Green. 4to. 6d. Hooper.

This is an excessively sarcastical examen of Mr. Green's performance, of which, we apprehend, our Readers had enough in our last. Vid. p. 558.

XII. *The Importance of the Island of Minorca*, and Harbour of Port-Mahon, fully considered, &c. &c. 8vo. 1s. Baldwin.

Purloined from former accounts, particularly Armstrong's History of Minorca;—with the addition of some common-place politics.

XIII. *A Description of Minorca and Gibraltar*, &c. 8vo. 6d. Cooper.

This

This is a ridiculous Hetch-potch, mixed up by some miserable Compiler, who has strangely jumbled together, *Minorca*, *Gibraltar*, the (intended) *Bridge at Black-fryers*, and the conversion of the ancient *West-Saxons* to Christianity.

XIV. *Six Letters from A——d B——r to Father Sheldon*, Provincial of the Jesuits in England; illustrated with several remarkable Facts, tending to ascertain the Authenticity of the said Letters, and the true Character of the Writer. 8vo. 1s. 6d. Morgan.

Though we ought, unquestionably, to be very tender, in general, of the character and reputation of our neighbour, yet we should be as careful that this tenderness be not carried too far, lest it betray us into such a conduct as, instead of being serviceable to the interests of society, may frequently produce a quite contrary effect. It is certainly matter of consequence to the public, that the characters of bad as well as of good men, should sometimes be made known; and it is highly necessary, that those should be undeceived, who repose a confidence in one who may bear a fair character, which, in reality, he by no means deserves. To remove the veil of hypocrisy, and to expose the specious villain to public view, in his genuine deformity, in his native colours of infamy and guilt, is, undoubtedly, a meritorious action; tends greatly to the discouragement of vice; and must necessarily be attended with beneficial consequences to society. Whoever, therefore, unmasks an impostor, a fraudulent usurper of distinction, deserves the thanks of every friend to Truth, of every friend to Virtue.

We were naturally led into these reflections by the performance now before us, which is written in a sensible, spirited, and masterly manner. The Author lays before his Readers, a variety of facts, which throw a full and strong light upon the private character of Mr. B——, the celebrated Historian of the Popes: From the time that this B—— published his proposals and preface to his History of the Popes, which was in the year 1747, he has been looked upon, in general, as a worthy Champion of the Reformed Church; has met with great encouragement from many well-meaning Protestants; has received very large profits from his History; and been honoured with the friendship of persons of great distinction. Notwithstanding all this, and tho' he has gained the rewards of Virtue, we here find him exposed to the infamy of vice. It seems to appear, from what is now laid before the public, that the account he gave to many unexceptionable witnesses, of the motives that induced him to change his religion, and of his escape from the Inquisition of Macerata, is, to say no worse, a very improbable and inconsistent tale. Notwithstanding what he says in the preface to his History, of his having become a Protestant to the opinion which he had proposed to consult, when he was employed in the Vatican, to write in defence of the Pope's Supremacy, and of his having sincerely abjured in his heart the

the religion of Rome, it is here maintained, that after he had been near twenty years in England, he still kept up an intimacy and correspondence with his brethren the Jesuits: a correspondence of such a nature too, as must give the unprejudiced Reader but too much reason to look upon him as a disguised Papist.

As a proof of this, we are told, that there are now in the possession of Sir Henry Bedingfield, of Norfolk, six Letters written by Mr. B. to Father Sheldon, Provincial of the Jesuits in England, who entered upon his office in 1745; and at the end of the year having a warrant issued out against him, took the name of Elliot Brown. Copies of these Letters are here laid before the public; the originals, it is said, have, with the utmost care and attention, been compared with many undoubted specimens of Mr. B's writing, and that they bear the most striking resemblance.—The writer of the Letters aims at one single object, of which he never loses sight, viz. the recovery of a sum of money which B. had put into the hands of Father Shairburn, (Sheldon's predecessor) upon condition of being paid for it, during his life, an annuity at the rate of seven per Cent.—To place the certainty of this money-transaction, which runs through all the six Letters, beyond all possibility of doubt, receipts are produced given by B. for his annuity, to Father Hill, Procurator of the Jesuits in England; also entries in the books of Mr. Wright, a banker in Henrietta-street, Covent-Garden, who paid the annuity by Hill's order to B. These Letters, however, B. has denied upon oath: But whoever impartially considers the many striking facts and circumstances adduced by the writer of this pamphlet to prove their genuineness, will be little disposed, we apprehend, to give entire credit to any such declarations, on such an occasion. To attempt to give our Readers a distinct view of what is advanced, by way of narrative, to throw light upon the Letters, would carry us beyond our bounds; we must, therefore refer those who are desirous of farther satisfaction, to the pamphlet itself; wherein, independent of the authority of the Letters, they will meet with other express and striking charges, that Mr. B. has had connexions of such a nature with Roman Catholics, since his coming to England, as will go near to render it a matter of indifference whether the Letters are genuine or not, since those connexions seem to afford as much evidence as the Letters, if not more.

After authentically confirming the principal transaction treated of in the Letters, our Author proceeds to shew, that Mr. B. was re-admitted, in a formal manner, into the order of Jesuits, sometime before the battle of Fontenoy. The evidence in support of this fact, is that of Father Carteret, who re-admitted him; and mentioned the fact to several of his acquaintances, not long before his death. This Father Carteret, we are told, was a man of family, learning, and abilities; of an irreproachable private character; and, tho' Provincial of the Jesuits, admitted to the acquaintance of Protestants of the highest rank.

It is further charged, that Mr. B. perverted Mr. and Mrs. Hoyles from the Protestant religion. In confirmation of this, we have a curious narrative taken from Mrs. Hoyles's own mouth. She is widow of Mr. Hoyles, a printer; lives in Great Wyld-street, Lincoln's-Inn-Fields, and is said to be a woman of good character, and respected in her neighbourhood. Her testimony is confirmed by that of Mr. Faden, printer, in Wine-office-court, Fleet-street, a Protestant.—In a word, the pamphlet contains such instances of B's zeal for Popery, and his connexions with Jesuits, long after his coming into England, as seem to carry but too much conviction along with them; and he who has laid these facts before the public, whoever he is, appears to us to have acted, in this respect, the part of a good citizen, of a friend to truth, and of a sincere Protestant.*

* Since our writing the above, a pamphlet came to hand, entitled, 'Mr. Archibald Bower's Affidavit, in answer to the false Accusation brought against him by PAPISTS. To which are added, 1. A circumstantial Narrative of what hath since passed between Mr. Bower and Sir Henry Bedingsfield, in relation thereto. 2. Copies of the said pretended Letters, sent him by Sir Henry Bedingsfield, and of a subsequent Affidavit made by Mr. Bower, of their not being wrote by him, or with his privacy. With some Observations on those pretended Letters, proving them to be spurious.' This Pamphlet we have neither had time to consider, nor room to mention, in this Month's Review; but a due regard will be paid to it in our next.

RELIGIOUS and CONTROVERSIAL.

XV. *Thirteen Sermons* preached on various Occasions. By the Reverend and Learned John Owen, D. D. of the last Age. Never before printed. 12mo. 3s. Buckland.

To these Discourses the ensuing Advertisement is prefixed.—The following Discourses were preached by that truly venerable Divine in the last century, Dr. JOHN OWEN: and in order to be fully satisfied they are genuine, Mrs. COOKE, of Stoke-Newington, by this means informs the reader, that her pious grandfather, Sir John Hartopp, Bart. wrote them in short-hand from the Doctor's own mouth; and then took the pains to transcribe them into long-hand; as thinking them worthy of being transmitted down to posterity. It is from his manuscripts this collection is now made public.

In the two first, of the thirteen Sermons, the Doctor, from 2 Sam. xxiii. 5. treats of the Everlasting Covenant, under this consideration, that it is the Believer's support under distress: the third, fourth, and fifth, are Ordination Sermons; the sixth, seventh, eighth, and ninth, shew the excellency of Christ, from Psalm xlv. 1, 2, 3. and the four last treat of the uses and advantages of Faith, from Habak. ii. 4.—All that is necessary to be

be said by us in regard to them, is this, that they are written pretty much in the stile and manner of the Doctor's other works, and they are sufficiently known.

XVI. *The Universality of the Love of God to Mankind*, proved by express testimonies of the Holy Scriptures. Also, an Enquiry into the Scriptural Significations of the Words *Election*, *Elect*, and *Reprobate*. By Joseph Belfe. 8vo. 6d. Hinde.

The principal design of this piece, is to combat the doctrines of *Absolute Election* and *Reprobation*. It consists, in a great measure, of texts of Scripture, produced in order to establish the truth of these propositions, viz. That the purpose, will, and pleasure of God, is the Salvation of all Mankind; that the call of God, and offers of his Salvation, are extended to all men; That God hath afforded to every man a sufficiency of his light, grace, and good spirit, to give him the knowledge of his duty, and ability or power to perform the same; That life and immortality are the proposed rewards of Faith and Obedience; That the mercy and long-suffering of God, is in order to lead sinners to repentance and amendment of life; That death came by sin and disobedience, and that deliverance from the domination of sin is through Jesus Christ; That men influenced by the holy-spirit, to the practice of Christian virtues, may make their calling and election sure; That God is no respecter of persons; That Faith and Obedience are the ground of Election; That Election, according to the doctrine of holy writ, is conditional; That man's destruction is of himself, through his own wilful disobedience; That the words Election and Elect, in the sense of holy Scripture, signify a choice, or acceptance of the faithful and obedient in their well-doing; and, That the word Reprobate, signifies a rejection of the unfaithful and disobedient in their evil-doing.

XVII. *Thoughts on the Being of a God, the Nature of Man, and the Relation of Man to his Maker; or a Vindication of the Supreme Being in all his Dispensations; and a philosophical Answer to all the Objections that ever were, or can be, made to Divine Revelation.* Addressed to Mankind in general. 8vo. 2s. Crowder.

A very short view of this performance, will be sufficient to convey to our Readers a just idea of it.

The Author sets out with proving the existence of a first cause from the existence of man. Now every thing that relates to man, he says, may be divided into, or brought under, three general heads, each of which is expressive of something different in its nature from the other; these are, Being, Sense, Power. There are in God likewise three qualities, which are the three fountains (we use the Author's own words) from which all his attributes are derived; these are as different from each other in their natures in

the Divine Being, as they are in the human, and may be distinguished by the following appellations, *Supreme Essence*, *Supreme Wisdom*, *Supreme Power*, which are all co-equal in excellence, co-eternal in duration, and yet subordinate in dependance. A just parallel, the Author apprehends, may be drawn between what is here said of one God and three perfections, and what St. Athanasius has said of one God and three Persons, or the *Trinity* in *Unity*, and the *Unity* in *Trinity*: the *Supreme Essence* he calls the Father, the *Supreme Wisdom* the Son, and the *Supreme Power* the Holy Ghost.

Having proved the Being of a God, his next enquiry is concerning the creation of Matter. If it is asked out of what was Matter made? the answer, he says, that would most generally be given to this question is the following:—It was made by the Creator of all things out of nothing. But to this answer, he tells us, two objections arise, which seem to him to be attended with insurmountable difficulties. The first is, How can something be made out of nothing? The next, Where was there a nothing to make so large a something out of? of these two points he enters into a discussion, and supposes that the Deity, at the creation of the present system of worlds, first withdrew the intelligent quality from such a portion or quantity of his own divine essence, as was sufficient for the purpose, and thereof made insensible matter—which first became that chaos spoken of by Moses, out of which the present created system of worlds, and variety of beings pertaining thereto, were formed. In doing this, we are told, the three divine perfections equally contributed a share; the *Divine Essence* furnished the matter of which the creation was made, the *Divine Wisdom* directed the harmony and order, and the *Divine Power* executed the same.—

This specimen, we apprehend, will be fully sufficient for the generality of our readers; if there are any who desire a farther acquaintance with our Author, they must have recourse to the performance itself.

XVIII. *A Minister's Instructions* to such as offer themselves to be prepared for Confirmation. In two Parts. The one before, the other after, the Examination of the Persons offering themselves for that purpose. A very small Pamphlet in 24s. Price 3d. or 2s. 6d. a Dozen. Millar.

This little tract contains a brief summary of Religion, natural and revealed, with proper arguments in defence of both, suited to the capacities of young people educated in the principles of the established church; but not unworthy the perusal of every Christian, of every age and denomination.

SINGLE SERMONS.

1. **T**HE Use and Extent of Reason in Matters of Religion. Before the University of Oxford, at St. Mary's, June 8, 1756. By Thomas Griffith, M. A. Fellow of Pembroke College.
Published

Published at the Request of the Vice-chancellor, &c. 8vo. 6d. Rivington.

2. Before the University of Cambridge, at St. Mary's, on Commencement Sunday, July 4, 1756. By John Ross, D. D. Fellow of St. John's College. 4to. 6d. Beecroft.

3. *Our Duty as Patriots, Protestants, and Christians, in a Time of War.* At Haberdasher's Hall, May 23, on the Declaration of War, &c. By Thomas Gibbons. 8vo. 6d. Buckland.

4. *The Voice of Danger the Voice of God.* At St. Alban's, and at Box-lane—with a View to the apprehended Invasion. By J. Grigg. 8vo. 6d. Buckland.

5. *The Character and Blessedness of those who die in the Lord.*—At Bath, April 14, 1756, on the death of the late Rev. Bennet Stevenson, D. D. By John Frank. 8vo. 6d. Henderfon.

6. *The Glory of any House erected for public Worship, and the true Principles, religious, civil, and social, of Protestant Dissenters.*—At the opening of the new Chapel in St. George's of Colgate in Norwich, May 12th, 1756. By John Taylor, D. D. 8vo. 6d. Waugh.

7. At Chester Assize, April 19, 1756. By Abel Ward, M. A. Archdeacon of Chester. 8vo. 6d. Hitch.

8. *The Importance and Necessity of his Majesty's Declaration of War*—Preached May 23, 1756. By Richard Winter. 8vo. 6d. Dilly.

9. *St. Paul's Instruction to the Christian Preacher*—At the Bishop of Lincoln's Visitation at Huntingdon, June 4, 1756. By John Pennington, A. M. Rector of All-saints in Huntingdon, and Prebendary of Lincoln. 8vo. 6d. Dod.

10. At Harleston, May 23, 1756, on the Declaration of War. By Isaac Smithson. 8vo. 6d. Waugh.

11. *The Gospel Credibility Defended against the Objection of Decrease by the Length of Time*,—before the University of Oxford, July 4, 1756. By Charles Hall, B. D. Fellow of C. C. C. &c. 8vo. 6d. Fletcher and Rivington.

12. At St. Mary-le-Bow, April 26, 1756, in pursuance of the Will* of Mr. John Hutchins, Citizen of London. By Thomas Ashton, A. M. Rector of St. Botolph, Bishop's-gate, and Fellow of Eaton College. 4to. 6d. Whiston.

13. Dr. Free's, before the Anti-Gallican's, at St. John's Southwark, May 29, 1756. 4to. 9d. Sandby.

* On the Excellency of our Liturgy.

ERRATA in last Month's Review.

Page 475. l. 12. for desires, read, *requires*.

P. 500, l. 17. for same, read, *same*.

P. 507. l. 30. for are, read, *is*.

P. 547, l. 21, for recommend, read, *recommended*.

P. 559, l. 26, for not, read, *yet*.

T H E

MONTHLY REVIEW,

For A U G U S T, 1756.

Memoirs of Maximilian Duke of Sully, Prime Minister to Henry the Great. [Continued from p. 573. Vol. XIV.]

IN our Appendix, published last month, we brought down the account of these Memoirs, to the death of Henry III. which made way for the accession of Henry IV. commonly called *Henry the Great*. Before he was able to mount the throne to which he had an indisputable right, he was obliged to encounter many and great oppositions, from the League that was formed by the Popish party, to prevent his succession. During the continuance of this contest, many battles were fought, and sieges carried on, for the particulars of which we must refer to the book.—As the Reader may, perhaps, be glad to know how the Prime Minister to so great a Prince, could find time for writing so voluminous a work, we shall here insert a digression of his own, in the third book, concerning these Memoirs, and their original production.—‘ I forewarn the public,’ says he, ‘ to expect, in these Memoirs, a detail only of important events, such as I have been a witness to, or what regards the King himself; and if I should add any others, they will be those, the truth of which I can warrant from the authenticity of those memoirs that have fallen into my hands. As for the rest, it will be sufficient just to point them out, that the Reader may from thence form an idea of the condition and affairs of Henry the Great, in different periods of time. It was to relieve my memory, that I at first committed such particulars as most struck me, to paper; especially those conversations I had with the King, or he

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VOL. XV.

‘ with

‘with others, either upon war, or politics, which I apprehended might be of great use to me. This Prince, who perceived it by my sometimes repeating exactly what had fallen from him on these subjects, commanded me to put my work in some order, and to enlarge it. I made some difficulties in obeying him, nor was my style one of the best; but upon repeated commands from his Majesty, and his promise to correct it with his own hand, I resumed and continued this work with more assiduity.—Such was the rise of these Memoirs.’

In the fourth book we have a detail of a vast number of military transactions, of various kinds, and attended with various successs. In short, so many difficulties lay in Henry’s way to the throne, that in the fifth book we find him thereby induced to change his religion, as the only thing capable of removing them. To this he was strongly pressed, even by our Memorialist, tho’ he still continued a Protestant himself: which plainly shews, that all the glosses which he is at great pains to throw over his master’s conduct in this matter, are nothing more than political refinements. That this was really the case, may appear from one of Sully’s own remarks; where he says—‘It is not surprizing, that Henry, who never heard any arguments about religion, but in those conferences,’ (which were held in order to prepare him for conversion) should suffer himself to be drawn on that side, which they took care to make always victorious. For it must be observed as an effect of the King’s prudent delays, that every one, even the Protestants, nay more, the Protestant Clergy, who were employed in the conferences, were at last thoroughly convinced, that the King’s change of religion was a circumstance absolutely necessary for the good of the state, for peace, and even for the advantage of both religions; so that there was a kind of general combination to draw him to it.’

Now after such an explicit acknowledgement, that the King was drawn into this change, is it not somewhat surprizing to find Sully endeavouring, in another place, to persuade his readers, that this conversion of the King proceeded from conviction, and that he was really a very good Catholic in his heart.

In the sixth book we find Henry, like a true son of the Pope, sending a deputation to Rome, in order to make the necessary submissions there, and obtain the holy Father’s absolution. But notwithstanding all these appearances of reconciliation to the holy church, we soon after find, that he had like to have been assassinated, as an heretic, by the hand of
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one of those enthusiasts, who were every where suborned for that purpose. ‘ Amongst other informations that were sent him upon this subject, he received advice, while at Melun, [anno 1593] that one of these villains had set out from Lyons, with a resolution to come thither and assassinate him. Fortunately, before he left Lyons, he declared his design in confession to a priest; who, terrified at this frenzy, revealed it to a gentleman of Lyons. This gentleman posted away immediately, to get to Melun before the murderer; and described him so exactly to the King, from the picture the priest had drawn of him, that he was known and seized amongst the crowd at Melun, confessed his intended crime, and received punishment for it. The King, ashamed even for his enemies, who by this wickedness discovered the true bent of their dispositions, equally alarmed with these attempts against his person, and tormented with the precautions he was obliged to take, often complained to me, in the most affecting manner, of his uneasy situation.—He would not have been unhappy, if the behaviour of the Catholics in his *court* had at least compensated for that of the Catholics in the *league*; but the King’s abjuration had produced no more change in them than the others.’

Thus much may suffice to shew, that the sincerity of the King’s conversion was not quite so clear to *others*, as Sully would willingly have his reader believe it was to *him*.

Soon after we have an account of the King’s being crowned at Chartres; and also of his being admitted into Paris, by Count Brisac, who had the government of that city for the League. Previous to this last event, we have a specimen of Sully’s political reflections, which frequently occur, and make no small addition to the merit of the work. Brisac, it seems, at first answered the purpose of those who had placed the government of Paris in his hands, perfectly well. But after he had for some time experienced the power wherewith he was invested, he was prompted by it to attempt a change in the constitution of the kingdom. For we are told, that—‘ The study of the Roman history had inspired this officer, (who valued himself greatly upon his sense and penetration) with a very singular project; which was, to form France into a republic, and make Paris the capital of this new state, upon the model of antient Rome. Had Brisac descended ever so little from these lofty ideas to an attention to particular circumstances, which in the greatest designs it is necessary to have some regard to, he would have perceived, that a scheme, however happily imagined, may, by the nature of the ob-

' obstacles that oppose it, by the difference of the genius and
 ' character of the people, by the force of those laws they
 ' have adopted, and by long custom, which, as it were,
 ' stamps a seal upon them, become alike chimerical and im-
 ' practicable. Time only, and long experience, can bring
 ' remedies to the defects in the customs of a state, whose
 ' form is already determined; and this ought always to be
 ' attempted with a view to the plan of its original constitu-
 ' tion: this is so certain, that whenever we see a state con-
 ' ducted by measures contrary to those made use of in its
 ' foundation, we may be assured a great revolution is at hand;
 ' nor do the application of the best remedies operate upon
 ' diseases that resist their force.—Brisac did not go so far; he
 ' could not for a long time comprehend from whence the
 ' general opposition his designs met with proceeded; for he
 ' had explained himself freely to the Nobles, and all the chief
 ' Partisans, of the League: at last he began to be apprehen-
 ' sive for his own safety, lest while, without any assistance,
 ' he was labouring to bring his project to perfection, the King
 ' should destroy it entirely by seizing his capital. Possessed
 ' with this fear, the Roman ideas quickly gave place to the
 ' French spirit of those times, which was to be solicitous only
 ' for his own advantage. When self-interested motives are
 ' strengthened by the apprehension of any danger, there are
 ' few persons that will not be induced by them to betray even
 ' their best friend. Thus Brisac acted; and thought of no-
 ' thing but of making the King purchase, at the highest price,
 ' the treachery he meditated. And having procured very ad-
 ' vantageous conditions, he agreed to admit Henry, with his
 ' army, into Paris.—At nine o'clock in the morning, (March
 ' 22, 1594) the King presented himself, at the head of eight
 ' thousand men, before Porte Neuve, where the Mayor of
 ' Paris, and the other Magistrates, received him in form. He
 ' went immediately and took possession of the Louvre, the Pa-
 ' lace, the great and little Châtelet, and found no opposition
 ' any where; he proceeded even to the church of Notre Dame,
 ' which he entered to return thanks to God for his success.
 ' His soldiers, on their side, fulfilled with such exactness the
 ' orders and intentions of their master, that no one throughout
 ' this great city complained of having received any outrage
 ' from them. They took possession of all the squares and
 ' cross-ways in the streets, where they drew up in order of
 ' battle. All was quiet, and from that day the shops were
 ' opened with all the security that a long continued peace
 ' could have given.—His Majesty then published a general
 ' par-

‘pardon for all the French that had borne arms against him.
 ‘When this sacrifice is not extorted by necessity, but, on the
 ‘contrary, made at a time when vengeance has full liberty
 ‘to satiate itself, it is not one of the least marks of a truly
 ‘royal disposition.’

The remainder of this book is taken up with relations of other military affairs, and the surrender of a great number of other cities and towns, after the example of Paris.

In the seventh book we have an account of several military expeditions, in different parts of the kingdom, betwixt the King’s party, and that of the League, which soon after received a fatal blow, by the desertion of the Duke of Guise, who took the most early opportunity of making his peace, at a time when things seemed to be taking a great turn in favour of the King. This reconciliation was chiefly effected by means of the Dutchess Dowager of Guise, the King’s Cousin-german, and Mademoiselle de Guise, her Daughter. The character which Sully gives of the Dutchess is very amiable, and therefore we think a sight of it cannot be disagreeable to our Readers. It here follows:

‘In any other age, which had not, like this, lost every
 ‘distinction between virtue and vice, this woman would have
 ‘been the ornament of her sex, for the qualities of her heart
 ‘and mind. Her whole conduct was regulated by a native
 ‘rectitude of soul; so that it was easy to see, that she had not
 ‘even the idea of evil, either to act, or advise it; and at
 ‘the same time of so sweet a disposition, that she was never
 ‘subjected to the smallest emotion of hatred, malignity, envy,
 ‘or even ill-humour. No woman ever possessed so many
 ‘graces of conversation, or added to a wit so subtle and refined;
 ‘a simplicity so artless and agreeable. Her repartees were full of salt and sprightliness; and the pleasing, as
 ‘well as greater qualities, so happily blended in her composition,
 ‘that she was at once tender and lively, tranquil and gay.’—Wholly subdued by the instances of these two ladies,
 the King consented to appoint three agents, to treat with three others on the part of the Duke of Guise. However, it seems nothing could be brought to bear, till the King had revoked his first commission, and appointed our Memorialist to act alone, instead of the former three. Then, indeed, we find that the business went readily forward; and no sooner was the treaty concluded and signed, than the Dutchess and Mademoiselle de Guise, asked his Majesty’s permission for the Duke to come himself and assure him of his obedience. In consequence of that permission, ‘he came and threw himself

' at the King's feet, with so many marks of a sincere repen-
 ' tance, that the King, who penetrated into his inmost soul,
 ' instead of reproaches, or a silence, which, on such occa-
 ' sions, is more terrible than the severest reproaches, made
 ' use of all his endeavours to re-assure him: he embraced
 ' him three several times, honoured him with the name of
 ' Nephew, treated him with the greatest tenderness and free-
 ' dom, and, without affecting either to avoid or recal what
 ' had passed, mentioned the deceased Duke of Guise with
 ' honour. A friend who endeavours to reconcile himself to
 ' his friend, after a slight quarrel, could not have behaved
 ' otherwise; and all those that were witnesses of this recep-
 ' tion, could never sufficiently admire a King, who, with so
 ' many qualities to inspire fear, employed only those that
 ' created love.—The Duke of Guise, absolutely gained by
 ' this discourse, replied to the King, that he would neglect
 ' nothing to render himself worthy of the honour his Majesty
 ' did the memory of his father, and the sentiments he was
 ' pleased to entertain of himself: and from that time he took
 ' such care to convince him, that his respect and fidelity to
 ' him would continue inviolable, that the King, forgetting
 ' all which any other in his situation would have apprehend-
 ' ed, from the raising again a family that had made Kings
 ' tremble, lived with him familiarly, and admitted him with
 ' the other courtiers into all his parties of pleasure: for such
 ' was the character of Henry, that that exterior gravity
 ' which the royal dignity makes it necessary to assume, never
 ' hindered him from resigning himself up to pleasures, which
 ' an equality of conditions spreads over society. The truly
 ' great man knows how to be, by turns, and as occasions
 ' require, whatever he ought to be, master, or equal; king,
 ' or citizen: it is no diminution of his greatness, to unbend
 ' himself in private, provided that he shews himself in his
 ' public character, capable of performing all the duties of his
 ' high station: the courtier will never forget that he is with
 ' his master.'

Notwithstanding the King's reconciliation to the church of
 Rome, yet we find another attempt, from that quarter, made
 upon his life. Sully's account of it is as follows—

' On the 26th of December, [1594] the King being then
 ' at Paris, in his apartments in the Louvre, where he gave
 ' audience to Mess. de Ragny and de Montigny, who entered
 ' with a great number of other persons; at the very moment
 ' when he stooped to embrace one of them, he received a
 ' wound

wound in the face with a knife, which the murderer let fall as he was endeavouring to escape through the croud. I was present, and approached in an agony of grief, seeing the King all covered with blood, and fearing, with reason, that the stroke was mortal.—The King removed our apprehensions by a composed and agreeable behaviour; and we perceived immediately, that his lip only was wounded; the stroke having been aimed too high, the force of it was stopped by a tooth, which it broke.—The parricide was discovered, without any difficulty, tho' he had mixed among the crowd. He was a scholar, named John Chatel; and readily answered, when he was interrogated, that he came from the college of the Jesuits, accusing those Fathers with being the authors of his crime. The King, who heard him, said, with a gaiety which, on such an occasion, few persons could have been capable of, that he had heard from the *mouths of many persons*, that the society never loved him, and he was now convinced of it by *his own*. Chatel was delivered up to justice; and the prosecutions against the Jesuits, which had been suspended, were now resumed more vigorously than before, and terminated by the banishment of the whole order from the kingdom.—However, before the end of the year, we find them re-established in the kingdom, at the instance of the Pope; who insisted upon that, and some other points, before he would grant Henry the absolution he had so long solicited at his hands.

The eighth book, amongst other things, gives us a large account of Sully's discoveries of abuses committed in the finances, and of his own regulations therein, which constituted no small part of his great merit, as a minister of state: but for these, and several other matters of equal importance, we must refer to the work itself.

In the ninth book, we have an account of the famous Edict of Nantz, by which satisfaction was given to the discontented Protestants, and the rights of the two religions were clearly explained, and solidly established.—The peace of Vervins, by which a war with Spain was concluded, of which we have not been able to insert the various transactions, finishes this book.

Tho' Sully had all along been endeavouring to put the finances into the best state possible, yet during the continuance of wars, foreign as well as civil, he found it not in his power to do what he wished. As his talents, in this particular point, were certainly of the highest pitch; and what contributed principally to the establishment of his character, as a state-

man; we shall be somewhat more at large in our extracts of his sentiments upon this head, from the tenth book; wherein he says—

‘ I had long hoped, that a peace would afford me leisure to examine the finances of the kingdom thoroughly: all that I had hitherto been able to do, was only to alleviate the mischief; and far from having been able to dig to the root, so as to eradicate it at once, the different necessities of the state, which always followed each other so close during the war, made it be looked on as a great stroke of policy, to manage the finances without increasing the confusion. It is certain, that, upon a closer examination, they seemed tainted with an incurable disease, which could not even be enquired into, without the most unshaken courage, and invincible patience: the first glance was able to discover nothing but an universal loss of credit, the royal treasury indebted several hundred millions, no means of raising more money, excessive poverty, and ruin at hand; but this very state of despair made it necessary not to delay, a single moment, the undertaking this great work, while several opportunities concurring, shewed at least a *possibility* of success. Every thing was in tranquility; the pay of the troops considerably lessened, the greater part of the military expences suppressed, the King’s council weary at length of making useless endeavours to deprive me of any management of public affairs, almost all business was transacted *by me*; these gentlemen disdained even to come to the assemblies, unless forced thither by their own interest, or that of their relations or friends; in those assemblies nothing was proposed *without my approbation*, and nothing executed *without my consent*; the King had no secret he reserved from me, nor any authority that he did not occasionally invest me with; all these considerations persuaded me, that if the calamities caused by so many long and cruel civil wars, were ever to be repaired, now or never was the time to accomplish it.’

The *time* being allowed thus proper for the undertaking so great a work, he next draws the *portrait* of a good minister of the finances, leaving the reader to conclude, that the *original*, from whence the *portrait* was drawn, was certainly then in being.—Here begins the *portrait*—of himself, we imagine; for few such ministers have appeared, either before, or since that time.

‘ It would be the shortest way to say, that a man who is called to the management of public affairs, ought to have *no passions*; but that we may not wholly destroy the notion
‘ of

of such a Being, by reducing him to an impossible, and
 merely ideal existence, it is sufficient to say, that he ought
 to have *such a knowledge of them*, as to be able to avoid *their*
influence: he should be sensible of all the *meaness of pride*,
the folly of ambition, the *weakness of hatred*, and the *baseness*
of revenge. As I intend only to make such reflections as
 immediately relate to him, I shall not take any notice here of
 the great unworthiness of treating people ill, not only by ac-
 tions, but even words; and of never giving orders to infe-
 riors, but in the transports of rage, or peevishness of ill-hu-
 mour, seasoning them with oaths and curses; since, living
 for the public, he ought to appear affable, and be easy of
 access to all the world, except to those who only come to
 him with a design to corrupt him; and never to lose sight
 of this maxim, That a kingdom ought to be regulated by
general rules, and that *exceptions* only occasion discontent and
 produce complaints.—A just knowledge of what is due to
 rank, and of different degrees of distinction, is so far from
 being contrary to this maxim, that it is essentially necessary
 to it, as well for observing those rules of behaviour to per-
 sons of different ranks, which the French politeness has
 established, as to cure himself of that error, that his riches,
 and the favour of his King, place every other person in a
 state of subjection to him. An inclination for the fair sex
 is a source of weaknesses and injustice, which will inevitably
 carry him beyond the bounds of his duty; a passion for deep
 play, will expose him to temptations a thousand times more
 difficult to be overcome by a man who has all the money
 of the kingdom passing through his hands; that he may es-
 cape this dangerous snare, I am under a necessity of prescrib-
 ing to him, to have no acquaintance either with cards or
 dice.—A dislike of fatigue proceeds generally from the same
 inclinations that lead to voluptuousness, or inspire effemi-
 nacy. A statesman ought in *temperance* to seek for a remedy
 against a fondness for splendor, and the delicacies of the
 table, which serve only to enervate both body and mind. A
 virtuous man ought to be wholly unacquainted with drun-
 keness; a diligent man ought to be no less ignorant of
 what is called high living. As he ought to make his retire-
 ment in his cabinet at all times, and all hours, not merely
 supportable, but pleasing, he cannot be too careful to pre-
 vent his mind from running on the delights of balls, masque-
 rades, and other parties, or pleasures; in all these trifling
 amusements there is a nameless enchantment, that intoxicates
 the hearts of philosophers and misanthropes themselves.—

' The same caution is necessary against hunting, keeping many
 ' servants, equipages, furniture, buildings, and all other occa-
 ' sions of expence that luxury has invented. A taste for any of
 ' these things soon degenerates into a kind of passion, of which
 ' the waste of time is not the only bad consequence; prodiga-
 ' lity, ruin, and dishonour, are the usual effects of it: it belongs
 ' only to a man who cannot resolve to live and amuse himself
 ' with his own company, to think continually of galleries,
 ' columns, and gildings, and to run all his life after statues,
 ' antiques, and medals.—I am, however, far from carrying
 ' the severity of these maxims so far, as to forbid a man, in-
 ' vested with a public employment, from having any attention
 ' to himself; and to deny him all kinds of amusement. I
 ' would have him indulge himself in moderate pleasures, and
 ' take care of his fortune; provided that he does the one with-
 ' out dissipation, and the other without dishonour. It is one
 ' of those advantages that attends a disposition not prone to
 ' expence, and fond of regularity, that he who is possessed of
 ' it, if he lives long, finds himself insensibly in affluent cir-
 ' cumstances. *To have made a fortune*,—a phrase that has so
 ' hateful a sound, because when it is applied to a *man of busi-*
 ' *ness*, it commonly means nothing but injustice, oppression,
 ' and cruelty; and when applied to a *courtier*, nothing but
 ' mean tricks, despicable flattery, cringing servility, and even,
 ' at sometimes, knaveries and treachery,—is nothing more than
 ' a natural consequence, and even an act of virtue, where all
 ' see that the fortune is only the reward of labour, or an ho-
 ' nest recompence of good actions: that I may not be mista-
 ' ken, I will add, that this ought to appear so clearly, as to
 ' force our greatest enemies to see it, and confess it.'

After this our Memorialist gives a long detail of his own
 conduct as a minister, and endeavours to shew how exactly it
 quadrates with the foregoing portrait: but for this compari-
 son, as well as for many other valuable maxims of state and
 policy, we must refer to the work at large, which seems to be
 the best picture of its Author.

[*To be continued.*]

*The Account of the Abbé de Condillac's Essay on the Origin of
 Human Knowledge, concluded.*

IN the Review for last month, we attended the learned
 Abbé whilst he brought the Human Mind itself in review
 before us. We saw him proceed from one intellectual power

to another, from the inferior to the superior faculties, justly displaying the force of each, marking its connection with the others, and gradually exciting those faculties and powers to action, till, by their union and conjunct influence, the whole mind became animated, and awaked, in all its vigour of reason and understanding.

We are now, in this second part, to observe what efforts the mind naturally makes, to communicate its intentions, desires, or discoveries; and how it improves and brings to perfection, the methods it naturally falls upon. And here, as in the former account, we shall, for the sake of dispatch, generally make use of Mr. Nugent's language, tho' somewhat contracted.

Let us suppose, says the Abbé, that sometime after the deluge, two children, one male and the other female, wandered about in the deserts, before they understood the use of any sign. I am authorized to make this supposition, because children have been found in deserts; and who knows but some nation or other owes its original to an event of this kind? Let us then enquire in what manner this nation first invented language.

So long as the above mentioned children lived asunder, the operations of their mind would be confined to perception and consciousness, which never cease to act whilst we are awake; to attention, which must take place whenever any perception affects one in a particular manner; to reminiscence, when by striking circumstances they recollected something else; and to a very limited exercise of the imagination.

But when they came to live together, they would have occasion to enlarge and improve those first operations; because their mutual correspondence would induce them to connect with the sounds attending each passion, the perceptions naturally intimated by them. These sounds would generally be accompanied with some motion, gesture, or action, whose expression would be of a yet more rousing nature. For example, were the female debarred of access to an object necessary to the supply of her wants, she would not confine herself to mere sounds whilst the object was in view; but would express her endeavour to obtain it, by moving her head, her arms, and other parts of her body. The male, struck with this sight, would fix his eye on the same object, and perceiving some inward emotions, which he was not yet able to account for, would suffer in seeing his companion suffer; and, feeling himself inclined to relieve her, would follow this impression to the utmost of his power. Thus by instinct alone
would

would they ask and yield each other assistance; I say by instinct alone, for as yet there could be no room for reflection.

And yet these same circumstances could not be frequently repeated, without accustoming them at length to connect with the voice of the passions, and with those various emotions of body, the perceptions expressed by them in so lively a manner. The more they grew familiar with these signs, the more capable would they become of reviving them at pleasure. Thus would their memory acquire some sort of habit; themselves be able to command their own imagination; and insensibly learn to do by reflection, what they had hitherto done merely by instinct.

By these particulars we see in what manner that sort of utterance, which in all animals is the effect of passion, might contribute to enlarge the operations of the human mind, by giving a natural occasion to the mode of speaking by action; a language which, in its infancy, tho' probably consisting only in contortions and violent agitations, yet would be proportioned enough to the slender capacity of this young couple.

But when once they had acquired the habit of connecting some ideas with arbitrary signs, the natural sounds, accompanying the passions, would themselves serve them for a pattern to frame a vocal language. They might articulate new sounds, and by repeating them several times, and accompanying them with some gesture which pointed out such objects as they wanted to be taken notice of, accustom themselves to give names to things. The progress of this language must be, however, very slow; for in them the organ of speech would at first, and for want of early use, be so inflexible, that it could not easily articulate any other than a few simple sounds; and the obstacles which hindered them from pronouncing others, would prevent them even from suspecting that the voice was susceptible of any further variation, beyond the small number of words already devised.

But let us suppose this young couple to have a child, who pressed by wants which he could not without difficulty make known, put every part of his body into some sort of motion. His tongue being extremely pliant, would be capable of motions productive of sound, in a manner that must appear extraordinary to the parents, and give rise to new expressions. As continued wants pressed the child, they would occasion a repetition of the same efforts. He would again and again move his tongue, as at first, and frequently articulate the same sound. The surprized parents, having at length guessed his meaning, would give him what he wanted, and try, as they gave

gave it him, to imitate the sound. The difficulty with which they must pronounce it, shews that they were not of themselves capable of inventing it.

For this very reason the new language could not much improve; for the child's organ of speech, for want of exercise, must quickly lose all its flexibility. His parents, sensible of their own deficiency in pronunciation, and practised in action, would teach him to communicate his thoughts by action. In this case, chance alone could give rise to some new words; and it must doubtless have been a long time before their number, by so slow a method, could be considerably increased. The mode of speaking by action, at that time so natural, must be a very great obstacle to surmount; for how could they leave it to prefer another, whose advantages were yet unforeseen, and whose difficulties were so obvious?

In proportion as the language of articulate sounds became more copious, the necessity of seizing early opportunities for improving the organ of speech, and preserving its first flexibility, would more and more appear; till at last the mode of vocal expression would seem as convenient as that of speaking by action; and for a time both would be indiscriminately used, till at length articulate sounds became so easy, that they absolutely prevailed.

The mode of speaking by action was by the ancients called by the name of Dance; which is the reason that David is said to have danced before the ark.

As taste improved, men gave a greater variety, grace, and expression, to this dance. They not only subjected the motions of the arms, and the attitudes of the body, to rules; but they likewise marked out the movements of the feet. Thus dancing was naturally divided into two subordinate arts; one, if I may be permitted an expression conformable to the language of antiquity, was the dance of gestures, which they preserved to accompany and enforce the communication of their thoughts; the other was the dance of steps, employed in expressing particular emotions of the mind, chiefly of joy, and was therefore used on occasions of rejoicing, as its principal object was pleasure.

Speech succeeding the language of action, retained its character: yet these languages did not succeed each other abruptly. They were a long time intermixed, and it was not till very late that speech prevailed. This new method of communicating thought must of course imitate the first; and, in order to supply the place of violent contortions, raise and depress the voice by very sensible intervals.

We

We might improperly give the name of music to this manner of pronouncing: I shall only say, then, it partook of the nature of music.

This prosody was so natural to mankind in the beginning, that to several it appeared easier to express different ideas by the same word pronounced in different tones, than to multiply the number of words in proportion to that of ideas. A language of this kind is still preserved among the Chinese. They have only 328 monosyllables: these they vary on five tones, which is equivalent to 1640 signs; and it has been observed, that our languages are not more copious.

The same causes which determine the voice to vary by very distinct intervals, necessarily occasion it to make a difference between the times which it useth in the articulation of sounds. It was not, therefore, natural; that a people, whose prosody was in some measure musical, should observe equal stops in each syllable. This method of pronouncing would not have sufficiently imitated the mode of speaking by action. Some sounds, therefore, at the origin of languages, succeeded each other with greater velocity, and others very slowly. From hence arises what Grammarians call Quantity, or the sensible difference between long and short syllables.

As the inflexion by sensible intervals introduced the use of musical declamation, so the distinct inequality of syllables, added a difference of time and measure to it. The declamatory speaking of the antients contained, therefore, those two things, characteristic of vocal melody, I mean Modulation and Movement.

If it be natural, as I have observed, for the voice to vary its inflexions in proportion to the greater variety of gestures; it is, for the same reason, natural for a people, who speak a language, the pronunciation of which borders very near upon music, to have a more varied gesture, and a manner of action expressive enough to be measured.

When gestures were once reduced to an art, and determined by notes, it was found an easy matter to subject them to the movement and measure of declamation. Nay, the Romans went farther; they divided the recitation and action in their Soliloquies, betwixt two players.

The custom of dividing the declamation, naturally led to the discovery of Pantomimes: there was only one step more to take, namely, for the actor to render his gesture so expressive, that the recitation should appear useless; and this is what happened.

The prosody of the antients, at the origin of languages, being extremely various and uncertain, every inflexion of the voice was natural to it: consequently they could not avoid falling now and then upon some tones, with which the ear was pleased: and such was the first idea they entertained of harmony or music.

The Diatonic order, in which sounds succeed each other by tones and semi-tones, appears at present so natural, that one would imagine it to have been discovered before the rest; but if there are sounds whose relations are more perceptible, it is reasonable to conclude, that these were first observed.

The progression by a Tierce, a Fifth, or an Octave, immediately depends on the principle whence harmony is derived, that is, on the Resonance of sonorous bodies; and the Diatonic order arises from this progression. It necessarily follows, therefore, that, in the harmonic succession, the relations of sounds must be far more perceptible, than in the Diatonic order. The harmonic intervals were, therefore, the first taken notice of; and the Diatonic order was discovered only by degrees, and not till after many fruitless attempts.

As the progress of music was so very slow, it must be a long time before the antients had any thoughts of separating it from the words; for, viewed in such circumstance, it would appear to them void of expression. Besides, as their prosody had regulated the several tones of the human voice, and alone had furnished the occasion of observing their harmony, it was natural for them to look upon music only as an art capable of adding more energy or ornament to speech; and hence the prejudice of the antients against separating the music from the words.

Meanwhile this art improved; and having by degrees equalled words in expression, at last strove to surpass them. Then was it perceived to be of itself susceptible of infinite expression; and consequently it could no longer appear ridiculous to divorce it from the words.

As the prosody of the primitive languages fell very little short of melody, so the style of those languages, affecting to imitate the sensible images of the mode of speaking by action, adopted all sorts of figures and metaphors, and became extremely picturesque.

Thus the style of all languages was originally poetical, depicting the most sensible images, and strictly conforming to measure. But as languages became more copious, the mode of speaking by action was abolished by degrees, the voice re-
laxed

laxed its tones, the relish for figures and metaphors insensibly diminished, and style began to resemble prose.

As the prosody and style of languages became more simple, prose began to differ more and more from verse: and, on the other hand, the human mind improving, poetry decked itself with fresher images, deviated farther from common language, and became less proper for the instruction of the vulgar.

The dissimilarity arising between poetic style and common language, opened a middle way, from which eloquence derived its origin.

When mankind had once acquired the art of communicating their conceptions by sounds, they began to feel the necessity of inventing new signs, for perpetuating them, and for making them known at a distance. To express, therefore, the idea of a man, or horse, they delineated the form of each of these animals: so that the first essay towards writing was a mere picture.

It is, in all probability, to the necessity of thus delineating our thoughts, that the art of painting owes its original.

But the inconveniency arising from the enormous bulk of pictured volumes, induced them afterwards to use one single figure to denote various things or significations. Thus it was that writing, which before that time was a simple picture, became both picture and character, which is what properly constitutes the nature of hieroglyphics.

Yet this exact manner of delineation proved still too tedious and voluminous, they therefore by degrees perfected another character, formed from the outlines of each figure, and resembling the Chinese writing; which we may call the Running-hand of hieroglyphics.

Thus have we brought down the general history of writing, by a gradual and easy descent, from a picture to a letter: for Chinese marks, which participate of the nature of Egyptian hieroglyphics on the one hand, and of letters on the other, just as these hieroglyphics equally partook of that of Mexican pictures, and of the Chinese characters, are on the very borders of letters; an alphabet being only a compendious abridgement of that troublesome multiplicity.

The immediately preceding paragraph, with which we shall conclude our summary of the second part of this Essay, is a quotation from Mr. Warburton's Divine Legation of Moses; to which the Abbé Condillac pays his acknowledgements for almost every thing he has advanced concerning the invention and improvement of picturesque, emblematic, and literal signs.

Our

Our philosophic and discerning Abbé, who in his researches after Truth, reveres authority, without implicitly submitting to it, will allow us the same privilege.

We entirely agree with our Author, that an inaccurate use of words is the occasion of much error, and vain debate among mankind; and that it is of very great importance with respect to the discovery, as well as communication of Truth, to speak with precision. We also agree with the Abbé in this, that the mind may, upon some occasions, recollect a word when it cannot recollect the idea, or ideas, of which that word is the sign; and reversely, may recollect an idea, or ideas, without recollecting the word, or words, which denominate them: and the Abbé may, if he pleases, call the recollection of words, Memory; and the recollection of ideas, Imagination. Yet as recollection, whatever be the object of it, is still but one and the same operation of mind, just as sight is but one and the same power of sensation, whether the object of it be red or blue; and as we call the organ of sight, notwithstanding the diversity of its objects, and upon which soever of them it be employed, the eye; so ought we, one would think, to call the retentive faculty, which ministers to recollection, as the eye does to seeing, however various its objects, and upon whatever exerted, by one, and not by many names; and if one name will do, Memory seems to be a word as proper as any other to denote such a power. Thus much in defence of our countryman Locke, whom the Abbé reprehends upon this occasion.

But we cannot conclude without doing this learned foreigner the justice of acknowledging to our Readers, that we have, in our summary of the first part of his work, entirely passed over his Introduction, his first chapter relating to the Difference between Soul and Body, a chapter concerning the Origin of Principles, another of the Defects and Advantages of the Imagination, another concerning the operation by which we give Signs to our Ideas, and a chapter of Facts confirming the preceding, together with a chapter on Abstraction, &c. And in the second part we have wholly omitted his Comparison between musical and plain Declamation, his Inquiry concerning the most perfect Prosody, two chapters concerning Words, another concerning their Signification; one concerning their Transposition; and several others; as of the Origin of Fable, &c. of the Character of Languages, of the Cause of Error, of the Manner of Determining Ideas or their Names, of the Order we ought to follow in the Investigation

of Truth, and of that we ought to pursue in the Exposition of it. These we passed over as subordinate parts, but recommend the whole to the perusal of the Rational Enquirer.

A free and candid Examination of the Principles advanced in the Right Rev. the Lord Bishop of London's very elegant Sermons, lately published; and in his very ingenious Discourses on Prophecy. Wherein the commonly received System, concerning the Natures of the Jewish and Christian Dispensations, is particularly considered: With occasional Observations on some late Explanations of the Doctrines therein contained. By the Author of the Critical Enquiry into the Opinions and Practice of the antient Philosophers, &c. 8vo. 5s. Davis.

THE ingenious Author's design in this piece, is to shew, that the common system, which makes Redemption and a Future State, a popular doctrine amongst the ancient Jews, abounds with absurdities and inconsistencies. He warmly espouses Dr. Warburton's scheme upon the subject; seems to be well acquainted with what has been urged on both sides of the question; and has made several just observations on what has been advanced upon it by the Bishop of London, and the Doctors Leland, Stebbing, Sykes, Law, &c. His principal view, indeed, seems to be, to get the question thoroughly examined, and the Jewish law freed from the many perplexities in which those who plead in defence of the common system, have involved it.

The preface to his performance is written with great spirit, and very much in the style and manner of the Author of the Divine Legation: on whom, in the course of the work, the highest praises are bestowed. It is levelled at a Sermon, called the Christian Apology, &c. by Dr. Patten. (See Review for January, 1756; for May, p. 392, seq. and for July, p. 79.) The Author introduces it with observing, that Reason, in religious matters, stands but an ill chance of being heard, when one part of the public attention is engaged in the gratifications of *sense*; another busied in the visionary pursuits of an *over-heated fancy*; and the rest securely reposing in the cool and venerable shade of **AUTHORITY**.

In the tumultuous scenes of life, it is said, the voice of Reason is too weak to be heard, or too difficult to be understood: in the indulgent anarchy of fancy, her language is too simple, or too severe, to persuade; but where **AUTHORITY** bears

bears sway, she is enjoined compliance, or reduced to silence. Thus we see in one quarter she is stared at as a stranger; in another, she alarms as an enemy; and in the third, she is treated as a slave. Here, indeed, her case is at the worst. She may familiarize herself to the sensual man; she may be reconciled to the visionary; but, with **AUTHORITY**, she can come to no composition; tho' she be unable to withstand its power. And yet it is against this last **FOR TO REASON** that the following sheets are chiefly directed.

'But, to vindicate the *rights of Reason in Religion*,' continues the Author, 'appears now so desperate an adventure to the learned of Oxford, that in a sudden fit of despair, as it should seem, they are for giving up the cause at once, and ridding us of all labour at a blow. The scheme is to expel **REASON** out of the province of **FAITH**: and to believe on no other account but because it is *thus written*: that the **DATA** for the truths of Revelation are so slender, that the application of human Reason to it, only makes it totter the more; for that all which human Reason can do, is to furnish out **TOPICAL** arguments; which as they have two handles, two faces, and two edges, are laid hold on equally by the two parties; who, with the same *ease* and *facility*, turn them against one another, till the conflict ends in an universal scepticism.'—

But our Prefacer asks, why such resentment against Reason, at this juncture? There is not, says he, so much of it as to be troublesome to any body: and what there is, is not so well received as to excite envy. But this shews the disinterestedness of Dr. Patten. And if he may appear ungenerous to take advantage of her present low defenceless condition, to exclude her from her pretended rights, it is all for the public good. 'Be this as it may,' adds the Author, 'for my own part, I cannot but wish his project good success. Reason has so little befriended me, and I suppose it is the case of many others, that I am ready to cry out (as a certain person did against something he thought her enemy) *would we were well rid of it*. But this shews us we ought to do nothing rashly. In my mind, these two projects should go hand in hand; that when we have driven Reason out of Religion, we may take care to leave none of those absurdities behind, which afford her so plausible a pretence for staying where she is, to prevent matters from growing worse, when she can make them no better.

'This appears to me, a defect in the learned Doctor's scheme; but not the only one. He would have us lay aside

our Reason. In good time. But, let us first see, whether he can persuade our adversaries to the same complaisance. If he cannot, why should the defenders of Religion throw aside their weapons. Bad arms are better than none. Oh, but the Reason of unbelievers is such adulterate stuff, such very false mettle, that no great harm is to be apprehended from it. Now, to my thinking, here is one cause the more for not parting with ours in a hurry. Counters have never so good a chance of passing current, as when we have no sterling money to confront with them.

There is still more behind. The subtle Doctor has apparently communicated but one half of his scheme, and mysteriously keeps the other in reserve; for we can never suppose his intention is to leave Religion quite defenceless. Human Reason I will beg leave to call, the *Fortress of Faith*; it is, you will say, full of weak places. Be it so. It has still its advantages; or a known enemy of Revelation, (author of *Christianity not founded on Argument*) tho' in masquerade, as usual, would never have been at all that pains to draw us out of it. This was all he wanted, to insult us, at pleasure; and he played his part well. But we can never suppose, that the learned Doctor, tho' he treads in his steps, is going his way. We must conclude, therefore, that tho' he has not thought fit to tell us what security he has provided for Religion, yet, at least, that something he has in petto, ready to supply the place of Reason, as soon as ever we shall be disposed to give it up.

Now, what this something is, we can but guess. There are two famous sects of nominal Christians, to whom Reason having given as great offence, as it has happened to do to our learned Doctor; they have both acted on his exterminating principle. The sects I mean are the *Quakers* and the *Papists*: but then both of them have, in their several ways, provided for the security of Religion, in the absence, or during the captivity of Reason.

The *Quakers* have substituted the *Spirit* in its stead. And, indeed, suppose them not to have juggled with us, and they have made no ill exchange for us. "Why should you wretched earth-worms (say these men to us) keep groping out your way by the weak and feeble glimmering of *human Reason*, when you have the *Light within*; the glorious Light of the Spirit rising in your souls? Reason, indeed, is good, when nothing better can be had. It served the philosophers. But shall their old stale ware serve the saints? *Purge out, for shame, this old leaven, that you may be a*

“ new LUMP.” ‘ Now these Illuminati ascribing so much more to Human Reason than our Oxford Divine, and, indeed, talking so much more soberly concerning it, I conclude that the thing which he keeps in reserve, and is so shy of producing, is not the SPIRIT.

‘ It remains then to see, if it be that with which the *Papists* have done such wonders. I mean, the ARM OF FLESH, whether distinguished by the titles of *Inquisitions, wholesome Severities, Solemn Leagues and Covenants, Acts of Conformity*, or by whatever other name it may be called, as different times and places hold most commodious or salutary. Now there are many circumstances which plainly indicate the great Secret to be this, and no other: For 1st, the learned Doctor agrees with them in the most lavish abuses of Human Reason; especially when it submits to the guidance of private judgment. 2dly, His spite and rancour, like theirs, is chiefly directed against such whom Human Reason is supposed to have favoured most. 3dly, He condescends, as the *Papists* have ever done, (and which the *Quakers*, to do them justice, never did) to borrow aid of this enemy of all godliness, as often as it may serve his purpose. From the sameness in these various characteristic marks, I am inclined, and I hope without breach of charity, to conclude, that the learned Doctor's prime object, like theirs, is the peace, rather than the purity, of Religion: and, consequently, that he has a more substantial support for the Church than that slender pillar of the *Light within*: which, when he pleases to explain at large, he will, without all question, meet with the encouragement he deserves.

‘ But it is time to return from whence we set out; and make one desperate effort more, with this feeble instrument of Reason, even there, where, at best, she never did much, I mean against Authority.’

We now proceed to give some account of the performance itself; in the first chapter of which the Author endeavours to shew, that the commonly received system concerning the nature of the Jewish and Christian Dispensations, as far as respects a future State, is inconsistent with the history of the Old Testament, and with the doctrine of the New. He sets out with observing, that it is generally supposed by the advocates of the common system, that the great and leading principles of the Gospel were revealed by Moses and the prophets to the ancient Jewish people; and that the doctrine of life and immortality was as much the foundation and support of their religion then, as it is of ours now: for that no dispensation of religion,

religion, of which this doctrine was not a fundamental and essential part, would have been able to subsist in any age or period of the world. The question, he tells us, he has done his best to examine with the utmost impartiality, and his great objection to the common system has ever been, that it supposes the Jews were more enlightened, and better instructed in the great truths and principles of the Gospel, than is consistent with the account they give of themselves in the Old Testament, or the account given of their dispensation in the New.

Accordingly he begins his enquiry with the New Testament, and produces a variety of passages wherein it is said, that life and immortality was *brought to light, was made manifest, first* began to be spoken, by Jesus Christ; that the Jews before the coming of our Saviour, sat in *darkness, and in the region and shadow of death*; that Jesus was sent to shew *light* unto the people, (i. e. the Jews) and to the Gentiles; with many other passages to the same purpose.

‘If we would know,’ says he, ‘in what *measure* and *extent* Jesus Christ was a light to the Jews, we must consider their state and condition before they were enlightened by him. Now the inspired writers tell us, that they were covered with the thickest *darkness*, in which they wandered, like men whose eyes are *not opened*: and how was it possible to enlighten men *thus situated*, but by *bringing* objects to *light*, in the strict and proper sense of the words, or by rendering things *visible* which before were invisible? It would be ridiculous to say that they *sat in darkness*, or that they *had not their eyes opened*, merely because they did not see the object in its *full* proportion and extent, or had not an *exact* view of every distinct and minute part, and the opportunity of examining and surveying it quite round.

‘The *sitting in darkness, and in the region and shadow of death*, evidently implies, therefore, a *total* absence and want of light, or a perfect and entire ignorance of the doctrines by which the people, thus circumstanced, were to be enlightened; it being impossible to express the most absolute and entire ignorance in more significant and emphatic terms.’

In regard to the text which informs us, that *Christ brought life and immortality to light through the Gospel*, our Author observes, that the word $\Phi\omega\tau\acute{\iota}\varsigma\omega$ alludes to the character and description of our Saviour elsewhere, in which he is said to be *the light of the world, and the light which lighteth every man*; that the term, when predicated of Christ, is sometimes applied to *persons*, and sometimes to *things*; that when it is applied to persons, it signifies *giving light* to those who were in darkness; when

when to things, the illuminating *what lay hid*: consequently it supposes that the doctrines, with which men were enlightened, had hitherto lain in obscurity.

According to his Lordship of London the word *φωτισμ* imports only such an accession and increase of light, (Sermons, vol. I. p. 189—191.) as would afford a perfect and exact view of objects, which were, in a good measure, discerned before, though not thoroughly, nor in every distinct and minute part. According to our Author, the Jews could never be said to sit in *darkness*, if they had a good general view of the object; nor could their eyes want *opening*, nor could they be described as *blind*, if they, in a good measure, saw already what they were afterwards enabled to discern only more accurately.

'St. Paul says,' continues he, 'that Jesus Christ *opened* their eyes; his Lordship, that Jesus only cured some defects in their sight, which was very good, though not eagle-eyed before. In excess of charity, he calls that a *note* which the Apostle calls a *beam*. Old Zacharius affirms, that the day-spring gave light to men in darkness; his Lordship, that the days of thick darkness were passed, and that nothing more than some thin clouds remained, to be dissipated and dispelled by this Sun of righteousness.'

His Lordship insists much that the Greek word signifies only to *enlighten*, and *make plain*; and that it cannot signify, to bring a thing into *being* and *existence*, but only to illustrate something which had a being and existence before. But this distinction, our Author endeavours to shew, is of no manner of service to his Lordship's argument, since those he reasons against, are agreed with him, that this light illustrated *what was already* in being, namely, the *typical* representations of a future *State* in the law. The only point in dispute is concerning the *degree* of darkness and obscurity which encompassed those typical representations, and which was scattered and dispelled by the Gospel light. This leads our Author to enquire whether the doctrine so enveloped was obvious and visible to the body of the Jews: part of what he advances is as follows.

'Now his Lordship himself asserts,' says he, 'that they were intended for a *veil* or *cover*; and therefore he must own that they would not have answered the end proposed, unless they had kept the doctrine out of sight, and hid from the notice of the people. If then Jesus Christ took off, and entirely removed this veil or cover, and openly and nakedly held up to sight, the doctrine which had been concealed under it, we may strictly and properly say, that life and immortality was brought to light by him.'

‘ His Lordship tells us, that the doctrine of a future State was involved in *doubts* and *uncertainties* under the law, which were cleared up by the knowledge of the Resurrection, revealed in the Gospel. Here I would desire to know, whether the Jews had such quick and piercing apprehensions, as to penetrate through the carnal veil or cover of these types and figures, and to discern the spiritual doctrine of a future State, which lay hid beneath? If they were not able to do this, then they could have no *good proof* of a future life, so industriously placed out of their sight, and secreted from them. If they saw into the spiritual sense, they could have no *doubts* and *uncertainties*: if they saw not into the spiritual sense, they could have no *good proof*.

‘ Take it which way you will, his Lordship’s hypothesis will not hold water: whether you allow, or whether you deny them the spiritual sense, the whole doctrine contained in this hypothesis slips away from us. On the first supposition, the Jews must have seen the whole power and substance of the Gospel in the law; and then, contrary to the hypothesis, they must have been as well acquainted with the doctrine of the Resurrection, as with the doctrine of a future State. On the other supposition, they could have had no better proof of a future State than of a Resurrection; which is still as contrary to the hypothesis. In a word, as the two doctrines were exhibited together under types, or transmitted under the same common medium of conveyance, we must suppose that they were either both discovered, or both secreted, during the period in question.

‘ Whatever the advocates of the common system may happen to think, or may venture to talk, of the great truths and principles of the Gospel being opened and revealed to the Jewish church, St. Paul declares, that they were kept secret in the age of the law. *We speak the wisdom of God in a mystery*, (1 Cor. ii. 7.) *even the hidden wisdom, which God ordained before the world unto our glory*. Here the Apostle represents the scheme of our salvation, or the good tidings of the Gospel, as the wisdom of God *in a mystery*, or as *the hidden wisdom* of God, purposed, indeed, before the foundation of the world, but not manifested and discovered till the age of the Gospel.’

Our Author goes on to observe, that when his Lordship of London considers the passages of the New Testament, which mention *the mystery of the Gospel*, he finds himself obliged to acknowledge, that the great points of Christianity were kept secret till the coming of Christ: but that when he afterwards
addresses

addresses himself to defend the common system, or to attack that of the *Divine Legation*, he then finds himself obliged to abandon the Scripture doctrine, even as it had been interpreted by himself. Thus he directly opposes Dr. Warburton's interpretation in his sixth Sermon, tho' he as directly asserts it in his third, and in his Discourses on Prophecy. Our Author leaves it to others to ballance and determine the moment of his Lordship's arguments alledged on *either side*; and proceeds to offer some observations on this *mystery of the Gospel*; he concludes the chapter with an examination of some objections which have been urged against the principles he defends.

The second chapter contains remarks on the Bishop of London's defence of the ancient prophecies, with some observations on what has been lately advanced by Dr. Middleton, and Dr. Sykes, on the subject of types and secondary prophecies. Having in the first chapter endeavoured to prove that the common system, which makes Redemption and a future State a popular doctrine amongst the ancient Jews, is confuted by the plain and express authority of the New Testament, our Author now attempts to shew, that this notion will disable us from defending the Old, or giving a satisfactory answer to the objections which unbelievers bring against the ancient Prophecies. The futility of the common system, he thinks, cannot be better or more effectually exposed, than by shewing to what great and inexplicable difficulties it reduced the Bishop of London, in his defence of *types* and *secondary Prophecies*, against Mr. Collins; and it may be the more seasonable to review this debate, we are told, since Lord Bolingbroke seems so well satisfied in his ridicule of these modes of information, which he considers only as so many *convict* impertinences and whims, unworthy the attention of a rational and thinking man. Now as his Lordship has not condescended to reason on the subject, or to specify and point out his particular objections, we can, at best, but conjecture what they might be; and as he was not famous for striking out any new lights of his own, it may reasonably be presumed, our Author imagines that Mr. Collins was his oracle on this occasion as well as on others; and that he looked upon the arguments, advanced in *the Grounds and Reasons*, against Types and secondary Prophecies, as so many unanswerable truths.

These arguments suppose, *first*, that the modes of information are neither reasonable, just, nor proper, as not agreeable to the rules of fair Criticism and sound Logic; *secondly*, had they been properly and strictly logical, yet they would not have been made use of in a revealed Religion, because such a

one can have nothing to hide from those to whom it is delivered. In answer to this his Lordship of London undertakes to shew, (see his *Discourses on Prophecy*, p. 145, fourth edition) that we may naturally and reasonably expect to find *types* and *figures* in the Old Testament. It was his business then, as our Author justly observes, to prove that they were properly and strictly logical, and not the product of a warm and heated imagination, but founded on real and solid principles of reason. Now, as he has not attempted to do this, he leaves the *first* objection of his adversary *unanswered*, and even *untouched*. To assume the logical fitness and propriety of these modes of information in a dispute with the author of *the Grounds and Reasons*, is plainly *begging* the question, which the rules of disputation required should be proved. To tell the Infidel, that they are really found in the Old Testament, unless you have previously cleared and rescued them from the charge of being *unscholastic*, *groundless*, and *absurd*, would be furnishing him only with an occasion of triumph.

It is then a great, and even fundamental, defect in his Lordship's reasoning, our Author observes, that he did not previously explain and vindicate the *logical fitness* and *propriety* of these figures. A *second* defect is, that his reasoning does not come up to the point which he undertakes to prove. He is to prove, that in the Old Testament we may reasonably look for *types*, or that particular mode and species of Prophecy, distinguished by *this* appellation. All he performs, is, that the law must have *some* sort of reference and relation to the Gospel, it must predict it in *some* manner or *other*. But to what purpose is it to shew, that we may reasonably look for prophecy in *general*, or *some* kind of prophecy in the Old Testament, when the question relates to that *particular* species, and *precise* mode of prophecy, which we call *typical*? His Lordship therefore professes *one* thing, and proves *another*. He asserts the reasonableness and propriety of *types in particular*, but labours only to shew the reasonableness and propriety of *prophecy in general*.

Nay, had he evinced the logical fitness and propriety of types, his argument had been still insufficient, since he was to prove, that this *particular* and *precise* mode of prophecy might reasonably be looked for in the Old Testament, as being well adapted to the nature and genius of the Jewish religion. Now he has not only failed to support the affirmative, but has laid down such principles as would naturally lead one to assert the negative, or to maintain that types are contrary and foreign to the nature and genius of the Jewish religion, and consequently
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are not to be expected in the Old Testament. His Lordship supposes, and it is allowed on all hands, that the spiritual blessings promised in the Gospel, were the subject of the ancient types. He supposes also, that the Jewish religion was to predict and display these blessings clearly and openly, for the present information of the Jewish church. Now if the nature and genius of the law required this open and immediate instruction, what occasion was there for so dark and obscure a medium of conveyance as that of Types?

Since his Lordship is forced to acknowledge, that even *the metaphorical and figurative sense* of the ancient prophecies was used for a *veil or cover*, much rather should he have seen, that the *typical and secondary sense* was intended for this purpose. If, therefore, he will contend that *types* and *secondary prophecies* are properly connected with, and necessarily flow from, the nature and genius of the Jewish religion, he must, in consequence, reverse his other principle, and say, that this religion was not given to reveal, but to hide, the spiritual blessings of the Gospel Dispensation. This seems to our Author to be the only idea of the Jewish religion, which can support us in making it the proper residence and seat of Types and secondary prophecies. We must, therefore, according to him, either exclude these figures, or admit them under such an idea of the Jewish religion, as is entirely subversive of the common system.

Having considered his Lordship's defence of typical prophecies, and such as have a double meaning, our Author goes on to examine what he says in relation to those prophecies which represent the Gospel blessings under temporal and carnal images, and those which relate to the temporal affairs of the Jewish people; and the result of the whole seems to him to be this, that nothing but an uniform adherence to the principles of the Divine Legation can secure the Bishop's reasoning from the attacks of infidelity, and nothing but an uniform rejection of them can secure it from the attacks upon itself, that is, make it perfectly consistent. Before he concludes the chapter, he makes some observations upon what Dr. Sykes and Dr. Middleton have advanced against Types and secondary Prophecies.

The third chapter contains some reflections on the Bishop of London's second Dissertation, or his explanation and account of the book of Job. And here our Author endeavours to shew, that a scrupulous adherence to the common system concerning the nature of the two Dispensations, has betrayed his Lordship into much confusion and perplexity. In
this

this second Dissertation his Lordship undertakes to make good *three* things, 1. That the argument between Job and his friends turns upon this point, *Whether the afflictions of this world are certain marks of God's displeasure, and an indication of the wickedness of those who suffer?* 2. That the book is of very high antiquity, and was written long before the time of Moses. 3. That the celebrated passage (*I know that my Redeemer liveth, &c.*) in the nineteenth chapter, relates to the *resurrection*. Now our Author observes, that there seems to be no natural connection between the three points here maintained. 'On the contrary,' says he, 'the first is a direct contradiction to the *third*, and even to the *second*, upon the principles of the common system. And, so circumstanced, the *second* is plainly inconsistent with the *third*, as well as the *first*. Consequently, we cannot admit the *third*, without rejecting the *first* and *second*.'

The first point is, that the argument between Job and his friends turns upon this question, *whether the afflictions, &c.* Job's friends maintain the affirmative, and he asserts the negative. But if this were the point in dispute, our Author says, all the difficulties and perplexities, in which we find them entangled and involved, would be perfectly cleared up by the third of his Lordship's articles, which is Job's mention of the resurrection. Accordingly one of the warmest admirers of this Dissertation owns, (Dr. Grey's preface to the book of Job) *that if the hinge of the controversy turns on this, whether or no, consistently with God's justice, good men could be afflicted in this life, this declaration in the nineteenth chapter ought to have finished the debate.*

As to the second point, namely, the high antiquity of the book of Job, it is glaringly inconsistent, we are told, with the *third*, which assigns the doctrine of the Resurrection, and a future State, to the text in the nineteenth chapter. If this book was older than the *law*, our Author observes, we may be certain it did not contain any clear and distinct revelation of this doctrine. For why need it have been hid and concealed under types in the Pentateuch, if it had been nakedly and openly exposed in other inspired writings, which were then in the hands of the Jewish people?

His Lordship tells us, (*Discourses on Prophecy*, p. 140.) that the light and evidence of Prophecy always corresponds to the state and condition of the people to whom it is given. But is it easy to conceive, our Author asks, that such very *dark* and such very *clear* revelations of a future State, as are recorded in

the

the Pentateuch, and in the book of Job, should correspond to the state and condition of one and the same people?

We have his Lordship's opinion, (*Discourses, &c.* p. 56.) that Moses was not at liberty, in writing the History of the Fall, to introduce the Devil openly, but was obliged to keep him always out of sight; because the Jews were not to know that our first parents had been seduced by the artifice of this evil spirit. On the other side, he assures us, that the book of Job was more ancient than those of Moses; was written in opposition to the notion of two independent principles, and often describes and represents Satan as the author of the Fall. But why all this *caution* and *reserve* in the book of Genesis, says our Author, if the agency of the Devil, in this business, had been *previously* opened and explained in the book of Job? Or how was it necessary, not to say possible, to conceal this circumstance in one book, while it was revealed to every body in another?

The third point much insisted on by his Lordship is, that the celebrated text in the nineteenth chapter, relates to the doctrine of the Resurrection and a future State. Now if Job speaks of a *Resurrection* in the nineteenth chapter, whence comes it, says our Author, that no notice is taken of this doctrine in the remaining part of the book? Job's friends reply to what he had advanced in this chapter. He afterwards resumes the dispute against them, but insists no more on this supposed topic of a *future State*. Hence it seems probable, that he did not insist upon it at all. For otherwise he could not have failed to inculcate and enforce it, when he resumed the debate. Had his friends taken no notice of it, it would have been natural for him to triumph and glory in their silence, and to reproach them with their inability to answer him. If they denied or derided it, it would have been *necessary* for him to remove their objections, or their scorn, and to expose the emptiness and futility of their cavils. Had there been neither of these occasions, yet a second mention of so decisive an argument had been very natural in a debate wherein the disputants so often resume their several topics, and leading principles.

In further treating upon this subject, our Author shews, that there are many passages and circumstances in the New Testament, which create a strong prejudice against his Lordship's interpretation of this text, and that it is directly repugnant to many things advanced in his own *Discourses on Prophecy*.

In the fourth chapter our Author considers his Lordship's account of the particular end and design of the Jewish Law, and endeavours to shew its inconsistency with the nature of a preparatory

paratory religion, and also with several passages of the New Testament, as well as with his Lordship's Sermons and Discourses on Prophecy.

His Lordship's great principle, concerning the end of the Law, is, *that the Jewish church was founded to preserve, and to administer the hopes, which had been revealed to the Patriarchs*, and these, according to the Bishop, were the hopes of *eternal life*, to be procured by the Redeemer of mankind. As it is agreed on all hands, that the law was instituted to preserve the doctrines which had been the foundation of the Patriarchal religion, the question to be debated with his Lordship is, whether the law was given to administer and preserve the doctrine of Redemption and a future State, which, according to him, was one of those doctrines. The Bishop, who follows the common opinion, supposes that the Patriarchal and the Christian religion were, indeed, one and the same. The point, therefore, to be considered is, whether the law was appointed to administer and dispense the fundamental articles of the Gospel. And here, our Author says, he has the pleasure to observe, that the bare stating of the question seems sufficient to expose the grossness and extravagance of the system he is going to confute. He goes on, however, to shew, that his Lordship's supposition is inconsistent with the nature of the law, considered as a *preparatory or introductory* dispensation.

'If we consider,' says he, 'the state of religion under the Mosaic dispensation, we shall find, that both in its *nature* and *end* it bears all the marks of a *preparatory* system. And can we infer from the nature of such an institution, that it was given to administer and dispense the great hopes and promises of the final and ultimate religion? The contrary cannot but be the truth. But let us consider the case a little more distinctly.

'The author of the Epistle to the Hebrews has informed us, that the law contained only a *shadow*, or nothing more than the bare *rudiments* and *elements* of the Gospel. But is it natural or reasonable to imagine, that *infants* and *pupils*, trained and disciplined under the mere *elements* and *rudiments* of the Gospel, were ripe for its more sublime and perfect doctrines. And yet this must have been the case, if the law was appointed to preserve and administer the hopes and promises attached to the spiritual covenant. The passing thro' this previous discipline of mere carnal elements, could serve no other purpose than to mispend their time, and retard their progress towards greater and better things, if, indeed, these things were due to their dispensation.

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‘ It is unaccountable his Lordship should suppose, that the Jews were the proper objects of two such different methods of discipline, and instruction, at the same time. There must have been something very singular and uncommon in the character of this people, if they were so dull and cloudy in one quarter of their heads, as to need the mere carnal rudiments of an introductory system, and yet so spiritual and enlightened in the other, as to be qualified to receive the sublime truths of a final and ultimate religion. All this is just as natural as it would be to teach children their *horn-book*, and the *Essay on Human Understanding*, at the same time.

‘ The absurdity will rise still higher, if we consider the argument in another light. According to his Lordship, the principal branches of the Christian religion had been revealed in the Patriarchal covenant; and yet the rudiments and elements of this religion were delivered *afterwards* in the law. But is it possible, that persons previously instructed in the more sublime parts of science, should *after* this be taught their elements; or that their time could be usefully employed in learning them over again? It is directly inverting the natural order of things, to suppose, that the more sublime branches of science were delivered first, and the mere rudiments and elements taught afterwards. At least, his Lordship will own, that the method of teaching *divine* wisdom was just the reverse of that employed by the masters of *human*. For it is usual with these to begin with the rudiments, and to ascend gradually to the more perfect and sublime principles. But here the more perfect and sublime are taught first, and the study of the elements reserved for a more mature and *advanced* age.

‘ His Lordship often speaks of the law, as being a *preparatory* system. And such it would properly and strictly be, if it contained nothing more than the bare rudiments of the Christian Faith. But if you say, it likewise taught the sublime doctrines of the final and ultimate religion, you will unavoidably make it something more than a mere preparatory system. On this supposition it might as well be called the *Gospel as the Law*.

Our Author advances a great deal more on this subject, but we must not enlarge. The last chapter contains an enquiry, how far the doctrine advanced in his Lordship's sixth Sermon, affects the argument of the Divine Legation; how far it tends to establish the credit of Moses and the Prophets; and how far it is consistent with the other parts of his Lordship's

ship's theological system. But our Readers must excuse our not giving any abstract of this part of the performance, as we have already dwelt so long upon the other parts of it. We shall conclude, therefore, with observing, that such as are desirous of being thoroughly acquainted with the nature of the Jewish and Christian dispensations, and with the controversy between Dr. Warburton and his opponents, will find their account in reading what our Author has advanced; as he seems carefully to have studied his subject, and writes in a clear, sensible, and spirited manner.

Poems sacred to Religion and Virtue. By Thomas Drummond, LL. D. 8vo. 2s. 6d. Wilson and Durham.

‘**T**HAT the divine language of poetry’ (says the Doctor in his preface) ‘was first employed in honour of religion and virtue, is a truth well known, and established from the testimony of all ages, as well as from those remains of poetical antiquity that have been handed down among all the nations of the known world. How far it has degenerated from its original purity; how far it has been corrupted, by an inundation more fatal than that of the Goths and Vandals to the language of Rome; how far impiety and profaneness have stole the sacred fire, and have prostituted it to the worst and vilest purposes; are truths generally known, and generally lamented, by all who have any regard to the sacred muse, and those hallowed purposes to which, in her primeval innocence, she was *principally intended*.’

He then proceeds, with as little argument, and more flowers, to shew, that music, painting, statuary, and architecture, were likewise designed, *in their first institution*, to serve the same noble purpose. ‘The most capital works,’ says he, ‘of all the great masters in the fine arts, are dedicated to religion, excepting *poetry alone*. ’Tis but here and there we find a Bard that tunes the sacred lyre. How many noble subjects remain unsung? What glorious themes might be drawn from numberless places of the Holy Scriptures, for all the different branches of that divine art. Had the *poets* imitated the *painters*, what instruction might have been conveyed! what grand and solemn descriptions given!—But I am afraid,’ laments the Doctor, ‘there is but small reason to expect that poetry can ever be brought to draw her strength from such
‘pure

' pure and uncorrupted springs ; while the taste of the generality of mankind is so tainted ; while infidelity, and impiety go hand in hand, openly in the face of the sun, and a contempt of every thing that is religious, is a distinguishing mark of politeness, and the Holy Scriptures a certain fund of ridicule ;—while the flowing and well-turned period of a Shaftsbury, the frothy writings of the Independent Whig, and the stupid conclusions of a Tindal, outweigh the acuteness of a Locke, the solidity of a Boyle, and the demonstrations of a Newton ; it is no surprize if the loose strains in Charles the second's reign, and others of the same stamp, should attract more attention than the serious numbers of a Prior or a Young.'

O tempora ! O mores ! But is all this strictly true ?

' Notwithstanding the poor reception any thing upon sacred subjects meets with from the world, I have ventured,' continues the Doctor, ' to throw in the following pages, *as a mite into the treasury of religion and virtue.*' This, however, he generously proposes to make a *talent* in a future poetical entertainment for the Sundays and Holidays throughout the year, either taken from the season, or the subject of the epistle or gospel for the day ; which he presumes may produce ' no irrational amusement, especially to young persons, as it is calculated to promote the interest of true religion ; to paint it in all its own native beauty of colouring, divested of that gloom with which dark minds have obscured it ; to draw the social duties in the most amiable view, and diffuse universal benevolence to the human mind.'

How far the Doctor has done this, in the present work, better than his predecessors, Herbert and Norris, or his contemporaries, the gentlemen who write hymns and spiritual songs for the Methodists and Moravians, the reader will presently be enabled to judge.

The least that we expect from any son, or pretended son, of Apollo, is, Harmony of versification : whether this gentleman's performances may boast much of that excellence, the following lines will shew ; and first, from page 38.

To say that Beauty's frail, will seem more odd ;
Than doubt of Providence, or disbelieve a God.

From his *Grotto of Calypso*, described in, what he deems, blank verse.

And now appears the portal of Calypso's grot.—

Others the crooked Meander wind, and roll.—

Severest pain, and can with indignation spurn.—

Page 78. *Morning Adoration.*

Hail Thou ! whose forming hand to Being rais'd
That work stupenduous of skill divine,
The human frame, body and soul; distant—

Page 114. *To the Memory of a Lady.*

'Tis these that blaze in every grace of thine,
And brighten a mortal beauty to divine.

We shall not entertain our Readers with any more proofs of the Doctor's musical ear, but shall inform them, that he is equally to be admired for his use of the Pleonasm; a figure in which some of the present tribe of poetical gentlemen seem greatly to delight: wisely and learnedly, no doubt, considering that the Greek poets had not only a great advantage over us, in their number of syllables in a line, but also in their practice of introducing words, which, tho' they added not to the thought, were yet of use to fill up the measure. They also, doubtless, knew, that the Bards of Italy are still in possession of some of these supplemental expressions; and therefore resolved, for the benefit of their rhiming countrymen, by ringing changes on the same thought, to improve upon the Greeks and Italians. Accordingly, we have had several very eminent professors of this art. Indeed, from time to time, some Critics have arose, who, maliciously bent on making Authors *think* when they *write*, have been deadly foes to this notable embellishment. Of this number was Pope; who not only wholly banished the pleonasm from his writings, but unluckily influenced others who aspired to poetical fame, to discard it likewise. But we have reason to congratulate ourselves, that in these our days, many are beginning to repossess themselves of this old immunity, and instead of making one thought suffice for one heroic line, have determined not to admit a single thought into a poem. Some such we have lately had occasion to celebrate.

Our Author, indeed, does not by any means go so far as these, but contents himself with the antient use of the figure: as the following instances will shew. The first couplet is found in page 51.

Desire of glory throbs in *every part*,
Swells in the *vein*, and rushes to the *heart*.—

Page 55.

Thy *works*, tho' yet unknown, the future age
Shall read with wonder, and *admire thy page*.

From page 59.

Where o'er the *clear translucent wave*
The bending willows hang along.—

Page 30.

The *scorching beams* of Summer then succeed,
With *sultry heat*.——

Ibid.

Haste then, Clytander, *haste* to live, be *quick*.——

Page 31.

The godlike bliss of doing good :
Of comforting th' *afflictions of distress*.——

Page 24.

A while he wantons near th' alluring fire,
Fond to possess, and eager with desire (a).

Nor is the Doctor only remarkable for his use of the pleonasm. The anticlimax is a figure which he uses with no less felicity :

'Tis (b) he that rolls this *ball of earth*,
By him the *plains* extended lie ;
The *mountain's* solid base is fixt,
Its lofty head supports the sky (c).

Again, he emphatically addresses the Sun.

Thou *spring of beat* ! thou source of light !
The *Deity's* resemblance bright !

And then adds, in the true spirit of the anticlimax,

The *front of day*, by which we spy,
Creation pictur'd to the eye. p. 129.

One more instance may be produced from p. 27.

But *charity in spring eternal* grows,
Nor *ruin'd worlds* nor *changing seasons* knows.

The Doctor is likewise to be admired for his epithets.— These, other poets meanly draw from some quality of the object they are describing ; but our Author disdains such narrow attachment : for instance, Glittering has no connec-

(a) Akin to pleonasm is the Wire-drawing a thought. Ovid among the Romans, and Marino among the Italians, were the greatest masters of this accomplishment. The French in general are great proficient in this way ; and, in our own island, the mob of gentlemen who write with ease. To these our Author may be added : See, especially, his epistle to Myrtillo, his Calypso's grotto, the Morning adoration, and St. Dennis.

(b) *God*.

(c) Page 120.

tion with Pain, nor has Gloominess any necessary relation to Silence, yet do *glittering pain*, and *gloomy silence*, make a fine figure in the Doctor's poems. *Shining death*, and *gay destruction*, which he likewise uses, are not, indeed, quite so new; yet have they as little relation to the nouns with which they are coupled. May not the following lines also be included in this censure? p. 68.

Where all is sometimes gentle, calm, and bright,
And not a *bush* disturbs th' enchanting fight.

as they are just as sensible as,

What horrid *silence* does invade my eye? (d)

Again, p. 89.

———— Ye rocks, ye groves, ye murm'ring streams,
Ye solitary walks, to contemplation sweet
Devoted! and the social joy of learn'd
Discourse; could you repeat what you have heard,
Old Delphos then were *solitude* to thee!

These lines are at least as mysterious, tho' less sonorous, than any ever pronounced from the tripod; but with this advantage, that if those generally had two meanings, to mislead,—the Doctor's have no meaning at all, and therefore cannot mislead. The same remark may be applicable to his

Mirth in sorrow! ease in toils! p. 152.

And to the following lines, in which the Doctor compares Pope's works to a fine lady. p. 114.

Like thine his charms *more study'd more they please*,
Just tho' sublime, majestic yet with ease;
Crowded yet free, without confusion throng,
Proportion'd symmetry attends each song.

But lest these instances should prevail on our Readers to think that the Doctor has not always ideas affixed to his words, we shall now quote some passages which will prove, that he has sometimes condescended to lower his conceptions to vulgar apprehension.

In his poem entitled, *Morning Adoration*, he thus draws an argument for man's praising his Creator, from the adoration paid him by the birds.

———— Greater reason I,
Than they *irrational*, and *void of thought*,
Meebanic pipes by God's great hand, perhaps,
To music tun'd, whose warbling stops are fill'd
By finger of Omnipotence —

(d) ANONYMOUS.

In the same strain, a little after, he styles God *the great music-master*.

What would Longinus, who blamed a poet for calling Boreas a Piper, think of such verses?

Addison, if we remember right, censures an antient poet for representing Homer as pouring out a stream, which his successors are lapping up; but could that critic have any objection to the following image?

Still all *my goods* in streams of bounty *flow'd*.—

Put this line, and the two next, on canvass, and see what a figure they will make.

Thou saw'st the shield inglorious cast away,
And *trembling* pannic shake the *frighted* day.

Again,

Ye mountains! bounding o'er the humble plains;
Your cloud-dividing *summits* *gayly* *nod*.

Will the reader be at a loss to guess whether the poet nodded or slept here?

Is there not new imagery in the subsequent lines?

Behold the purple spangled dawn,
Embroiders o'er the pearly lawn;
And *drilling thro'* the milky way,
In saffron robe precedes the day.

He also talks of *torturing every feature into drefs*, and in page 84 we have these remarkable lines.

For you the ocean wide extends his course,
The floating path, that guides to distant soils,
And *fuells* the dancing barge along his waves.

The Doctor not only disdains words used by Milton, Pope, and others; but affixes new meanings to old words, and boldly creates new ones.

Thus any of these gentlemen write *stupendous*, but our Author, who very well knows that we have not polysyllables enough in our language, calls it *stupenduous*; and on the same principle of reformation, he makes dipped, *bedipt*; and tuned, *intun'd*. Again, the word *scan* signifies, in English, either to examine a verse, by counting the feet, or to examine any other thing nicely; but our poet makes it mean, *to share*: a signification, of which, we will venture to say, Mr. Johnson is entirely ignorant:

One common fate with other mortals *scan*,
For he who liv'd a monarch, dies a man.

Thus likewise *panoply*, in Milton, implies a complete suit of armour; but our Author makes it stand for a starry sky. See page 164.

He has also enriched our language with some new words, as *ubite*, a verb; *sensual*, a noun; *combine*, a noun; and *ingleam*, a verb: and he has shewn us, that we may place the accent on the first syllable of perfume, and forlorn; not to mention some others, with which Dr. Drummond's works are enriched, to the no small advantage of the northern inhabitants of this island,

Sed amoto queramus seria ludo.

Altho' the Doctor never rises above the middling, yet some of his pieces are much superior to others, especially the church-hymns; and if he had wrote nothing but the Nativity, the Passion, and the Venite, we should at least have acknowledged, that ten such poets make a Tate.

Most of those who, of late, have attempted to versify passages of Scripture, have neither sufficiently attended to the sublime simplicity of the original, nor preserved the customs of the East. Our Poet, too, has not only fallen into this error, in the Lamentation for the deaths of Saul and Jonathan, (where he makes David talk of preparing garlands for Saul's urn, of laurel wreaths, and golden crowns, and of Jonathan's guiding the furious car mid slaughtered ranks;) but his paraphrase of 'Let the floods clap their hands,' (not to mention many others) sufficiently shews, that he has but an incompetent idea of oriental simplicity.

And thou, Old Ocean, *ubite* thy shore,
With foamy surge of plausive roar, &c.

It must, however, be confessed, that the Doctor has avoided another fault very common with Christian poets,—the introducing Heathen divinities into their religious compositions; for excepting Janus and Æolus, no others are mentioned.

Upon the whole, tho' we cannot help declaring, that we think Dr. Drummond a very indifferent poet, he however appears to be, what is of more consequence, a good man. Besides the poems already mentioned with some degree of approbation, the Nightingale and Thrush, the Epistle from a Lady to her Husband in America, the Imitation of Horace's seventh Ode of the fourth book, and especially one of Anacreon's, may be read with satisfaction; but more especially the following lines from the 13th of the Corinthians:

What troops of nymphs divine to thee belong,
Fair Charity!—With downcast blushing grace
Here virgin *Moeesty* conceals her face;

Humility with distant step attends;
And kind *Benevolence* her arm extends;
There tender *Pity* wipes the falling tear;
And meek *Forgiveness* teaches how to bear;
Unwearied *Patience* smiles beneath distress,
And fond *Devotion* lifts the hand to bless.

Altho' the Doctor has declared, that if his Lydia approved his poetry, he should be *heedless what snarling critics said*, yet do we hope, that he will endeavour, in his future publications, to avoid the improprieties he has fallen into, in many of the pieces now published: the poetry of which, (to use a phrase of his own) may very emphatically be stiled *gurgling foam*.

The Natural History of Aleppo, and parts adjacent. Containing a description of the city, and the principal natural productions in its neighbourhood; together with an account of the climate, inhabitants, and diseases; particularly of the plague, with the methods used by the Europeans for their preservation. By Alexander Russel, M. D. 4to. 15s. Millar.

ALEPPO is one of the most antient and noble cities in the East. Next to Constantinople, and Grand Cairo, it is the greatest city, for extent, inhabitants, and trade, under the dominion of the Turk. It is the capital of Syria, now called Haleb, antiently Berrhæa. A prospect of the town is prefixed to Maundrell's travels, and a large description is given of it in the *Itinerarium Cotovici*, p. 406. It has produced many learned men; in particular Omar ben Abdaliziz, who wrote the history of Aleppo in ten volumes*. The Arabians have some short sentences, in which they give the character of every considerable city in the East; and of Aleppo, they say, on account of the great traffic carried on there, 'it makes men covetous.' It has suffered many revolutions, a short abstract of which may be read in Monf. D'Herbelot's *Bibliothèque Orientale*.

Our accounts of Syria are very imperfect: we have no chart of that country that deserves any notice. And therefore the public is obliged to Dr. Russel for the information he has communicated. His first design was to give an account of the epidemic diseases at Aleppo, and particularly of the plague which raged three years during his residence there. 'A long and extensive practice among all ranks and degrees of peo-

* As Haleb signifies Milk, this author has entitled his work, *The Cream of Haleb*.

‘ple, had furnished him with the means of being perfectly well acquainted with the customs and manners of the inhabitants:’ he has therefore enlarged his plan, and instead of confining himself to such objects as were sufficient for the purpose of his profession, he presents his readers with a particular account of such things as seemed most to merit attention.

Our Author is pleased to make an apology for his stile; which, whether necessary or not, our readers will determine from such extracts as we shall lay before them.

‘When it is considered, that the Author resided many years abroad, and conversed daily in other languages more than in his own, which he had but little leisure to cultivate, the defects in his stile, it is hoped, will be forgiven.’

And again, at the end of his advertisement to the Reader, we have another specimen of the Author’s diffidence and modesty, which should not only bespeak our candour, but give us assurance of his fidelity in what he relates. ‘How far the Author’s abilities have been equal to the task he has undertaken, the public will judge, and he entreats their candour. That he has had fair opportunities of observing, that he has given a faithful narrative of facts, and that he has used no false colouring in his representation, he presumes to appeal to his cotemporaries and acquaintance; who, in visiting these places again in his description, may, perhaps, call to mind many agreeable hours they have spent in these scenes, so far distant from their native country.’

The description our Author gives of Aleppo is as follows:

‘This city and suburbs stand on eight small hills, or eminences, none of them considerable, except that in the middle of the place, on which the castle is erected. This mount is of a conic form, and seems, in a great measure, to be artificial, and raised with the earth thrown up out of a broad deep ditch that surrounds it. The suburbs, called Sheih il Arab, to the N. N. E. are next in height to this, and those to the W. S. W. are much lower than the parts adjacent, and than any other parts of the city.

‘An old wall, not a little decayed, and a broad ditch, now in most places turned into gardens, surround the city, the circumference of which is about three miles and an half; but, including the suburbs, which are chiefly to the north-east, the whole may be about seven miles *.

* ‘Two hours and four minutes on horseback, in the usual way of riding for pleasure, which, I am apt to believe, is nearer four miles, than three and a half per hour.

‘The

‘ The houses are composed of apartments, on each of the sides of a square court all of stone, and consist of a ground floor, which is generally arched, and an upper story, which is flat on the top, and either terraced with hard plaister, or paved with stone. Their ceilings are of wood, neatly painted; and sometimes gilded, as are also the window-shutters, the pannels of some of their rooms, and the cupboard-doors, of which they have a great number: these taken together, have a very agreeable effect. Over the doors and windows within the houses of the Turks, are inscribed passages out of the Koran, or verses, either of their own composition, or taken from some of their most celebrated poets. The Christians generally borrow theirs from Scripture.

‘ In all their houses the court-yard is neatly paved, and, for the most part, has a basin with a jet d’eau in the middle, on one or both sides of which, a small spot is left unpaved for a sort of garden, which often does not exceed a yard or two square; the verdure, however, which is here produced, together with the addition of a few flowers in pots, and the fountains playing, would be a very agreeable sight to the passenger, if there were openings to the street, through which these might be discovered; but they are entirely shut up with double doors, so contrived, as that, when open, one cannot look into the court-yard: and there are no windows to the street, except a very few in their upper rooms; so that nothing is to be seen but dead walls, which make their streets appear very disagreeable to Europeans.

‘ Most of the better sort of houses have an arched alcove within this court, open to the north, and opposite to the fountain; the pavement of this alcove is raised above a foot, and an half above that of the yard, to serve for a divan *. Between this and the fountain the pavement is generally laid out in Mosaic work, with various coloured marble; as is also the floor of a large hall, with a cupola-roof, which commonly has a fountain in the middle, and is almost the only tolerably cool room in their houses during the summer.

* ‘ Divan is a part of the room raised above the floor, as is said in the text: this is spread with a carpet in winter, in summer with fine mats; along the sides are thick matresses, about three feet wide, covered commonly with scarlet-cloth, and large bolsters of brocade, hard stuffed with cotton, are set against the walls, (or rails, when so situated as not to touch the wall) for the conveniency of leaning. As they use no chairs, it is upon these they sit, and all their rooms are so furnished. The word divan is also used to signify a number of people assembled in council.

‘ The

‘ The people of fashion have in the outer court, but one or two rooms below stairs for themselves, the rest are for servants and stabling; the pavement of this is but rough, as their horses stand there all the summer, except a few hours in the middle of the day. Above stairs is a colonade, if not round the whole court, at least fronting the west, off from which are their rooms and kiosks; these latter are a sort of wooden divans, that project a little way from the other part of the building, and hang over the street; they are raised about one foot and an half higher than the floor of the room, to which they are quite open, and by having windows in front, and on each side, there is a great draught of air, which makes them cool in the summer, the advantage chiefly intended by them. Beyond this court is another, containing the womens apartments, built much in the same manner that I have described the other houses; some few of them have a tolerable garden, in which, as well as in the outer yard, there is generally a tall cypress-tree.

‘ The mosques in Aleppo are numerous, and some few of them magnificent; before each is a square area, in the middle of which is a fountain for the appointed ablutions before prayers, and behind some of the larger mosques there is a little garden.

‘ Besides these open spaces, there are many large khanes, or (as most travellers call them) caravan saraijs, consisting of a capacious square, on all sides of which are built on the ground floor, a number of rooms, used occasionally for stables, warehouses, or chambers. Above stairs, a colonade occupies the four sides, to which opens a number of small rooms, wherein the merchants, as well strangers as natives, transact most of their business.

‘ The streets are generally narrow, but, however, are well paved, and kept remarkably clean.

‘ The market-places, called here bazars, are properly long, covered, narrow streets, on each side of which are a number of small shops, just sufficient to hold the tradesman (and perhaps one or two more) with all the commodities he deals in about him, the buyer being obliged to stand without. Each separate branch of business has a particular bazar allotted them, and these, as well as the streets, are all locked up an hour and an half after sun-set, and many of them earlier, which is a great security against house-breakers. It deserves to be remembered, that tho’ their doors are mostly cased with iron, yet their locks are made of wood.

‘ In the suburbs, to the eastward, are their slaughter-houses, in a very airy place, with a large open field before them. The tanners have a khane, where they work, in the south-west part of the town, near the river.

‘ To the southward, just without the walls in the suburbs, they burn lime; and a little way further, is a small village, where they make ropes and catgut, which last manufacture is, at some seasons, extremely offensive.

‘ In Mesherka, which is part of the suburbs on the opposite side of the river, to the westward, is a glass-house, where they make a coarse kind of white glass, but they work only a few months in the winter, the greatest part of this manufacture being brought from a village called Armenas, about thirty-five miles to the westward, from whence also they bring the sand used in their glass-house at Aleppo.

‘ The city is supplied with very good water from some springs near the banks of the river at Heylan, about five miles to the north north east, which is conveyed from thence by an aqueduct, and distributed to the different parts of the town by earthen pipes. There is a tradition, that this aqueduct was the work of the Empress Helena, and that from her the springs took their present name: this water is sufficient for the necessary purposes of drinking, cookery, &c. Besides this, almost every house has a well, but the water of these, being brackish, is only employed in washing their court-yards, and filling the reservoirs for their fountains.

‘ The fuel used in their houses, is wood and charcoal; for heating their bagnios, they burn the dung of animals, leaves of plants, parings of fruit, and such like, which they employ people to gather and dry for that purpose.

‘ The markets are well supplied with provisions, of which we shall have occasion to give a more particular account.

‘ For at least four or five miles round Aleppo, the ground is very stony and uneven, having a number of small eminences, most of which are as high as any part of the city. From the west-south-west, to the north-west by west, this sort of country continues for at least twenty miles, with a number of small fertile plains interspersed. To the northward and southward, after about six or seven miles, the country is level, and not stony. To the eastward, a vast plain commences, which, tho’ it is called the Desert, yet for a great many miles beyond Aleppo, affords a fine fertile soil.

‘ In clear weather, the top of Mount Cassius, bearing west by south, and part of the mountains called Amanus, are to be

‘ be seen from several places of the city ; but as the nearest of these, viz. that part of Amanus which stretches to the eastward, and approaches to Killis, is at least thirty miles distant from Aleppo, they can be supposed to have but very little influence upon the air of the place, any more than a small conical rocky hill, called Sheih Barakat, at about twenty miles to the west by north, and a narrow chain of low rocky hills, usually named the Black Mountains, to the south-south-east, at about ten miles distance.

‘ The river Coic * (if a stream scarce six or eight yards wide, deserves that name) passes along the western part of the city, within a few yards of the walls, and barely serves to water a narrow slip of gardens upon its banks, reaching from about five miles north to about three miles south of the town. Besides these gardens, there are a few more, near a village called Bab-Allah, about two miles to the north-east, which are supplied by the aqueduct.

‘ The rising grounds above the gardens, to which the water cannot be conveyed, are in some places laid out in vineyards, interspersed with olive, fig, and pistachio trees, as are also many spots to the eastward, where there are no gardens.

‘ Inconsiderable as this stream and these gardens may appear, yet they contain almost the only water and trees that are to be met with for twenty or thirty miles round ; for the villages are all destitute of trees, and most of them only supplied with water by what rain they can save in cisterns.’

It is worthy notice what our Author observes, p. 11.

‘ In all Syria there is but one river, (the Orontes) that having its rise on the land-side of the high mountains, finds its way to the sea ; the rest, which indeed are but few and inconsiderable, being soon absorbed by the thirsty plains through which they run, more especially as they receive but very few supplies in their passage : and even the Orontes, tho’ it be swelled by a number of little brooks from the high mountains behind which it runs, and derives a farther supply from the lake of Antioch, yet seems as considerable a great many miles above Antioch, as where it empties itself into the Mediterranean.’

Concerning the seasons, Dr. Russel says, in general, they are exceeding regular at Aleppo, where the air is usually healthy, and so pure and free from damps, that all the inhabitants, of whatever rank they may be, sup and sleep in their court-

* The antient Singas.

yards, or, as the roofs of houses in the East are flat, upon the house-tops, exposed to the open air, from the end of May, to the middle of September, without suffering any inconvenience from it. The severity of winter lasts but forty days, from the 12th of December to the 20th of January, during which time the air is excessively piercing.

As February advances, the fields, which were partly green before, now, by the springing up of the later grain, become entirely covered with an agreeable verdure; and tho' the trees continue in their leafless wintry state, till the end of this month, or the beginning of March, yet the almond, when latest, being in blossom before the middle of February, and quickly succeeded by the apricot, peach, &c. gives the gardens an agreeable appearance. The spring now becomes extremely pleasant, and has no defect but its short duration; for as March brings it on with rapidity, so April advances with like haste towards summer, and the gay livery that the fields wore in those two months, and indeed most of the winter, fades before the middle of May; and before the end of this month the whole country puts on so parched and barren an aspect, that one would scarce think it was capable of producing any thing but the very few robust plants which still have vigour enough to resist the extreme heats. From this time not so much as one refreshing shower falls, and scarce a friendly cloud appears to shelter us from the excessive heat of the sun, till about the middle of September, when generally a little rain falling, either in Aleppo, or in the neighbourhood, refreshes the air greatly.

From these first rains till the second, an interval of at least between twenty and thirty days, the weather is temperate, serene, and extremely delightful; and if the rains have been at all plentiful, tho' but of a few hours duration, the country soon assumes a new face; after the second rains the weather becomes variable, and winter approaches by degrees, not with so swift a pace as the summer, for the greater part of the trees retain their leaves till the middle of November; the most delicate never make fires till about the end of this month, and some pass the whole winter without them.

From the 16th to the 48th page, our Author is employed in giving his readers an account of the vegetable productions near Aleppo. Some of the most curious plants are engraved from the drawings of the ingenious Mr. Ehret: several sorts of *Onobrychis*, *Thlapsi*, an *Alkium sylvestre*, with large white flowers;

' prone to anger upon the most trifling occasions, yet no people in the universe can be more calm, when it is their interest so to be. This, I am sorry to say it, is but too generally a true representation: but it would be very ungrateful, as well as unjust in me, not to acknowledge, that there are many amongst them, of all sects, who deserve a much better character, and whom I know, from repeated experience, to be persons of the utmost honour and integrity.'

Their usual bread is of wheat flour, not well fermented, made into flat thin cakes; and eat soon after it is baked. Coffee, without milk or sugar, and made very strong, is in great esteem. This, and conserve of red-roses, acidulated with lemon-juice, and a pipe of tobacco, is their usual entertainment at a visit. Opium is not so much used here as at Constantinople and other places. The practice is not so general in Turkey as is commonly apprehended. There are a great many public bagnios in Aleppo, frequented by people of all sects and conditions. Some few are only for the men, as others are appropriated only to the women; but in general they admit both sexes at different times; men in the forenoon, women in the afternoon.

They have no notion of the benefit of exercise, and if they ride or walk to the gardens once or twice a week, at the proper seasons, it is as much exercise as they chuse to take for diversion. However many of the people of distinction, and their dependents, are very active on horseback, and dexterous in darting the jareed, or javelin. Having no coaches, they ride on horseback, with a number of servants walking before them. The ladies, of whatever condition, walk on foot; except when they go long journies, and then they are carried on mules, in a litter closely covered. The natives go to bed in time and rise early. They sleep in drawers and one or two waistcoats, on a matrafs covered with a sheet, and in winter with a carpet. They smoke their pipe on this matrafs, and if of rank and fashion, are lulled to sleep by music and Arabian tales. In their coffee-houses, frequented only by the vulgar; is a concert of music, a story-teller, and in time of Ramadan, a puppet-show. And these are all their public diversions. Within doors they play at chess and draughts, and divert themselves with guessing under which of many coffee-cups a ring is hid. The parties that win, black the faces of their antagonists, and puts fools caps on their heads.

The military music of this country consists of a zumr, or hautboy, shorter and shriller than ours; large drums, trumpets, and cymbals. A Vizir Bakhaw has nine of these large drums,

drums, which are beat with a heavy drumstick on the upper end, and with a small switch on the bottom. A *Bashaw* of two tails has but eight. Their chamber-music consists of a dulcimer, guittar, flute, Arab fiddle, a couple of small drums, and the *diss*, the true tympanum of the antients. It is a hoop with pieces of brass fixed in it, to make a jingling; over which a piece of parchment is distended. It is beat with the fingers, and accompanies the voice; which, Dr. Russel says, 'is the worst of all their music, for they bellow so hideously, that it spoils what without it would be, in some degree, harmonious.'

Page 95, is a representation of a Turkish concert; drawn from the life.

Whatever figure the inhabitants of this country made formerly in literature, at present they are very ignorant. There are a great number of colleges, but little taught in them. No branch of physic is learned there. There are many practitioners, and well esteemed, but they are chiefly Christians, and a few Jews.

P. 100, are two prints, exhibiting the dress of the men and women of Aleppo. The women black the inside of their eyelids, with a preparation of lead and oil of almonds, called *ismed*, and tinge their feet and hands with *alhenia*, which makes them look of a dirty yellow. Many of them wear a large silver or gold ring, through the external cartilage of their right nostril. The mothers find out wives for their sons. When they think they have found one that will be agreeable, the price to be paid for her is agreed on, and a licence procured from the *Kadè*. Proxies appointed by the young people attended by several of the male relations, meet the *Imaum*, and he asks the one if he is willing to buy the bride for the sum agreed on, and the other proxy if satisfied with that sum? Having answered in the affirmative, the *Imaum* joins their hands, and the money being paid, the bargain is concluded with a prayer out of the *Koran*. The money paid for the bride is laid out in furniture for a room, and in cloaths, and jewels, and ornaments for her; whose father makes some addition, according to his circumstances, which are sent to the bridegroom's house three days before the wedding. The bride, on the day appointed, is conducted to the bridegroom's house, by her mother and female relations; and each sex make merry in separate apartments, till night, when the bride is brought half way down stairs, veiled with a piece of red gauze; and if young, her forehead and cheeks covered with leaf-gold, cut into various forms: the bridegroom meets her, conducts

her up stairs, and they are left to themselves. The Harem, or women's apartment, is guarded by a black eunuch, or young boy, and the utmost care is taken to prevent any breach of the marriage vow.

When a Turk dies, the women immediately fall a shrieking, and continue to do so till the body is buried, which is as soon as possible. It is first washed, then all the passages stopped with cotton; and after that it is laid in a coffin, like ours. It is carried to the mosque attended by the relations, the women shrieking, and the men singing prayers out of the Koran. Service is said by the Imaum, and the coffin is carried to the burying-place; of which there is but one that is public in the city: the rest are abroad in the fields.

From page 145, to page 189, is contained a history of the weather at Aleppo, drawn from a meteorological register, regularly kept, with only few intermissions, for about ten years. This may be of use to the philosopher, and physician; but as it is not entertaining, nor instructive, only as it is entire, we shall give no extract from this part of our Author's work.

The remaining part of the book treats of epidemical diseases, and the plague. Here the Doctor shews his abilities to be considerable in his own profession: and we do not doubt but the medical reader will agree with us, that his account of the plague is accurate, and his method of treatment judicious.

On the whole, as we have very little knowledge that can be depended on, of a great part of the world, for want of reading the Arabian authors, we should own our obligations to such writers as the Author of the Natural History of Aleppo; who, with great fidelity, and sufficient abilities, adds to our store of knowledge, both in natural and political history.

A Supplement to the First Book of the Second Part of the Credibility of the Gospel History. Vol. I. Containing general Observations upon the Canon of the New Testament, and a History of the Four Evangelists, with the Evidences of the Genuineness of the Four Gospels, and the Acts of the Apostles, the Time when they were writ, and Remarks upon them. By Nathaniel Lardner, D. D. 8vo. 5s. Noon, &c.

AT a time when our holy religion stands exposed to the severest enquiry, it cannot but give a sensible pleasure to

to all its real friends, that so many worthy and learned persons have arisen, who with great solidity and moderation have explained its nature, and stated the evidence of its divine authority. Among these must be reckoned Dr. Lardner; whose writings are of very considerable service to the cause of Christianity, and cannot be read without wishing that a knowledge of the Fathers had been always accompanied with equal candour and judgment, and applied to purposes equally valuable.

The first chapter of the volume now before us contains an account of the several denominations by which the sacred Books have been called. In the second, the Doctor proceeds to make some general observations upon the Canon of the New Testament, and takes notice, that there may be different Canons of Scripture among Christians, tho' he looks upon a short one as the most eligible. 'I have been sometimes apt to think,' says he, 'that the best Canon of the New Testament would be that, which may be collected from Eusebe of Cesarea, and seems to have been the Canon of some in his time. The Canon should consist of two classes. In the first should be those books which he assures us were then *universally acknowledged*, and had been all along received by all Catholic Christians. These are the four Gospels, the Acts of the Apostles, thirteen Epistles of St. Paul, one Epistle of St. Peter, and one Epistle of St. John. These only should be of the highest authority, from which Doctrines of Religion may be proved.

'In the other class should be placed those books of which Eusebe speaks, as contradicted in his time, though well known: concerning which there were doubts, whether they were writ by the persons whose names they bear, or whether the writers were Apostles of Christ. These are the Epistle to the Hebrews, the Epistle of James, the second of Peter, the second and third of John, the Epistle of Jude, and the Revelation. These should be reckoned doubtful, and contradicted: though many might be of opinion, that there is a good deal of reason to believe them genuine. And they should be allowed to be publicly read in Christian assemblies, for the edification of the people: but not be allowed, as affording alone, sufficient proof of any doctrine. That I may not be misunderstood, I must add, that there should be no third class of sacred Books: forasmuch as there appears not any reason from Christian antiquity to allow of that character and denomination to any Christian writings, besides those above-mentioned.'

Nevertheless, the Doctor acknowledges, that the Canon now generally received, is a good one; and thinks, that we should by no means admit any addition to it. The only work of those called the Apostolical Fathers, that seems to make a fair claim, is the Epistle of St. Barnabas. But against this he alleges, that it was not reckoned a part of Scripture by the ancient Christians; nor was Barnabas an Apostle; neither does he take upon him the character of an Apostle, or a man of authority. All these things our Author shews in a very satisfactory manner; and concludes with observing, that the Epistle of Barnabas may afford edification, and be read with that view; but that it ought not to be esteemed a part of the rule of Faith.

As to the method in which the Canon of the New Testament has been formed, which is the subject of the third chapter, the Doctor proves that it was not determined by the authority of Councils, but that the books of which it consists, were known to be the genuine writings of the Apostles and Evangelists, in the same way and manner that we know the works of Cæsar, Cicero, Virgil, Horace, and Tacitus, to be theirs. This he evinces from the different judgments that have prevailed concerning divers books, particularly the Epistle to the Hebrews, and the Revelation, which were received by some, rejected or doubted by others.

‘Upon the whole,’ says he, ‘the writings of the Apostles and Evangelists are received as the works of other eminent men of antiquity are, upon the ground of general consent and testimony. Nor does the Canon of the Scriptures of the New Testament owe its establishment to the decisions of Councils: but it is the judgment of Christian people in general. And so far as we are able to perceive, after a long and careful examination, it is a right and reasonable judgment. And it may induce us to believe, that if men were encouraged to think freely, in other matters also, and to judge for themselves, according to evidence, and proper assistances were afforded them, it would not be at all detrimental to the interests either of truth or virtue.’

The design of the fourth chapter is to shew, with respect to the time of writing the Gospels, especially the first three, that they could not be composed till after, or about the year sixty. After which the Doctor goes on, in the fifth, to give a large account of St. Matthew, and the testimonies to his history. In regard to its publication, ‘I readily assent,’ says he, ‘to those, who think, that this Gospel was writ in the time of the Emperor Nero, not till about thirty years after our

‘ Saviour’s ascension. I am not able to assign the year in which it was writ, but I am somewhat inclined to the year 63, 64, or 65, of the vulgar Epoch. This is agreeable not only to the testimony of Irenæus, and some other antients, but to the circumstances of things. At the year sixty-four, or thereabout, the Gospel had been propagated in many Gentile countries; the times were troublesome in Judea, and the war was coming on: several of the Apostles were dead; others of them, who survived, were gone, or going abroad; and many of the Jewish believers were about to seek shelter elsewhere. Now was a proper time to write a History of Christ, and his miracles. Moreover, in this Gospel are recorded divers plain predictions of the miseries and desolations of Jerusalem, and the overthrow of the Temple, and the Jewish State; beside many other figurative intimations of the same things in many of our Lord’s discourses and parables; which could not be well published to all the world in writing, till about this time. The suitability of St. Matthew’s Gospel to the state of the Christian religion, and of the Jewish people, about the year sixty-four or sixty-five, leads to that time. And however unwillingly, from private apprehensions and prejudices, we may admit the thought of protracting so long the writing the History of our Lord’s Ministry; the circumstances of things will constrain us to acquiesce in this reason, as the most likely.’ The truth of what is here advanced, the Doctor has rendered highly probable, from some characters in the Gospel itself.

It is a tradition among many ancient Fathers, that St. Matthew having preached for some time in Judea, was desired by the believers there, to leave with them in writing, before he went away, a History of what he had taught by word of mouth. The frequent mention of this leads our Author, before he gives an account of the other Evangelists, to enquire, in the sixth chapter, how long it was after the ascension of our Lord, before Matthew, and the rest of the Apostles, left Judea to go abroad into foreign countries. In answer to the question, he shews, that the Apostles in general, continued at Jerusalem till after the famous Council we read of, Acts 15. and some of them, perhaps, a good deal longer: and he has proved, that this circumstance, instead of retarding, was, upon the whole, favourable to the propagation of Christianity. They staid there till they were enabled to fulfill their ministry, and bear such a testimony to Jesus, as should be sufficient to lay a good foundation for the establishment of his church in

the world, and leave all those of the Jewish people, who did not receive him as the Messiah, absolutely inexcusable.

The Doctor returns, in the seventh chapter, to the Evangelists, and gives a history of St. Mark. He produces, as he had before done, with relation to St. Matthew, a variety of testimonies concerning his Gospel, and both from external and internal evidence concludes, that it could not be wrote till about the year sixty-three or sixty-four; which opinion is confirmed by the tradition that it was composed at Rome, when St. Peter was there. The Doctor not only agrees with those who suppose that Mark received his information from Peter, but manifests its probability by several circumstances taken from the book itself. In regard to the notion that it is an abridgment of Matthew, he produces more than thirty particulars in Mark, not mentioned by any other Evangelist; particulars sufficient to assure us, that he is not an epitomizer of any other author, and that he was well acquainted with the things of which he undertook to furnish a history. He writes as an eye-witness, or as one who had full and authentic information at the first hand.

The eighth chapter contains a long account of St. Luke; of his personal history, the testimonies to his Gospel, the time when he wrote, his character, and the character of his works. Among other things it is observed, that he was an early Jewish believer, and probably had been an eye-witness of many of our Lord's miracles, tho' not an eye-witness from the beginning; and that tho' he was an associate of St. Paul, there is no such remarkable coincidence between them, as should induce us to think that the one copied from the other. Our Author farther takes notice, that nothing is more remarkable in St. Luke's writings than their brevity and conciseness; in consequence of which many things must have been omitted, which happened during the period of that history. Of these omissions he gives a very exact and curious detail from St. Paul's Epistles, and adds, that they are no reflection upon the writer. The proper deduction to be made by us is this. We hereby perceive that it was not the design of St. Luke to aggrandize Peter, or Paul, or any of the Apostles; nor to write their lives; but to record the evidence of our Saviour's resurrection, and to give a history of the first preaching and planting the Christian religion in the world. This design he has admirably executed, and having filled up his plan, he concluded.

St. John is the subject of the ninth chapter. After setting before us an account of what is said of him in the New Testament, the Doctor shews how well qualified he was to write
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a history of our Saviour. He was present at most of the things related by him in his Gospel. He was an eye and ear-witness of our Lord's labours, journeyings, discourses, miracles, his low abasement, even to an ignominious death, and his being alive again, and then ascending into heaven. Our Author vindicates the story of St. John's being banished to Patmos by Domitian, against Grotius, who places that event under Claudius; and against Sir Isaac Newton, who contends for its having happened in the reign of Nero. In regard to the time when his Gospel was wrote, it must have been before the destruction of Jerusalem. This is proved from the probability that he would write soon after the other Evangelists, and from the suitableness of his history to the circumstances of things just before the overthrow of the Jews. If it should be the design of St. John in his Gospel, to represent how inexcusable the Jews were in not receiving Jesus as the Christ, and to vindicate the providence of God in the calamities already befallen, or now coming upon them, it will very much strengthen the supposition, that it was writ before the destruction of Jerusalem was completed. That such was his design, the Doctor has shewn in a very curious manner; and the whole passage, which throws light on many texts, deserves an attentive perusal. In answering objections to his scheme, our Author takes occasion to consider the ancient notion that St. John wrote with a view to confute certain Heretics. Against this he argues, first, that to write against Heretics, in a history of his Lord and Master, was below an Evangelist; and, secondly, that he sees nothing of this kind in St. John's Gospel. He is hereby led into a criticism on the celebrated Introduction to it, which he explains as the eternal reason, wisdom, and power of the Supreme God; but how far he is in the right, in this respect, we leave his readers to determine. Towards the close of the chapter it is observed, that St. John has omitted the greatest part of those things which are recorded by the other Evangelists. 'Which much confirms the testimony of ancient writers,' says the Doctor, 'that the three first Gospels were written, and published among the faithful, before St. John wrote: that they were brought to him, and that he affirmed the truth of their relations; but said, that some discourses and miracles of our Saviour were omitted by them, which might be usefully recorded. Indeed, there is little or nothing in his Gospel, which is not new and additional, except the account of our Saviour's prosecution, death, and resurrection, where all four coincide in

§ many particulars: though even here also St. John has diverse § things peculiar to himself.

The present volume is concluded by an examination of the question, Whether any one of the three first Evangelists had seen the Gospels of the others before he wrote. After stating the opinions of the learned on this important affair, the Doctor proceeds more distinctly to the merits of the cause, and shews that the ancients had no suspicion that the sacred Historians had consulted each other's accounts. It is not suitable to the character of an Evangelist to abridge another; and they were well qualified to write without doing it. Indeed the nature and design of the first three Gospels makes it evident that the authors of them had not seen any authentic written history of Jesus Christ. The Doctor observes, that the writings of all, and each of these Evangelists, contain a complete view of our Saviour's ministry. After enumerating particulars, § Here,' says he, 'are all the integrals of a Gospel. And § they are properly filled up. And all these things are in all § and every one of the first three Evangelists. Which shews, § that they did not know of each others writings. For it § cannot be thought, that they should be disposed to say the § same things over and over, or to repeat what had been well § said already. St. John, who had seen the other three Gos- § pels, has little in common with them. Almost every thing § in his Gospel is new and additional. So it would have been § with every other writer in the like circumstance. And if § St. Matthew's Gospel had been writ at about eight, or fif- § teen, or twenty years after our Lord's ascension, and had § become generally known among the faithful: (as it certainly would, soon after it was writ:) it is not improbable, that § we should have had but two Gospels, his and St. John's. § Or if there had been several, they would all, except the § first, have been in the manner of Supplements, like St. § John's, not entire Gospels, like those of the first three § Evangelists. This consideration appears to me of great § moment, for shewing that our first three Evangelists are all § independent witnesses. Indeed, it seems to me to be quite § satisfactory and decisive.'

The same truth is farther evident from the seeming contradictions, and small varieties and differences, which appear in the Evangelists accounts of the same things; from the remarkable circumstances in Matthew, not taken notice of by Mark or Luke; and from the many incidents, which each has peculiar to himself. 'I have,' says our Author, 'insisted § the more upon this point, because I think, that to say, that § the

the Evangelists abridged and transcribed each other, without giving any hint of their so doing, is a great disparagement to them. And it likewise diminisheth the value and importance of their testimony.—This is not a new opinion lately thought of, nor has it been taken up by me, out of opposition to any. I have all my days read and admired the first three Evangelists, as independent and harmonious witnesses. And I know not how to forbear ranking the other opinion among those bold, as well as groundless assertions, in which Critics too often indulge themselves, without considering the consequences.'

LEUCOTHOE. *A Dramatic Poem.* 8vo. 1s. 6d. Cooper.

THIS dramatic Poem,(a) as the Author properly calls it, we have perused with some satisfaction; as it is certainly more of a piece, than most of those motley Operas which of late have been represented on our theatres: And though we cannot say, with our Author, that 'every one who is endued with the smallest spark of taste, must immediately be struck with the ridiculousness, not to say barbarity, of turning Shakespear's Plays into Operas, and of larding them with songs from quite different authors;' as we know some, of undisputed taste, who have encouraged our late performances in this way; yet have we always thought that Operas more susceptible of musical accompaniment, as well as more uniform in their structure, might be produced in English, without emasculating that Prince of the Drama. The Poem under our consideration has, in a great measure, answered our idea; the numbers are, in general, not only smooth, with the addition of rhyme, and happily varied to express the different passions, but nature, in describing those passions, is not violated, and the sentiments generally rise from the subject. But tho', on the whole, we think thus favourably of this piece, yet is it not free from inaccuracies and defects: Some of these we shall notice, as they fall in our way.

'Leucothoe, daughter of Orchamus, King of Persia, is beloved, and secretly enjoyed, by the sun; when Clytie, a

(a) He justly observes, that as it ends unhappily, it cannot be called an Opera, neither can it come under the denomination of Tragedy, as it exhibits objects and actions out of the course of nature, and is divided into Recitative and Song.

former

‘ former mistress of his, becomes acquainted with their amour,
 ‘ and, in the rage of jealousy, makes a full discovery of it to
 ‘ the Lady’s father. Orchamus, as a punishment for his
 ‘ daughter’s crime, orders her to be buried alive,’ &c.—

SCENE Persia.

‘ In the first scene, the theatre represents a plain, bordered
 ‘ with wood; several mountains, rising one above another,
 ‘ till the highest seem lost in the clouds, making the point
 ‘ of view at the farther end. Clytie is discovered in a me-
 ‘ lancholy posture:’ at last she breaks out,

Oh! jealousy, thy torments who can bear?
 Forsaken, scorn’d, abandon’d to despair!
 I rage, I burn, no kind assistance nigh!
 Give, give me ease, ye Gods, or let me die!

Then bidding adieu, in a soft pleasing air, to the streams and
 groves, to peace of mind, and all the tender train of happy
 love; ‘ the Sun appears in the midst of the sky,(c) moving
 ‘ slowly towards the summit of the mountains; where, open-
 ‘ ing by degrees, it shews Phœbus in his chariot.’

Clytie soon perceives her former lover, and in the transport
 of her jealousy, wishing that all her woes may be doubled on
 her rival’s head, she retires among the trees.

In the second scene Phœbus descends the mountain, a sym-
 phony playing.

The Air, Hail to love,(c) &c. which Apollo first sings, is
 beautifully expressive of the lover. We cannot, however,
 think the Recitative that follows so consistent with this cha-
 racter; for, what right had a happy lover, like Apollo, to ex-
 claim(d) against beauty?

(b) Does the Author mean to represent Sun-set? that certainly is
 the proper time. At the beginning of the scene, should not the sky
 have been obscured with clouds? and should not the sun gradually
 break through them, and appear as setting?

(c) “ Hail! to Love, delicious boy,
 “ Hail! to Love, and welcome Joy:”
 Love, the best, the only treasure,
 Love, that laughs at proud degree,
 Love, that renders pain a pleasure,
 And by enslaving makes us free.

(d) Unseen, restless, it impels us on,
 No force can tame it, nor can prescience shun,
 And ere we dread the danger, we’re undone.

Had Apollo lamented the omnipotence of beauty, as obliging him
 to desert his former attachments, we should have thought better of
 his godship.

In

In the third scene Clytie discovers herself; Phoebus in anger, asks, who dares intrude upon his privacy? Clytie, kneeling, intreats him to compassionate her miseries, as he was the author of them.

Not let, while my distress you see,
What's warmth(e) and life to all beside,
Be coldness, and be death, to me.

It is no easy matter for one who has lost all relish for a mistress, to preserve decorum, when she taxes him with infidelity, especially if at that instant he is upon another scent; but, could decency be maintained, where love is expected, it would not, certainly, satisfy the longing complainant. Hence we are not to be surprised, that Apollo peremptorily bids Clytie be gone; that she plainly tells him, she knows Leucothoe is her rival; that he raps out a good round oath, threatens her with immediate death, if ever she *breathed again what (f) she had presumed to speak*, and again bids her be gone. Nor is Phoebus content with that; he addresses himself to his new flame, and passionately asks, what detains her from tuning his jarring soul to love? This rouses poor Clytie's indignation.

Confusion! madness! (g) Hell! or yet *what's (h) worse*,
Oh, give me breath sufficiently to curse
The world, myself—and all my *feeble* race(i).
What! boast your falsehood, own it to my face!

She should rather have cursed Apollo, who had been so ungallant as to boast of his infidelity, to her face. A natural sentiment, indeed, follows;

Go, tyrant, seek the idol you adore,
Clytie's weak claims shall trouble you no more.
Hence! stubborn weakness, hence!—O tender fool!
My heart yet fain would hold him, could it be:—
But tutor'd by example, I shall cool,
And him disdain, as he has slighted me.

(e) A far fetched conceit, and no ways consistent with the expressions of abandoned supplicating love.

(f) By the eternal gloomy flood, if e'er
You breath again, what you've presum'd to speak,
This instant life shall expiate the offence.

(g) This exclamation is not in the spirit of antiquity.

(h) This seems to be tacked to it for the sake of the rhyme.

(i) We can see no reason in the world for this; Clytie was the daughter of Oceanus.

* Read, *That*,

The

The scene ends with a picturesque song by Clytie: wherein the Author, instead of representing Love as nursed by tygers in the desert, which even the antients have done, desires that the God may be drawn with scorpion whips, instead of golden shafts, and not an infant heaven-design'd,

But a grim monster, fierce and blind,
The curse and scourge of human kind.

In the fourth scene, Apollo, after a short descant on jealousy, sees the object of his wishes approach; and in the beginning of the fifth scene he thus expresses his impatience.

So, in some evening fair, the feather'd male
Expects his tuneful consort in the vale;
At sight of her, his heart exulting springs,
He rears his plume, and beats his little wings:
They meet, they nestle to each other's breast,
And side by side pursue their way to rest. (k)

The meeting of Apollo and Leucothoe is tender and natural.

*Ridet hoc, inquam Venus ipsa; vident
Simplices Nymphæ.*——

But after Phœbus has sung his happiness, in numbers worthy of himself, and of Love, we are disappointed in the following couplet.

Oh thrilling joy! oh more than charming she!
Was ever Deity carest'd like me?

Leucothoe's answer is, indeed, somewhat happier expressed, tho' not quite free from impropriety,

Oh height of bliss! oh greater than (I) divine!
Was ever mortal happiness like mine?

as the air in which she says, 'it is as impossible to count the stars of heaven, or the sands on the sea-shore, as it was to tell how much she loved,' is simply elegant. See the Poem.

To make amends for this amorous compliment, Apollo commands the winds to be hushed, and all those powers who owned his sovereignty, now to give a proof of their obedience. Soft music is heard. Leucothoe is agreeably surpris'd; 'the music coming forward in a full symphony; the clouds

(k) Altho' the simile is beautiful, as might be expected from the God of Poetry, yet we doubt if comparisons can ever be introduced with propriety in passionate compositions. The words in the last line, marked *italics*, appear to us somewhat obscure.

(l) A Smith, or a Johnson, (vid. *Rehearsal*) would be apt to ask, —How could she know that?

' which

• which obscured the head of the mountains, suddenly dis-
 • perse,* shewing Parnassus, and the Muses with their proper
 • symbols, &c. An Entertainment is performed by them, on
 • their several instruments, consisting of three parts; the first
 • very sonorous; the second a slow movement, to which a
 • pastoral nymph dances; the third sprightly; when the low-
 • est of the mountains opens, discovering Vulcan's cave:
 • The Cyclops come out, and dance with a number of Dry-
 • ads, who enter from the woods, then range themselves on
 • each side of the stage.* Phœbus and Leucothoe advance,
 when the latter, tho' pleased with the revels, desires her lover
 to put an end to them, lest the noise should alarm the neigh-
 bourhood, and inform her father of their intrigue, the dread
 of which, she says, makes her *blood run cold, and curdle at*
the thought. Apollo laughs at her fears; and the act concludes
 with a song of exultation.

• The first scene of the second act discovers a night-pros-
 • pect of a garden; a pavilion in view, beyond which ap-
 • pears the back part of a palace; a terrace adorned with sta-
 • tues, &c. &c.

• Phœbus and Leucothoe enter from the pavilion, Clytie,
 • with a black slave, listening behind.

Apollo is no longer the eager lover. He now wants to be
 gone; and tho' Leucothoe tells him, that the Morning was
 far from being near, as the Moon yet shone, he did not now,
 however, see with his mistress's eyes, but answers, that the
 morning-star shone in the east, that Aurora had begun to un-
 bar the gates of light, and from the mountain summoned him
 away. Leucothoe yields to necessity, but asks him when he
 will return? which she endeavours to hasten, by assuring him
 that a long absence would break her heart. The God promises
 to lash his coursers with double speed, and to come back at
 night. This does not satisfy Leucothoe; she, tender soul
 weeps, droops, and seems mightily frightened. Apollo prays
 her, coolly enough, to let him know what alarmed her? She
 asks forgiveness, as she was a fond, weak woman, often terrifi-
 ed when there was no danger.

Perhaps I weep, and fear, I know not why.

• As it is an established rule, that Gods and Goddesses may be
 introduced in an Opera, so is that species of the Drama capable of
 all the marvellous, in point of incident and machinery, which fan-
 cy can bestow on it.

Dryden.

In the first stanza of the air which follows, she desires him not to enquire into the cause of her sorrow; but in the second she tells him,

Prizing joys we fear to lose 'em;
Can you then condemn my pain?
Something whispers to my bosom,
We shall never meet again.

Those forebodings, which make such a figure on the stage, (and, indeed, love is superstitious) Apollo represents as the brood of fancy. Upon which she bids him farewell, and he bids her adieu. (m)

But whatever pain this parting gave Leucothoe, it certainly could not be over-pleasing to Clytie, who saw the whole. Apollo being gone, Leucothoe's fears return; she fancies a sword hung over her head, and that the earth opened to swallow her. She is, however, soon convinced that all this was conceit; and after a natural and appropriated invocation (n) to Morpheus, she falls asleep. Clytie now re-appears with her attendant; and after an emphatical exclamation, tears off her jewels and robes, that her soul and body (as she expresses) might be akin,

Naked without, as desolate within.

The air that follows this scene of distraction well represents the agitations of a mind divided between revenge and affection, particularly the two last lines:

Now I could stab his faithless breast,
Now—press him close to mine.

Here the slave entreating her to moderate her transports, and

(m) Altho' the whole of this scene is natural, yet Apollo uses some expressions in it, which are too vulgar for heroics, such as, *My dear love*, &c. unless the poet meant to insinuate, that the parting compliments of lovers are less ardent than those at meeting; and that Phœbus, tho' a very god at first, was a very mortal when he took leave.

(n) O God of Sleep! arise and spread
Thy healing vapours round my head;
To thy friendly manfions take,
My soul that burns,
Till he returns,

For whom alone I wish to wake.
There yield my thoughts their fav'rite theme,
And bring my lover in a dream.

not to nourish thoughts that she ought to banish, Clytie exclaims,

Hence babblers, &c.

And determines immediately to kill herself: the slave, however, wisely proposes that she should rather revenge her sufferings on those that occasioned them;—and to

Pay falsehood back with falsehood,—

In the true strain of an Abigail. Clytie is offended at the proposal, and draws a dagger, with intention to dispatch herself: nor would the slave, with all her tears, have been able to prevent her from immediately executing her dire purpose, had she not pronounced,

The object of your jealousy shall die!

At this, indeed, Clytie pauses, and suspends the blow: but the confidant, still apprehensive of consequences, prevails on her to fling away the poniard; when she immediately cries,

Said you not, she, th' accursed she, should fall?

The slave assures her mistress that Leucothoe shall fall, but not by her; for as the God was now insensible to her charms, the destruction of the new object of his wishes, would not only fail of regaining his love, but would make sure her own destruction.—That, in fine, she ought to inform King Orchamus of his daughter's amour. Clytie assents, and expresses her impatience; when, unluckily for Leucothoe, her father is seen walking at no great distance, in a shade of myrtle.^(o) The slave now prompts her Lady to make the discovery; but she, however impatient but a little before, is on the instant seized with an unaccountable tremor. At last, desire of revenge getting the better of her fears, she resolves to tell Orchamus the whole, and bids her confidant retire.

The fourth scene contains an animated song, in consequence of her resolution. In the fifth, the King finds Clytie on her knees before him, with a

May (*p*) the King live for ever! ———

(*o*) Should not Clytie, and especially the slave, whose mind was less concerned, have considered, that the discovery in that manner would expose her equally to the god's vengeance?

According to Xenophon, the Kings of Persia, to set a good example to their subjects, used to rise early, to hunt. Had the poet adopted this hint, would not Orchamus's preparation for this exercise, with the courtiers, and hounds, at a distance, have been more natural and picturesque, as well as more affecting,—as the discovery would spoil his purposed pleasures?

(*p*) Line of an old song.

His Persian Majesty, all politeness to the fair, insists on *her* rising; and as it was no less unusual in his dominions than in Britain, to see the court Ladies so soon abroad, he begs to know the cause. Far from letting him understand that she had been up all night, she cunningly answers, that she had left her bed, to view the infant Morn, adore the Heavens, &c. Orchamus is in raptures with her wisdom. This encourages her, and she is just on the point of communicating her fatal secret; when fear, doubt, and hesitation, seize and throw her into confusion. This the King observes, and encourages her to speak out. She still evades the purpose she came determined upon: Orchamus presses to know what she was about to have said; and assures her, that her demands should instantly be complied with: but she warns him not to press her, as the discovery might, perhaps, too much affect his peace of mind;

ORCHAMUS:

Virtue unmov'd the thunderer's voice can hear;
To guilt a stranger, we're unknown to fear.

True, replied Clytie; but there are some evils which even virtue cannot support; and she asks if

—— Nothing could affect him more
Than loss of state, dominion, wealth, and pow'r?

ORCHAMUS.

You deal in Riddles!

CLYTIE.

Dreadful to expound!

Oh! be my tongue to silence ever bound!
Drive, drive me from you to the farthest pole—

ORCHAMUS.

You mean to stagger my determined soul!

CLYTIE.

Your daughter!

KING.

What of her? I shake all o'er!

At last, however, she speaks out.

The God you worship, Sir, has done the deed;
The glorious Sun inspired with lustful flame,
Has paid your incense with your daughter's shame.

ORCHAMUS.

'Tis well! (q) Oh Kings, your boasted pow'r how small!
Where'er when did he? damnation! (r) tell me all.

(q) This is not well.

(r) A good round word; but too modern for the Persian Monarch:

The

The struggle in the breast of Orchamus, and the malignant joy that Clytie expresses, are natural; and the measures are well adapted to the sentiments.

In the interval of the Acts, Leucothoe being convicted, and condemned to be buried alive, the first scene of the third act opens with a representation of a rocky shore, the sea, and a city, at a distance. Several men and women appear in affliction; who after describing the wintry horrors of the place and cavern where Leucothoe was to be shut up, the chorus laments⁽¹⁾ the occasion, till one of the men desires them to desist, as he saw the royal sacrifice approach. The scene concludes with this notable address of one of the women.

————— Now, Sun, eclipse!
At once the Lover, and the God assume,
And snatch her trembling from th' untimely tomb.

Scene second, a procession appears at a considerable distance, consisting of priests, youths, virgins, &c. Leucothoe in the center, covered with a black veil: as the procession approaches the audience, the semichorus sings, with frequent pauses.

The whole of this scene is masterly; the parts, semichorus, and chorus, in Strophe, Antistrophe, and Epode, are well maintained. Were we to give the best specimen of our Author's poetical abilities, it should be taken from these.

Leucothoe then putting aside the veil, and appearing in white, with fillets, after the manner of a sacrifice, sings a pathetic air.

Oh, mighty God! that guides the day, &c.

The lamentation of the virgins and youths that follow, is, in general, well appropriated; only the doubt they express, as to the future destiny of Leucothoe, seems to be a little impertinent, at least in their mouths, as the Persians believed in the soul's immortality.

LEUCOTHOE.

Weep not my dear companions!
Chorus of youths and virgins.

Cruel stroke!

Can nothing then thy destiny revoke!

Her answer is pleasingly solemn. The Chorus then addresses Sorrow to come from her gloomy cell, and with her

Frantic gestures, sullen moans,
Fury of conflicting passions,
Sighs, and tears, and lamentations,

(1) Would Horace allow his moral Chorus to lament on such an occasion?

REV. Aug. 1756.

M

Sigh,

Join with us in doleful lay,
Rage and death triumph (t) to day.

The procession then disperses, and the music strikes dead and solemn. The second scene, though less pompous is more affecting; for Orchamus, having acted the Judge, and Sovereign, now appears the Father. We forgive the King, the sentence he had passed, and pity the daughter.

The good old King having vented his sorrow, commands the priests to do their office, and retires. A rock being accordingly removed, the mouth of the cavern appears; Leucothoe starts—but advances towards it; then resolutely desiring it to receive her in its horrid jaws, the priests prepare to put her down. Upon this the distressed King bursts in again, desires them to desist but one instant; and kneeling, fervently implores the Gods to stop the sacrifice, if he is too severe in his sentence. The Chorus begs the same; but no signs of mercy appearing, Leucothoe is thrown in; while her father turning aside as she disappears, breaks into an apostrophe that is nobly wild, and pathetic.

Here, we are inclined to think, the Poem should have ended; but the Author has added three pretty long scenes; in which Clytie goes mad, and is turned into a statue by Apollo; who, with the assistance of the Horæ, having in vain attempted to bring his beloved Leucothoe to life, changes her into a tree of (u) Frankincense, and the desolate landscape into a beautiful champaign country. This is succeeded by a dance proper to the subject, and the Chorus finishes with a song.

(t) Here the accent is placed on the last syllable; Milton once uses it in that way.

(u) As the laws of the Opera require a happy ending, and admit of the marvellous, we could rather have wished that Apollo had brought Leucothoe to life; the one was as easy as the other.

IT is with great pleasure we observe, that our countrymen at present, more universally, and more successfully, than ever, apply themselves to the culture of the graphic arts, and that in the number of our present painters, sculptors, gravers, and designers, there are some who excel any whom these islands could boast, before the present age.

Nor is this pleasure derived to us merely by the ideas excited in our minds, on seeing an excellent performance: the consideration of the advantages, as well as honour, that our country may attain by the culture of arts, in which every polite and learned nation has endeavoured to excel, and without which, many very considerable manufactures cannot arrive

five to a tolerable degree of perfection, greatly augments the satisfaction we feel on this occasion.

This consideration enhances the value of these arts to a trading nation, and sets the artists themselves in the most advantageous light; for they hereby appear not only to merit our esteem, as ingenious men, but to claim our attention and encouragement, as useful members of society, and ornaments to their country.

The perfection of manufacture may, in some sense, be defined, The giving such an elegance of form to matter, as may render it truly ornamental, at the same time that it is useful; or, in other words, that not only its matter, and texture, be fine, but its form beautiful. Is it not then extraordinary, that in a country like ours, on the flourishing state of whose manufactures so many national advantages depend,—that the study, whose peculiar object is, *elegance of form*, should have been, till now, so little encouraged by our ministry, our men of fortune, and our merchants, and so much neglected by our artists?—The latter, indeed, is only the consequence of the former.

We cannot suppose this deficiency owing to any want of genius in our countrymen; or that they, as some foreigners have asserted, are destitute of those dispositions of mind, those exquisite sensations, that are necessary, in order to excel in these arts; for, whoever will analyse painting, for instance, must be convinced, that there is no talent, no knowledge, requisite to the forming an excellent painter, which our countrymen have not possessed in a very high degree.—Who will say, that our poets have wanted imagination, sublime or florid; that our geometricians and anatomists are inferior to those of any other nation; or that our mechanics are any where surpassed for the truth and delicacy of their workmanship? We even doubt, if in France and Italy (our most formidable and most jealous rivals in science) the general suffrage would not acquit us of vanity, tho' we should insist, that in each of these particulars, Britain has produced some geniuses superior to any that other countries can boast; and we are fully persuaded, that whenever our countrymen shall apply themselves properly to painting, they may equal, nay, surpass, all that have any where appeared, since the revival of the arts among the moderns.—A fertile imagination, a knowledge of anatomy and optics, and what the antients understood by the terms *ethos**,

* *Æqualis ejus fuit Aristides Thebanus. Is omnium primus animum pinxit et sensus omnes expressit, quos vocant Græci Ethos.*
l. 35. c. 9.

or *mores* †—joined to a happy execution with the pencil;—these make up the sum of the painter's accomplishments.

Nor are we destitute of facts, that strongly support this advantageous opinion we entertain of our countrymen; for, without wounding the modesty of any truly ingenious artist now living, or gratifying the vanity of any pretender to merit, it may be affirmed, that in perspective (one of the essential parts of painting) we have greatly surpassed every foreign writer; and that the method which Brook Taylor has happily deduced, from a few simple principles, is, for its universality, exactness, and facility, *notwithstanding* the *modest* assertion of a certain *translator*, inconceivably superior, not only to Sirigatti, but to Barbaro, to Ignatio Dante, to Pozzi, to Bibiena, or any other subsequent Italian writer: but of this more, on a future occasion.

We shall at present content ourselves with taking notice of a book entitled,

The Practice of Painting and Perspective made easy: In which is contained, the art of painting in oil, *with* the method of colouring, under the heads of, First-Painting, or Dead Colouring; Second-Painting; Third, or Last-Painting; Painting Back-grounds; On Copying, Drapery-painting, Landscape-Painting; and a new, short, and familiar account of the Art of Perspective, illustrated with copper-plates, engraved by Mr. Vivares. By Thomas Bardwell, Painter. 4to. 10s. 6d. Printed for the Author, in Lower-Brook-street.

The practice of colouring, is one of the most essential branches of painting. It is that part in which, according to some Authors, fewest artists have excelled; so that we shall be, doubtless, much obliged to any one, who, with precision and perspicuity, will communicate the precepts of colouring to the public. But if any man should suppose himself equal to this task, without possessing, in any adequate degree, the rationale of the art, and without rightly conceiving the intimate connection between the theory and the practice of it, he will miserably expose his own presumption, and egregiously mislead those who shall trust their genius to his culture.—If, indeed, he should, in excuse for his attempt, urge the goodness of his intention, and, with many other pretenders, plead his *pro bono publico*;—let us allow him all the indulgence he can claim on this account:—But if such a man should assume the character of a rigid censor, and, full of that conceit which is generally the companion of crassitude and ignorance, presume to indulge his spleen, by an attack on our best artists, or their excellent performances, he would then certainly deserve the severest reprehension, if not the most absolute contempt.

Mr.

† In qua pinxisse mores videtur. 35. 9.

Mr. Bardwell's book, as we have seen in the title, is divided into two parts; the design of the first is to teach the practice of painting in oil; and of the second, to instruct the reader in the principles of perspective. To each of these parts there is an introduction.

The first introduction seems intended to prove, that the art of colouring has gradually degenerated, and sunk; from Rembrandt down to Mr. Richardson; and were now in danger of being totally lost, but for the small portion of it remaining with the communicative Mr. Bardwell.

The principal cause of this degeneracy, he assigns in the following words. 'Those painters who had acquired so fine a manner of colouring, might, if they pleased, have communicated it to posterity in writing * : but *I never heard*, that any attempt was made towards it; tho' it is probable, there might be some. It is astonishing, nevertheless, all Europe should suffer alike at the same time, for want of that noble frankness and generous spirit, which might have been expected from those masters.'—

Another cause for this pretended degeneracy seems to be hinted, in the following curious paragraph.

'Sir Godfrey Kneller, in Lely's time, studied *his* manner, and prepared *his* grounds, and first lay of colours, on such cloths as Lely used: but after *his* death, *he* soon fell into a slighter manner, which was more agreeable to *his* † genius and inclination, and invented the cold grey-coloured cloths, on which *he* established *his* slight expeditious manner. Then was the time when the painters *exposed their understanding*, in neglecting the charming stile of Vandyck to follow Kneller.— But tho' colouring was not his talent, yet he was in his time ‡ the best face-painter in Europe: nor has there been an artist since him, whose heads can stand comparison with his. After him, colouring *hung* here for some time between the manners of Mr. Richardson and Rosalba; the followers of the latter failing in oil, established her method.'

* A man who is guided by principle: can surely convey his knowledge to the world by writing; and in truth there are many excellent books on this subject, in the language of every country that has produced artists. A catalogue of no fewer than 300 books on painting, sculpture, and architecture, is published in the *Abecedario Pittorico*.

† Who is the gentleman talking about, Kneller, or Lely?

‡ He seems to be *exposing his understanding* in admiring so superlatively the works of Kneller; and his assertion, tho' positive, is false.

Here every artist who paints in crayons, is arraigned for want of talents by the ingenious Mr. Bardwell; nor does he finish his book till he has insulted Mr. R—, Mr. H—th, Mr. H—e, Mr. B—T—r, Mr. K—y, and every other distinguished name he was acquainted with.

His introduction to what he calls the Principles of Perspective, is equally singular; for tho' he endeavours (how insufficiently we shall observe on another occasion) to explain some principles, which he thinks it will require no mathematical knowledge to understand*; and in order to render them intelligible, *has composed such a variety of objects*, as he conceives *will draw on the knowledge of this art*, he afterwards asserts, that 'a painter is not to be confined strictly to the rules of perspective,'—and that 'nothing should tie up his hands: he should not have his genius imprisoned; but be at liberty to express his idea—with one stroke of his pencil.'

It is too obvious, what mischievous impressions such documents as these may make on the mind of a young student of genius, whose sprightly imagination is perhaps of itself too apt to run away with his judgment, and transgress those necessary bounds which a well-founded theory has set to the painter's fancy: bounds beyond which all is absurdity and error.

Thus much for the design of his introduction, let us now examine, in order, the paragraphs that compose it.

Mr. Bardwell sets out, unluckily, with what he calls an observation of Pliny's; but which, we suspect, he hath never read, except in an imperfect quotation, through the medium of Mons. de Piles. However, that he hath mistaken Pliny's words, is of little consequence; for unfortunately they are nothing to his purpose, either as he has, or as he should have quoted them.

'It is an observation of Pliny's,' says Mr. Bardwell, 'that the antients painted with four colours only, and out of them made all their *tints*. Mons. de Piles is of opinion, that it was out of these they made their grounds, or what we call the dead colouring.—How it really was, time has put it out of our power to determine: but if we suppose those four principal colours in perfection, then, I think, it can be no longer doubted, but that from them might be made all the various colours in nature,

Let us see Pliny's words; they are in the seventh chapter of his thirty-fifth book of Natural History. '*Quatuor coloribus solis immortalia illa opera fecere, ex albis melino, ex lilaceis attico, ex rubris sinopide pontica, ex nigris atramento.*

* Mr. Bardwell is terribly averse to mathematics.

† Apelles

‘Apelles, Echion, Melanthius Nicomachus clarissimi pictores, &c.’

If Mr. Bardwell had known, that the four colours mentioned by Pliny were no other than black, and white, and red oker, and yellow oker, he would have known, that were they in ever so great perfection, it was not only impossible to compound blue, green, and purple from these colours, but even the tints of a tolerable carnation, or flesh-colour: much less, that out of them the antients made all their *tints*.

However, notwithstanding his ignorance of the subject on which he has taken upon him to treat, he, with a decisive air, thus proceeds. ‘For my part, I cannot believe, that the four *capital* colours of the antients would *mix to that surprizing perfection* we see in the works of Titian and Rubens.’ Certainly no man can believe, or disbelieve, a fact, the circumstances of which he is so much a stranger to, as Mr. Bardwell is to the matter he is now discussing.—But we could wish he had explained what he means by the four *capital*, or the four *principal*, colours of the antients. They cannot be mentioned in contradistinction to colours less principal; there is not in Pliny the most distant hint of this sort; he expressly says, that the pictures he mentions were painted with four colours only. If by the last quotation our Author would intimate, that he does not conceive how the antients, with four colours only, could produce pictures, which, for harmony, truth, force, variety of tints, and vivacity of tone, should equal those which Titian or Rubens performed with a greater variety of colours;—it should not only be observed, that he has expressed himself awkwardly, but that, from Pliny’s words rightly understood, there seems to be no reason for supposing, that the paintings he celebrates were of a species to be properly compared with those finished pieces, and that more perfect kind of painting, in which the master proposes to imitate every effect of light and colour on the objects he represents.

Before we proceed any farther with Mr. Bardwell, it may not be amiss to examine the passage which, to evince his erudition, he has thus stuck in the front of his book; and here it will be necessary to premise, that there is a species of painting, which, without attempting to imitate the variety of tints, the degrees of opacity and transparency, or other particulars which discover to us the texture of objects, is contented with expressing their forms only; which, in this manner of representation, are generally supposed to be all of the same hue (whence the Greek name *monochromata*, appropriated to this kind of painting) and of the same unvaried texture: and which it exhibits by means of light and shade only. Hence the ex-

pressions, *depinto a chiaro-scuro*, among the Italians, and *point en clair obscur*, among the French; tho' in our language, we frequently express the same thing by the phrase, *paintings in one colour*; which has more analogy with the Greek. Of this kind (to mention an example) are the paintings which represent basso-relievos on the stair-case of the British Museum.

Now Pliny *, when he treats of the progress of painting, supposes these *monochromata*, which we may properly translate pictures in one colour, or *chiaro-scuro's*, to have been the most ancient kind of painting; which, however, we must not confine to the first rude essays of this art. The greatest masters seem to have exercised themselves in this species of painting, and it is even yet frequently practised.

Pliny expressly says, that Zeuxis, who began to distinguish himself in the last year of the 95th Olympiad, painted *monochromata* †; and in another place he tells us, that the ancients painted with cinnabar ‡, what, in his time, were still called *monochromata*.

Thus we see, this kind of painting was practised by Zeuxis, and from Pliny's manner of expressing himself, it seems to have been in use at the time he wrote; what wonder then if Apelles, Echion, &c. who lived in the 107th and 112th Olympiads, should have sometimes exercised themselves in this species of painting, the execution of which, to the greatest perfection, required no other colours than the four just mentioned by Pliny? That Apelles sometimes painted with brighter colours, may surely be inferred from what the same Pliny says. Speaking of that great artist, he informs us §, that when his pictures were finished, he covered them with a varnish, which, at the same time that it preserved them from dust and dirt, brought out the colours, giving them force and vi-

* Græci autem alii Sicyone, alii apud Corinthios repertam, (*esse picturam contendunt*) omnes umbra hominis lineis circumducta itaque talem primam fuisse: secundam singulis coloribus et monochromaton dictam, 35. 3.

† Zeuxis pinxit monochromata ex albo. 35. 10.

‡ Cinnabaris veteres quæ etiam nunc vocant monochromata pingebant. 33. 7. Note, of this kind are several of the ancient paintings lately discovered at Herculaneum.

§ Inventa ejus et cæteris profuere in arte. Unum imitari nemo potuit, quod absoluta opera atramento inlinebat ita tenui, ut idipsum repercussa claritates colorum excitaret, custodiretque a pulvere et fordibus, ad manum intuenti demum appareret. Sed et tum ratione magna ne colorum claritas oculorum aciem offenderet, veluti per lapidem specularem intuentibus è longinquo; et eadem res nimis floridis coloribus austeritatem occulte daret. 35. 10.

vacuity;

vacity; tho' in such a manner as that the glare or brightness of these colours, did not offend the eye of the spectator; for the varnish gave to these exceeding florid colours a certain mellowness and solemnity, &c.—We may likewise remember, that even before the 90th Olympiad. Polignotus || the Thasian had distinguished himself for the lucid drapery and changeable coloured head-dresses he introduced in his pictures; but that these, or the bright and florid colours of Apelles, could be painted with only black, and white, red okre, and yellow okre, is a supposition almost too absurd to be laughed at. However, if any smatterer who takes it in his head to scribble on painting, should still think fit to doubt if the antient painters, in the time of Apelles, were acquainted with more colours than the four mentioned by Pliny, Theophrastus *, who was contemporary with Apelles, will entirely set him right: this author enumerates a variety of earths and minerals used by the painters of his time; among which are orpiment, sandarach, chrysocolia, ruddle, okre, native cerulean, or ultramarine, factitious cerulean, which perhaps was smalt; and he describes ceruse and verdigrease, as likewise cinnabar, or vermilion; a species of which, he observes, was discovered in Athens about ninety years before he wrote his book: nor should it be forgot, that on many Egyptian mummies, ornaments remain, painted with a red and blue, that to this day preserve great vivacity. And Theophrastus says †, that those who wrote the history of the Egyptian Kings expressly mention that King who first made artificial cerulean, or smalt.

From what has been said, it appears, first, that Apelles could not be ignorant of those bright colours used by other painters in his time. Secondly, that the bright colouring of his pictures, mentioned by Pliny, indicate his use of such colours; and lastly, that those pictures of his, in which he employed only black and white, and red oker, and yellow oker, were no other than *monochromata*, or paintings in one colour. Thus far have we digressed from Mr. Bardwell. We shall now take him up where we left him.

He goes on,—‘ if we have no certain knowledge of *their* method of colouring, who lived in the last century, how

|| Sicut Polygnotus Thasius, qui primus mulieres lucida veste pinxit, capita earum, mitris versicoloribus operuit. 35. 9.

* Αλλα πολλοι αντες των τοις χρωμασι διακριθησιν, οπιρ δε οι γραφεις χρυσιαι, &c. Theophrastus de Lapidibus.

† Σκευατος (δΚυανος) δ' ο Αργυριος και οι γραφοις τα περι των βασιλεω, και ιελο γραφισι. τις περιος βασιλευς εποιησε τιχρηλον Κυανον, μιμησάμενος τον αυτοφον.

‘ shall

‘ shall we understand theirs who lived near two thousand years ago *? And why the method and practice of colouring, which was so well known to Rubens and Vandyck, should not be continued down to the present masters, is to me sur-prizing †.’

He then proceeds to give some account of the declension of painting (of which notice has been already taken) and goes on, ‘ In the course of studying this part of my art, as *I could have no assistance from the living †*, I found myself obliged to make my court to the dead; I mean their works. And tho’ I have had very little opportunity to study even them; yet from the few I have copied, I have, after a tedious course of mistakes, at last, by mere dint of labour, and the assistance of genius, such as it is, found out the following method of colouring very easy and expeditious.

“ Painters, says de Piles, spend many years in the search of knowledge, which they might have attained in a little time, had they hit at first upon the right path §.” ‘ This truth

* It is not merely the distance of time, but the want of historians, that hinders us from knowing facts; and it were wrong to ask, how we shall know what men were doing at Athens or Thebes, in the time of Pericles and Epaminondas, when we are ignorant of what passed there even *ten* years ago. Besides, the question is, whether Pliny understood the method of colouring used by Apelles, &c. It is plain he might, for Apelles is among the authors from whom he professes to have taken his knowledge.

† The reader must not be surprized that Mr. Bardwell talks so contemptuously of our present masters: to depreciate them and their works, seems one of the principal purposes of his book.

It appears, nevertheless, to us, that we have some artists, even in England, whose colouring may vie with the school of Titian, or of Rubens; tho’ their modesty might take offence were we to name them.

‡ This is evidently an absurd abuse of all the living artists in England. Did our Author, when he first began to apply to painting, (that is, before he knew any thing himself) immediately discover that nobody else knew any thing of the matter? Was it in consequence of this discovery, that he sought no assistance from a master? Or did he seek, and find nobody that could give him one useful hint? Happy genius! when the Richardsons, descended in a right line from Rembrandt, forgot their art, you rise, self-taught, and applying your finishing secrets to the virgin-tints, produce your *useful and agreeable* method of colouring! Vid. Introduction, p. 3.

§ Mr. de Piles’s observation may be applied to any art, as well as to the art of Colouring.—That Mr. Bardwell has experienced the truth of what Monsieur de Piles says, is a modest hint that he

‘ truth I have experienced ; and confess,† that the works of Vandyck and Rembrandt are the surest guides to Nature. It is out of these most excellent masters that I have established my method : it is from their pictures I have found the first Lay of Colours ; and from them I have learned the Virgin Tints and the Finishing Secrets ; tho’ I always applied them to practice from Nature.

‘ In the method of my work, I begin with a short and plain account of the principal COLOURS used in the FLESH : next I follow with the principal TINTS. FIRST-PAINTING, or DEAD-COLOURING. SECOND-PAINTING. THIRD, or LAST-PAINTING. Of Painting BACK-GROUNDS. Some Remarks on COPYING. Of DRAPE-RY-PAINTING. Of LANDSCAPE-PAINTING. A new, short, and familiar Account of the Art of PERSPECTIVE.

‘ All these particulars I have endeavoured to make familiar, clear, and instructive, without design to flatter or offend ; and thro’ the whole course of the work I have had the utmost regard to truth.’

Mr. Bardwell appears throughout his book, a professed enemy to Theory ; and disgraces the Art he attempts to teach, by supposing it may be got, like a *knack*, by mere practice, rather than communicated as a *Science*, consisting of certain principles founded on invariable and fixed laws ; from which Nature never deviates.

Whoever would institute a method of Colouring, must first make us conceive the alteration of Colour any object suffers, either from the diversity of angles which the rays of light make with different parts of its surface, or from the intervention of a greater or less quantity of aerial medium between the object and the spectator’s eye, or from the vicinity of another object, whose colour, by being reflected, will affect the colour of its neighbouring object. He should likewise point out the

has hit on the right path ; but any Dreamer who flattered himself ever so absurdly, with having made wonderful discoveries, might, if he had assurance enough, say as much.

† He might confess, that he has, in his endeavours to attain a just manner of imitating Nature, found great assistance by copying after the works of Vandyck and Rembrandt ; he might tell us, that he had endeavoured to establish his method in conformity to what he imagines were their principles, and practice ; and so far he had been intelligible ; but to confess, that the works of those great masters are the surest guides to Nature, (to the prejudice of Titian, Rubens, &c.) and that out of them he has established his method, is not a confession, but an assertion, full of arrogance and fallacy ; and expressed in the most nonsensical terms,

general

general relation between the various tints of the same Carnation, or Flesh-colour. This, or something like this, must necessarily be explained, before we can be taught to express those accidents in a picture; and we should know what particular effect of light we are to imitate, before the method of imitating it can be conveyed in precepts: so that suppose all his tints mixed up to the greatest perfection, what avails it, unless we are taught to discern with what part of the original object each tint corresponds? without this, whatever method of Colouring can be proposed, will be absurd, and unintelligible; how vain then must this Author appear, when he thus compliments himself and his book in the following strange terms?

‘ The motive of my publishing, is solely the benefit of the Art. Such as are born with a happy genius, tho’ destitute of a master or guide, may, from these instructions, acquire a competent knowledge of Colouring, almost without studying. Here the lovers of Painting, who study for their pleasure and amusement, may be conducted easily, step by step, to the secrets of that Art, which, of all the *designing ones*, affords, perhaps, the greatest pleasure to the mind.—Here follows a modest account of himself and his performances, with which we shall not trouble our Readers. He then proceeds.

‘ Monsieur de Piles says, “ Titian and Rembrandt prepared their first lay, or grounds, very near alike; and with colours that kindly united, and were as near to the life as possible; on which they laid their virgin Tints with light strokes of a pencil; and thus they imitated the force and freshness of Nature.—They were convinced that there were certain colours, which destroyed each other, if they were mixed to excess; and that they should be as little shaken as possible by the motion of the pencil.”

‘ It would be folly* in any man, at this present time, to assume so much knowledge in the Art of Painting as Monsieur de Piles really had; who was a man of genius and learning,

* Why? Monsieur de Piles was a man of genius and learning, says Mr. Bardwell, (*who is an excellent judge*). But these men of genius and learning, are now, it seems, *all dead*. He made Painting his principal study; *which no body now does*. So far we can conceive; but that Mr. Bardwell should praise him for travelling to complete his knowledge in painting, is somewhat inconsistent with what he says in the last paragraph of this Introduction. ‘ I cannot but indulge a sort of compassion for those Artists, as I do for other mistaken men, who conceive it absolutely necessary to traverse Italy, and other countries.’——

‘ that

that made Painting his principal study, and travelled on purpose to complete his knowledge in that delightful art; was intimately acquainted with the Painters in his time, who assisted him in studying the works of the great masters, which he carefully examined; and from which he made his reflections, and judicious remarks. This was when the works of Vandyck and Rembrandt were more in perfection, and in an age when Painting was better understood.

Is it possible for any thing to be more plain and intelligible than these two most excellent remarks of Monsieur de Piles, which contain the principal matter and foundation of Colouring? **This is vastly different* from theirs, whose Colouring is, as they pretend, to *change* and *wear* to the complexion: tho' this may answer their purposes, yet none that study the art of Colouring will, I hope, believe it.

Wits have short memories, and Blockheads none, says Pope.—Mr. Bardwell's desire of being witty on the very ingenious Artist, and excellent Colourist, here hinted at, probably occasioned his forgetting the necessity he would so soon be under, of recommending the following precepts.

'We must remember this colour will *grow darker*. Page 9.

'The Rose Tint in *changing*,' says he, 'will sympathize and mix kindly. P. 10.

Again, 'Remember the Oker is *too strong* for the White, therefore we should make a little *allowance* in using it.' And page 20, 'Greens should be more beautiful than we intend them, because they *fade* and *grow darker*.'

What we have already said will give a tolerable idea of Mr. Bardwell's abilities, as an Author, and as a Painter; we shall therefore proceed to the last paragraph of his Introduction, and then take leave of him for the present: in a future Number we may consider the merits of his scheme of Colouring, and his system of Perspective.

* *This is vastly different* from what Mr. Bardwell says in a former paragraph, wherein he complains, that no good Colourist had treated on this subject: we are informed, that Monsieur de Piles was a good Colourist; and that Du Fresnoy having employed most of his time in a profound attention to the theory of painting, had a particular veneration for Titian, as the most perfect imitator of nature; followed him in his manner of colouring, and came nearer to him than any other French master. Moreover, Mr. Bardwell finds that these two remarks (which he says contain the principal matter and foundation of Colouring) are as plain and intelligible as it is possible for any thing to be. May we not, therefore, suspect that he is as much indebted to Messrs. de Piles and du Fresnoy, for his great knowledge in Colouring, as to his *tedious course of mistakes*, his *mere dint of labour*, or any other concurrent cause.

'I can-

‘I cannot,’ says he, ‘but indulge a sort of compassion for those Artists, as I do for other mistaken men, who think it absolutely necessary to traverse Italy, and other countries, waſting that time abroad which, in my humble opinion, may be employed, at leaſt, as well at home, in ſtudyng the works of Vandyck, and the inimitable beauties of the Engliſh Ladies; which, I think, as much preferable to the antiques, as the animated beauties of Nature are to the cold imitations of her in ſtone.’

The firſt part of this paragraph is already noticed, as inconfiſtent with what he delivers in praiſe of Monſieur de Piles’s acqirements. We, however, entirely agree with him, that men who waſte their time in one place, might as well have waſted it in any other place; even tho’ it were in imitating inimitable beauties. And tho’ we are perſuaded, that our young ſtudents will readily approve his hint, that *real Ladies* are preferable to *cold images* of ſtone; yet, as it has been generally reckoned a ſure mark of ignorance, and want of taſte, to decry the ancient ſtatues, we dare not profeſs ourſelves of Mr. Bardwell’s party, till he has impeached thoſe Grecian beauties of other and greater defects than the *coldneſs* of their conſtitutions, and the rigid inſenſibility of their *marble boſoms*.

The Caſe of Marriages between near Kindred particularly conſidered, with reſpect to the Doctrines of Scripture, the Law of Nature, and the Laws of England, &c. By John Fry. 8vo. 2s. Whiſton.

AS matrimony is an ordinance, which not only diffuſes natural and ſocial happineſs through a State, but by increaſing the numbers of the community, ſtrengthens and perpetuates it; and as it is the duty of every free State, to ſecure to its ſubjects the gratification of every natural and honeſt deſire, conſiſtent with the good of the whole, and the rights of particulars; and as it ought eſpecially to be the care of every Chriſtian government, to maintain the liberty wherewith Chriſt hath made us free,—from the yoke of Levitical bondage:—this pamphlet will, therefore, no doubt, obtain—what the Author ſo much wiſhes,—the ſerious attention, and candid diſcuſſion, of thoſe under whoſe examination it may fall.

In the Preface, among other explanations of the Author’s motives for this publication, we meet with theſe. ‘To have a true and conſiſtent idea of this affair, more immediately concerns the welfare of the public, than many are aware of; as from the numerous branches of the preſent royal fa-

‘ mily, from whom, under Providence, the nation so justly
 ‘ felicitates itself, upon the most promising prospects of ex-
 ‘ tensive advantage, it may, on many occasions, be judged
 ‘ highly expedient, that intermarriages should take place be-
 ‘ tween some of their near kindred. The consequences of
 ‘ which may be not only conducive to their own personal sa-
 ‘ tisfaction and felicity, but likewise intimately connected with
 ‘ the national security, and the establishment and enlargement
 ‘ of the Protestant interest.

‘ Again, the conduct of the enemies of our holy religion,
 ‘ suggests the propriety of a critical and free decision of this
 ‘ subject. In their abusive insults on revelation, some of them
 ‘ have urged, with a peculiar satisfaction, the advantages with
 ‘ which they pretend the scripture history hath furnished them
 ‘ upon this head.

‘ Thus the author of *Christianity as old as the Creation*,
 ‘ hath charged with immorality that renowned Patriarch
 ‘ Abraham, on this account.

“ Was not Abraham, (says he) though a prophet, and so
 “ dear to God, that he would not destroy a neighbouring
 “ town without acquainting him with it, guilty of an incestu-
 “ ous marriage, his wife being his sister by the father’s side*?”
 “ Whereas, if it appear, upon an impartial review, that this,
 “ and such other marriages as the following Dissertation at-
 “ tempts to justify, were not contrary to the law of Nature,
 “ nor forbidden by any positive law of God, before the intro-
 “ duction of the Mosaic Dispensation, no just cause of re-
 “ proach can be alleged against the alliance Abraham con-
 “ tracted with his near relation; but the severe aspersions cast
 “ upon him, on account of his marriage, must, in the judg-
 “ ment of the impartial, be altogether groundless and unjust.

‘ The late Viscount Bolingbroke hath, indeed, attempted
 ‘ to disparage the Scriptures by a different measure. He was
 ‘ of opinion, that marriages between near collateral kindred,
 ‘ were not forbidden by the law of Nature, but that the Scrip-
 ‘ tures had prohibited them. From hence he endeavours to
 ‘ vilify the sacred writings, as being inconsistent with the law
 ‘ of Nature. But it is presumed, that in the ensuing tract it
 ‘ is clearly proved, that the inconsistency is not real, but only
 ‘ pretended and imaginary.’

The summary of what our Author delivers, in investigating
 the doctrine of Scripture, respecting marriages between near
 kindred, is as follows.

That our great Creator, as appears, from the second chapter of Genesis, in order to fit the first woman for being a *wife* to Adam, formed her not out of the *earth*, but out of Adam's *own flesh*, so that she was truly a part of his flesh before she became his wife; and when the Almighty presented her to him, Adam said, *this is bone of my bone, and flesh of my flesh*, a phrase used for kindred, as is evident from Genesis xxix. 14. Judges ix. 2. 2d Samuel v. 1. and xix. 12, 13. 1st Chron. xi. 1.

That God, by making at first but one pair, from whom all mankind was to descend, declared that it was his sovereign will, and righteous appointment, that the next marriage should be between *brother* and *sister*.—Had there been any *impurity* in such marriages, we may be very certain, that infinite power, directed by unerring wisdom and goodness, would never have instituted marriage at first between persons of the same flesh, and, by the original constitution of the human race, made marriage betwixt brother and sister necessary, when he could as easily have made two or more pairs, at first, as one; which would have prevented the necessity for marriage between brother and sister, and between persons of the same flesh.

That till the time of Abraham, which was about two thousand years after the creation, the Scripture gives us no particular account of intermarriages, only, in general, Gen. vi. 2, &c. that *the sons of God took wives of the daughters of men*; that is, as it is generally understood, the offspring of Seth took wives of the apostate race of Cain, which was so displeasing to God, that it seems to be represented as one reason of his bringing the flood upon them.

That the first marriages after the deluge, of which we have any particular account, are those of Abraham, who married Sarah his sister, his own father's daughter, Genesis xx. 12. of Nahor, the brother of Abraham, who married Milcah, his brother Haran's daughter, Genesis xi. 29; of Isaac, Abraham's son, who married Rebecca, the grand-daughter of Milcah, Genesis xxiv. 15, &c.; of Esau, Isaac's son, who having, to the great grief of his pious parents, taken two wives of the descendants of Canaan, Genesis xxvi. 34, 35. married afterwards, in order to please his grieved parents, Mahalath, the daughter of his uncle Ishmael, Genesis xxviii. 8, 9; of Jacob, Esau's brother, who married Leah and Rachel, the daughters of Laban, his uncle by the mother's side, and in this fulfilled the command of his father, Genesis xxix. 10, &c.; of Judah, the son of Jacob, who married a Canaanite,

naanite, Genesis xxxviii. 1, 2. and in whose time it was customary for a man to marry his brother's widow, if the brother had died without children, Genesis xxxviii. 7—11; of Joseph, the brother of Judah, who, by the King of Egypt's order, married Asenah, the daughter of Potiphra, priest of On, Genesis xli. 45; of Amram, the son of Kohath, who married Jochebed, his father's sister, Exod. vi. 20. and Numb. xxvi. 58, 59; and of Moses, the son of Amram, who married Zipporah, the daughter of Reuel, or Jethro, priest of Midian; Exod. ii. 15, 21; but this marriage with a woman not of his kindred, produced trouble afterwards, Numb. xii. 1, and Exod. iv. 25, 26. And, on the whole, it is plain, he observes, that some of the best of God's people, not only married their kindred, but recommended the same practice to their children: and that those who married their near kindred, had the blessings of God more conspicuously on their offspring, than those who married remotely.

Inquiring into the state of the case under the Mosaic Dispensation, our Author intimates, that the laws which have for some ages been taken for prohibitions of marriages between near kindred, are contained in the first twenty verses of the eighteenth chapter of Leviticus; and that the punishments, which were to be inflicted on the gross and notorious breakers of those laws, are, in the twentieth chapter of the same book, from the tenth to the twenty second verse, annexed to each particular precept.

In order to fix the true meaning of these laws, he enters upon the explanation of the Hebrew words, rendered in our version *near of kin, uncover the nakedness, and wife*.

He begins with the phrase *uncover the nakedness*, and finds the word *נָדָה*, nakedness, put in many places for *the secret parts*, as in Genesis ix. 20—23; and xxviii. 42; and used for the weak or unguarded parts of a country, as in Genesis xlii. 9; and for uncleanness, filthiness, indecency, as in Deut. xxiii. 14. and xxiv. 1; for whoredom and adultery, Ezek. xvi. 35—38; for disgrace, Isaiah xlvii. 1, 3; Hab. iii. 4, 5. Lam. i. 8, 9.

And having examined the holy Scriptures with all the care and impartiality he was capable of, he ventures to affirm, that the phrase *uncover the nakedness*, is never once used in Scripture for marriage, nor yet for the lawful use of the marriage-bed: but that a phrase, quite contrary to it, is there used in that sense, namely, *spreading a skirt or garment over a woman, and covering her nakedness*, as in Ruth iii. 9. Jer. iii. 14. compared with Ezek. xvi. 8; whence he concludes, that the
 ... REV. Aug. 1756. N expression,

expression, *uncover the nakedness*, as introduced in the above Mosaic laws, can only be understood to be a prohibition of the act of uncleanness, and of every thing incentive of it.

As to what is meant by *רֵשִׁיב*, translated *near of kin*. The word *רֵשִׁיב*, translated *kindred*, saith Dr. Willet on this text, signifieth properly *a remainder*, because the kindred is, *tanquam aliquid carnis*, as a part or remnant of one's flesh; but Mr. Ainsworth, in his note on it, affirms it signifieth *flesh*, and for proof of it cites Psal. lxxiii. 26. Prov. v. 11. and xi. 17. *רֵשִׁיב* signifies also *flesh*, and is used for *kindred*, Genesis xxix. 14. On the whole, says our Author, it is plain, that the phrase must mean, one who is flesh of the same flesh. And hence he thus paraphrases Lev. xviii. 6. 'None of you, namely, no man, shall come near any woman descended from the same flesh, to do any action, or use any freedom, such as may be a temptation to him to commit adultery or fornication with her.' And insinuates, that this may be extended to any woman whatsoever, all the offspring of our first parents being the same flesh and blood.

As to the word *אֵשֶׁת*, wife; it signifies in Hebrew, a woman, whether married or unmarried, and it is from the context and connection, that we must judge when it is used for a man's wife, and when for a single woman. Our Author, therefore, views and compares Lev. xviii. 8, 14, 15, 16, 20. and Lev. xx. 10, 11, 20, 21. in order to determine how this word is to be understood in these verses. He, in the first place, collates the twentieth verse of the eighteenth chapter, with the tenth verse of the twentieth, and supposes that it will be admitted, even by those who differ from him in the main point, that the word wife, in these places, denotes a woman whose husband is alive; otherwise this must be a prohibition of marrying a widow-woman, plainly contrary to the doctrine of St. Paul, as well as to the opinion and practice of Christians in general: and next he collates verses 8, 14, 15, 16. of chapter xviii. with verses 11, 20, and 21, of chapter xx. observing, upon verse 14, that the words translated, *she is thy aunt*, might as well have been rendered, *she is thy father's brother's wife*, as noted in the margin of some of our old Bibles, tho' it is omitted in the translation now in use; and remarking farther, on all the above verses of the eighteenth chapter, compared with the eleventh and twentieth verses of chapter xx. that the Verb, joined with *wife*, or *nakedness*, being placed in the Present Tense. *it is thy father's nakedness*, *she is thy father's brother's wife*, &c. shews, that the meaning is, that the wives, there spoken of, were such as

had their husbands, there mentioned, then alive, when the crime is supposed to be committed upon them; for after their deaths, it cannot be properly said, *it is*, but only *it was their nakedness*, as the Apostle argues, 1 Cor. vii. 4, 29. On the twenty-first verse of chapter xx. he adds, that the word there translated *an unclean thing*, signifies, as the margin of our Bible observes, *a separation*; and that therefore the whole verse may be thus expressed, 'If a man take his brother's wife, to commit lewdness with her, he hath thereby made a separation betwixt her and her husband, and done that wicked thing, which the law I gave you, chap. xviii. 16. was principally intended to prevent; they shall therefore, for such their wickedness, be put to death, and not suffered to have a child, by such an unlawful and detestable act.' So that, hence it is plain, the word *wife* must, in propriety, be taken here for a woman whose husband is living; for how else could it be *a separation* betwixt her and her husband; or how could the man thereby uncover his brother's nakedness, since the woman's nakedness was his brother's no longer than whilst he lived? and if it is unreasonable to understand the word *wife*, in the twentieth verse of chapter xx. for a widow woman, as is above shewn, and is in itself very evident, it is also unreasonable to take it, in that sense, in any of those other texts here examined. And hence arises another good argument to prove, that the phrase *uncover the nakedness*, in these laws, when used for *carnal knowledge*, must mean adultery or fornication with near kindred, and not marriages with them.

In considering the import of verses seventeen and eighteen, of Genesis chap. xviii. our Author admits, that it is probable those texts, Genesis xviii. 17. and Genesis xx. 14. do both relate to the same thing, not only because all the difference betwixt them is, that the one mentions the mother first, and adds the grand-daughter, whilst the other mentions the daughter first, and omits the grand-daughter; but also because the heinous nature of the crime is prohibited, in both places, by the same word *וְרָמָה*, which is translated *it is wickedness*, a word which no where occurs, either in the said eighteenth or twentieth chapters, but only in these two places, the word *וְרָמָה*, in the seventeenth verse of the twentieth chapter, rendered *it is a wicked thing*, being of a much milder signification. But then, adds he, it is very evident, that the marrying a mother and her daughter, or grand-daughter, or a daughter and her mother successively, one after the death of the other, which is generally understood to be meant, cannot be the

thing here prohibited. For it cannot be a greater crime for a man to marry his mother in law, or daughter in law, than it would be to marry his own mother. But it is plain, the crime here prohibited is a greater one, it being set forth by a more emphatical word, as a high and extraordinary wickedness; and the punishment to be inflicted for the breach of it, is the most severe of any mentioned in the Levitical law, viz. burning with fire; and that not only the man and woman, who might be supposed to be guilty of this sin after the mother or daughter's death, but *he and they*, that is the man, together with the mother and her daughter, or grand-daughter: which demonstrates, that the punishment was to be inflicted for something done by them whilst they were all living. And having remarked, concerning the fourteenth verse of the twentieth chapter, that the word there rendered *wife*, is the very same with what is rendered *woman* in the 17th, 18th, and 19th verses of the 18th chapter, and in the 18th verse of the 20th chapter; adds, that there is as good reason to translate it *woman* also in this 14th verse, and therefore thinks this 14th verse should be read thus, *if a man take a woman and her mother, &c. viz. to uncover their nakedness*, that is, to debauch them. For the words, *to take a woman*, may as well signify to take her to debauch her, as to take her to wife; see Genesis xxxiv. 2. Upon the whole, he observes, as to the 17th verse of the 18th chapter, and the 14th verse of the 20th chapter, when collated together, that they allude to, and prohibit the Israelites from complying with a custom prevailing among some heathen nations, and, probably, at that time even amongst the Canaanites, with whom the Jews dwelt, of qualifying themselves for the priesthood, by lying with their mothers, daughters, and sisters. See Bishop Jer. Taylor, *Duct. Dubit.* b. ii. chap. 2. sect. 23. p. 224. and Mr. Jurieu, *General Hist.* p. 212. For he who debauches his mother and sister, debauches *a woman and her daughter*; and he who debauches his mother and his daughter, debauches *a woman and her grand-daughter*. And since to be a priest, was to be a man of great dignity, for the priests were nobles and privy-counsellors in those countries; (see Mr. Chandler's *Defence of the prime-ministry and character of Joseph*, p. 403, 419, 421, 422, and 424;) it is no unreasonable conjecture to suppose, that people aspired after grandeur then, as well as in latter times; and that, therefore, not only the man himself might desire it, but his mother, sister, and daughter, might permit that to be done, which not only qualified him for preferment, but was a cause of their own advancement also. The temptation, therefore, being

being thus *great*, and the *wickedness* thus *heinous*, no punishment could be too severe to deter them from it.—And as to the 18th verse of chapter xviii. tho' many learned men have thought it to be a prohibition of polygamy, which is also the opinion of Dr. Rutherford, (whose *Institutes on Civil Law*, we have lately had the pleasure of perusing, and shall mention in our next); yet Mr. Fry thinks that sense of it rejected by the best Commentators: and having mentioned Bishop Patrick, Bishop Kidder, Mr. Ainsworth, and Mr. Poole, if, says he, the observations of these learned Commentators be right, may not the sense of the text be 'Thou shalt not take thy wife's sister and debauch her in thy wife's presence, or before her face, thereby to vex, or be revenged of thy wife,' that being the most effectual way to vex her.

Our Author also citing Lev. xviii. 3, 24, 25, 28, 29, 30, together with chap. xx. verse 23, and Deut. xii. 31. makes this remark. It is surely then altogether unreasonable to suppose that the things, here forbidden, were, any of them, such as God himself made necessary to be done at the institution of marriage, in the time of man's innocence; or which the best of his own people, even the fathers of those very persons to whom these laws were especially given, frequently practised, and that not only without blame, but even with approbation.

Besides, to throw still further light on this eighteenth chapter of Leviticus, our Author refers us to Jer. v. 7, 8, 9. and Ezek. xxii. 9, 10, 11. and remarks on the eleventh verse of the twenty second chapter of Ezekiel, that in all our former translations, and agreeably to the plain sense of the Hebrew *וְכָל־אִישׁ־בְּאִשְׁתּוֹ*, it stood thus. *Every one hath committed abomination with his neighbour's wife, and every one hath wickedly defiled his daughter-in-law; and in thee hath every man forced his own sister*; which manner of rendering it is also approved of in the margin of our present Bibles. He quotes also the affair of Reuben, Genesis xxxv. 22. and xlix. 4. with 1 Chron. v. 1; of Amnon, 1 Sam. xiii. 11, 12, 13, 14; and of Absalom, 2 Sam. xvi. 21, 22; as violations of right, which this law intended to prevent.

Having thus far ascertained the genuine design and meaning of those Levitical laws, he next proceeds to obviate an objection or two; one is, that the Jews, to whose forefathers those laws were given, take them to be prohibitions of marriages, and must be supposed to understand their own laws. To this Mr. Fry replies, that all the Jewish traditional books, having been composed long after the times of their Prophets, can be of no authority, nor deserve any regard, especially since

our blessed Lord himself observed, when here on earth, that the Jews, by their traditions, transgressed the commandments of God, making them void and of no effect; Matth. xv. 3-6. and Mark vii. 8 to 13. Another objection is, that if marriage with near kindred is not the thing intended to be forbidden, what need could there be, after the general prohibition against defiling, to proceed so minutely to particulars? This Mr. Fry looks upon to be the most plausible and weighty argument that has yet been, or ever can be, offered in opposition to the notion advanced by himself, but thinks the following considerations are a clear and full answer to it. First, That it is usual in the law of Moses, to prohibit expressly some particular aggravating circumstances of some sins, on account of their heinous nature, the danger people may be under of being tempted to the commission of them, and the dreadful consequences attending them; notwithstanding these very circumstances are included under some general prohibition. Of this he gives instances in the case of prophane cursing, Exod. xxi. 17. Levit. xx. 9. Exod. xxii. 28. Lev. xix. 14; in the case of oppression, Exod. xxii. 21. and xxiii. 9. Exod. xxii. 22. Deut. xxiv. 14; of unrighteous judgment, Lev. xix. 15. Exod. xxiii. 6. Deut. xxiv. 17; of false measure, Lev. xix. 35. Exod. xx. 3, 4. Deut. v. 8. and of idol worship, Lev. xix. 4. Exod. xxxiv. 17. Exod. xx. 23. And 2dly, he remarks, that the defiling of near kindred is a circumstance of the above nature, and therefore fit to be particularly prohibited.

Nor does Mr. Fry stop here; but having shewed, in the manner already explained, that marriages betwixt near kindred are not prohibited by the Mosaic laws, he farther asserts, that such marriages were well approved of under that dispensation; and in one case expressly commanded.

This he exemplifies, first, in the case of Zelophehad's daughters, who, being five in number, married five brothers, who were their own cousin-germans. This case happened not only in the time of Moses, by whom the Levitical laws were given, but under his inspection, and with his approbation. Numb. xxxvi. 10, 11. 2dly. In the case of Ascha, the daughter of that eminent servant of God, Caleb, who gave her in marriage to Othniel, his younger brother's son. Judg. i. 13. 3dly. In that of Ruth, mentioned Ruth iii. 9, 12, 13. whence it is evident, that the being *near of kin* was then made a *reason for marriage*, and not an *objection* against it. And 4thly, as to collateral kindred by consanguinity; tho' it is probable, that marriage betwixt the nearest of them, viz. *brother*
and

and sister; was unusual; yet from the story of Amnon and Tamar, it is highly probable, that such a marriage was not then deemed *unlawful*: for surely, if these laws in Leviticus had been then taken for prohibitions of marriage, King David, whose *delight* it was to study and *exercise himself in God's law day and night*, must have been well acquainted with them. And as there are therein, commands to teach the law *diligently unto their children*, &c. without doubt the royal Prophet did it; and therefore, had there been therein any prohibitions of marriages with *near kindred*, his children certainly must have known it. And if those laws had been then taken for such prohibitions, as Tamar could not have been ignorant of it herself; so must the likewise have known, that her brother Amnon also knew it. But by her words to him, 2 Sam. xiii. 13. it is plain she knew of no law against such a marriage; from whence, therefore, it is highly probable, that these laws were not then taken in that sense. But 5thly, what puts this beyond all doubt, and is a full demonstration that the law relates not to marriage, is God's *absolute command* to marry the *sister-in-law*. Deut. xxv. 5, 7, 8, 9, 10. It is plain, adds our Author, by what has been proved in the former part of this discourse, that by the Mosaic law, *brother and sister-in-law* were at liberty to marry, when the brother, at his death, left children; but if he left no child, the brother was under an *express command*, as above, to take her to wife.

This part of our Author's argument is also compleated, by solving the following inquiry; Were then no marriages *forbidden* in scripture? Yes, says Mr. Fry; at the original institution of marriage by Almighty God, he commanded them, with relation to it, *to leave father and mother*; by which it is very plain, marriages between *parents and their children were prohibited*, and consequently all marriages in the ascending and descending line; and this is *all prohibited in the Holy Scriptures*, as to marriages betwixt kindred. But some other marriages, such as marriages with the Canaanites, and the inhabitants of other countries, are there clearly forbidden to the children of Israel, and that not in dark and doubtful expressions, but in such plain words as cannot be mistaken. Deut. vii. 2, 3. And it is very evident they also broke this law, and were severely reprehended for it. Ezra x. 10, 11, 12, 13, 14. Neh. xiii. 23, 25, 26, 27. 1 Kings xi. 1, 2, 3, 4. Do we find any thing like this, adds he, with respect to marriages betwixt *near kindred*? Do we find any where in Scripture, that any were *separated*, or in the least blamed, on that account? Shew me but *one* instance, and I will give up the whole point. The

quite contrary is the truth. The being *near kin* is there made an argument for marriage, and those who married their near kindred are commended for it. Ruth iii. 9. Numb. xxxvi. 10, 11. Tobit i. 9. and iii. 15. and iv. 12, 13.

Thus far our Author reasons, as to what appears in the Old Testament relative to his subject. And as to the New, he observes, with respect to the affair of Herod, taken notice of in Matt. xiv. 3. Mark vi. 17. and Luke iii. 19, 20. that tho' this hath been produced as an evidence of the unlawfulness of marrying a brother's wife, yet that notion will be sufficiently refuted, by only relating the true state of the fact, as given us by Dr. Whitby, on Matt. xiv. 3, 4. from *Josephus*, and the *old Jewish chronicles*, which in short is as follows. *This Herod, whilst married to the King of Petrea's daughter, took away from his brother his wife Herodias, and kept her as his own*; which was a most gross act of adultery, and not at all a marriage. And as to the only other instance from the New Testament, alleged as favouring the same notion, viz. the man spoken of 1 Cor. v. 1, our Author remarks, that by having the father's wife, is not there meant, marrying the father's widow, but taking the father's wife from him, and adulterously living with her in the father's life-time; as is evident from 2 Cor. vii. 12. *Wherefore, tho' I wrote unto you, I did it not for his cause that had done the wrong*, i. e. the fornicator's, mentioned 1 Cor. v. 1. *nor for his cause that suffered wrong*, i. e. the father of the fornicator, who was injured by his son's wickedness. Had the Apostle meant it of marrying the father's widow, he would not have said, *it was such fornication as was not named amongst the Gentiles*; for marrying the father's widow was not only named, but allow'd, by many Gentile nations. Taylor's Duct. Dub. l. 2. c. 1. v. 1. sect. 9. p. 174; and Dr. Hammond's Annot. on 1 Cor. v. 1. And our Author, upon the whole, concludes, that had there been any impurity in marriages between *near kindred*, our blessed Saviour would have shewn it, whose constant practice it was to take all opportunities to rectify erroneous opinions, and reprove wicked practices. We have an instance of this, among many others, in the case of divorce, Matt. xix. 3—9. Mark x. 2. But tho' it is certain, that the case of marriage betwixt brother and sister-in-law came before him, Matt. xxii. 24, &c. Mark xii. 19, &c. Luke xx. 28, &c. yet we do not find he spake one word against it. Neither did the holy Apostles, who were sent by him, and to whom he gave the spirit of truth, and who *kept back nothing profitable, but declared all*

all the council of God, Acts xx. 20, 27, leave us one line against marriages with near kindred.

That our Readers may conceive justly of our Author's intention, they will please to take notice, that he not only allows marriage to be *unfit*, and therefore *unlawful*, betwixt parents and children, or all in the ascending and descending branch, as has been already observed; but that for the preventing of uncleanness, as families are now circumstanced, and male and female children brought up together, it ought to be discountenanced betwixt brother and sister: yet he thinks it unreasonable to extend this limitation any farther; since, by a parity of reason, it might as well be extended to *neighbours, school-fellows, and all other persons* wont to converse freely together.

Thus of the three standards by which this writer tries the case of marriages between near kindred, we have presented the Reader with his manner of applying the first. But he is no less instructive in the recourse he has to the law of nature, and to the laws of England, than in what we have thus epitomized, with respect to the doctrine of Scripture: but for these we refer to the work itself.

We cannot conclude without observing, that our Author seems to have wrote his title-page before he had finished his treatise, and to have forgot one article in the *body*, which he promised in the *front* of his book. For in the title, he professes to give us 'some observations relating to the late act to prevent clandestine marriages;' but we do not find that his performance furnishes any thing suitable to such intimation.

The Banishment of Cupid, &c. An allegorical Poem, in the ancient taste. 4to. 1s. Crowder.

TO this poem the following bill of fare, by way of argument, is prefixed.—'The genealogy of Cupid. His power and qualities. He reigns on earth. The happy state of mortals then. The amours of Hermaphroditus and Salmacis. Hymen,—The innovations he introduced.—Venus turns prostitute,—becomes pregnant, and is delivered of a dæmon, who fills the world with distempers.—Mercury saves mankind from destruction.'

The Author is pleased to term his piece an allegory in the ancient taste, but we do not perceive its title to that character. Allegory, as the best critics define it, is a fable, in which, under

der imaginary persons, is shadowed some real action, or instructive moral; but in this poem no real action is shadowed; and, what is of more consequence, the piece is exceedingly deficient in moral, or rather is absolutely *immoral*; for, by representing marriage in a satirical and false light, it seems intended to excite a general odium against that most happy connection. It is, indeed, lucky, that the Author possesses not much of the magic of poetry; for tho' there is ingenuity in the structure of some parts of the fable, yet are not his numbers so enchanting, as not to let the reader see, that the poem, upon the whole, is as ill-conducted as it is ill-designed.

In the golden age reigned Cupid, and,

Inspir'd by him, the great paternal God (a),
With grace and dignity sublimer glow'd;
He tun'd his lyre that more divinely sung,
With finer eloquence adorn'd his tongue;
With brighter beauties deck'd the Cyprian dame,
And arm'd her eyes with more resistless flame.

The other Deities too, and man also, confessed his sway:

No faithless shepherd then was known to 'seign,
A love he did not feel, for sordid gain;
No fair, by artful modesty with-held,
The love her anxious bosom own'd conceal'd.

But Gods and Men did not long enjoy this supreme felicity, Hermaphroditus was the unhappy occasion of a *sad reverse of fate*. All the Nymphs and Nais loved him; but he, insensible to their charms, betook himself to shady groves, and purling streams. In the course, however, of his peregrinations, he came to Salmacis, a river of Lycia, which flowing between embow'ring shades, and being dimpled by a gentle breeze, the coolness and transparency invited him to bathe. Here the guardian Goddess of the silver flood,

Herself, unseen, beheld the youth, admir'd
His lovely form, and what she saw, desir'd.
But as he casts his airy dress aside,
Nor hides his naked charms, nor strives to hide:
As on her view his growing beauties rise,
Through all her frame the keen contagion flies,
Love sculcs in her breast, and sparkles from her eyes.
When naked now his lovely limbs divide
The stream, and shew more lovely through the tide,
In soft embraces longing to be join'd,
She plung'd into the stream, not mistress of her mind.

(a) Apollo, the father of Cupid.

She

She forc'd her way, and seiz'd the struggling boy,
Averse to charms, reluctant to the joy ;
 The more he struggl'd, still the more she press'd,
 Entwin'd her limbs, and clapt him to her breast :
 Then to th' immortal Gods her suit address'd.
 As they were join'd, so join'd they might remain,
 Nor chance, nor time itself dissolve the chain.

}

All this description is borrowed from Ovid ; but our Author has over-looked some of the most striking beauties in that pleasing poet. What follows is, however, an improvement on the original :

So pray'd the nymph, neglecting in her prayer
 The sympathy of soul, the mutual care
 Which spring from union, and consent of hearts,
 Which cherish love.——

For the prayer being accepted, a monstrous union ensu'd,
 The female o'er the motley union reigns ;
 A fix'd aversion still the male retains,
 And prays no issue from their loins might come ;
 Joyless the bed, and barren be the womb (b).

But his address was not granted, for in due time,
 —— The nymph (c) produc'd a son,
 From thence (d) by Gods and Mortals *Hymen* nam'd,
 And in his hand the torch of discord flam'd,
 Giv'n by the Goddess at his natal hour,
 Sign of his source, and emblem of his power.

For Jove and the Fates had decreed, that the son should avenge the fire, by binding the youths and virgins in chains which nothing but death could loose.

But no sooner was Hymen known on earth, than the Fair, continues the Bard, either misled by pride, or affecting no-

(b) In Ovid. when Hermaphroditus saw himself transformed into a monster, neither woman nor boy, he prayed to his parents,

——— Sed jam non voce virili

———
 Quisquis in hos fontes vir venerit; exeat inde
 Semivir : et tactis subito mollescat in undis.

Accordingly the antients believed that this river had a wonderful effect in enervating a man.

(c) Is there not some impropriety in calling a double-sex'd monster a Nymph ?

(d) We see no connection between Hymen and this supposed manner of his birth. Hymen is derived from the Greek word *ἵμην*, *celebro*. The antients more justly supposed Hymen to be the son of Apollo and of Urapia.

velty,

velty, deserted the God of Love, and placing Hymen in his stead, paid their adorations to him only.

And tho' the favour'd youth to love invite,
Scorn his embrace, reject the dear delight,
Till Hymen bids, and fett'ring both in chains,
Entails a life of miseries and pains.

Nor are the Fair, says this perspicacious Bard, who fall in love, in a better situation, for the hard-hearted swains will not satisfy their desires,

Till Hymen bids the bliss, and binds the chain.

Which if they refused, the consequence was, solitary virginity to the maids, or promiscuous love to the males.

Or if either sex yielded to marriage, as that God was wholly regardless of those tender sympathies which love requires,

He join'd as chance, or wayward fancy guides,
Indifferent bridegrooms, or reluctant brides.

But as Hymen was endowed with a brazen front, he tells his votaries, that if they loved before,

His chains would only bind their love the more,
And if they lov'd not, love would thence arise,
Grow in his bonds (e), and strengthen in his ties.
How false the word; indifference, stedfast hate,
And *strifes* and *jars* distract the nuptial state.

At the sight of this change on earth, Cupid, with indignation, followed Astrea to Heaven; Venus, however, remained below, and

Enchants the shepherd still, and charms the swains.

But reserve and modesty, the armour of beauty, being gone, Venus turned prostitute, and permitting every liberty to the Fauns, Satyrs, and Priapus, whom she before had rejected, she became at last pregnant, (f),

Far from her wonted haunts her course she bore,
And *bid her shame* on India's savage shore.
Without Lucinas' aid, her pangful throes,
A dreadful Dæmon to the day disclose.
Disease and Death rejoice; with mortal frights,
Kind Nature starts, and sickens at the sight.

(e) Of all faults in writing, there are few less pardonable than the giving the same idea in different words. Our Author has many pleonasm.

(f) Had promiscuous love been the parent of the *lues venerea*, the antients had not been unacquainted with that direful malady. The truth is, the p— is an endemic disease, in the new world, and came to Europe by infection.

These

The two last lines are the best in the poem; but the picture that follows of the Dæmon, is not only disgusting beyond sufferance, but false in some of its colourings. Nor are we much more entertained with the description of those ills which the p— produces in the world. And if Longinus (g) blames Hesiod for the odiousness of the following image, in that poet's personification of darkness, (*αχλὺς*)

Τῆς αὖ μὲν σιγῆς μύχαι πόνος (h).

what would that delicate critic have said of this part of the present poem? Fracastorius was aware of this objection, and has with great dexterity avoided it, tho' his subject (i) most naturally led him into an enumeration of the symptoms of the venereal disease. His portraiture of a youth languishing under the effects of this disorder, excites our pity for the melancholy sufferer, but raises not our aversion to the cause (k). These things discover the genuine poet. But to proceed.

The afflicted immediately apply for assistance, to the professors of physic, who addressed Apollo and Æsculapius to teach them the method of cure: but the Gods of medicine could afford them no aid: the disorder baffled their science. Cyllenus laughed, and alarmed Apollo by calling him a wretched quack, and his art a jest.—

He fears,

Lest, as th' harmonious lyre Cyllenius stole,
And that persuasive art which wins the soul,
So he should steal his boasted *healing skill*,
And gain the privilege (l) *by art to kill*.

Nor were his apprehensions groundless.

For all the Doctors own,
The Dæmon yields to Mercury alone.

Parturiunt montes! What a wretched pun is this! Nor is it true; for tho' Mercury is the grand antisphylic, yet are there other remedies more effectual than even that mineral, in some of the symptoms of this disease.

At this place, however, the allegory, such as it is, should have ended; but the Author drags on through twenty-eight lines more, at the end of which we have an impertinent conclusion to a most impertinent poem: the worthy moral of which is, If you live single, the p— is your destiny; and, if you marry, there is an end of all felicity!

However, as the Author is not entirely destitute of poetical merit, we hope, the next time he publishes, that he will be more attentive to his plan, as well as more careful of his numbers.

(g) Sect. 7. (h) The shield of Hercules, l. 267. (i) Syphilis.

(k) Sub. anem, lib. prim. (l) Do these two lines agree? What an impotent satire is this, upon physic!

MONTHLY CATALOGUE

For AUGUST, 1756:

MISCELLANEOUS.

1. *MR. Archibald Bower's Affidavit* in Answer to the false Accusations brought against him by Papists. To which are added, 1. A circumstantial Narrative of what hath since passed between Mr. Bower and Sir Henry Bedingfield in relation thereto. 2. Copies of the said pretended Letters sent him by Sir Henry Bedingfield, and of a subsequent Affidavit made by Mr. Bower of their not being wrote by him; or with his Privy. With some short Observations on those pretended Letters, proving them to be spurious. 8vo. 1s. Sandby:

In this small pamphlet we have, first, Mr. Bower's Affidavit sworn in the court of King's-Bench, May 31, 1756, before copies of the Letters mentioned in our last Number were delivered to him by Sir Henry Bedingfield. In this Affidavit Mr. Bower maketh oath, That he came into England in or about the month of June or July, 1726, and that for upwards of twenty-nine years last past, he hath not been present at any religious worship or ceremony of the Romish religion; or practised, repeated, or used any of the ceremonies, offices, prayers, or devotions, peculiar to that church, either in public or private; or been in any manner, or by any act whatsoever, reconciled to, or expressed his approbation of, the Popish religion, or any of the errors or tenets of that church condemned by Protestants; but doth now believe, and for upwards of twenty-nine years last past hath believed and esteemed, the principal tenets maintained by the church of Rome, in opposition to the Protestants, to be impious and heretical;—that he hath for upwards of twenty-four years last joined with the church of England as by law established in this kingdom, and, during that time, used his utmost endeavours to convince several of his relations, and others, who were educated in the Romish religion, of the errors thereof;—and that the contents of the Letters are entirely false, scandalous, and groundless, and a wicked contrivance and forgery of the Papists to blacken his good name, and hurt the Protestant cause, &c.

What weight Mr. Bower's Affidavit may have with the public, we know not. As to the Letters being a contrivance of the Papists to blacken his name, there seems to be little, if any, foundation for such a pretence. It is well known to those who have been at pains to enquire into this matter, that the Papists have endeavoured to throw obstructions in the way of such enquiry, instead of being desirous to promote it. And for this conduct of theirs, a very obvious reason may be assigned. They are very sensible that a full and impartial enquiry into this affair, would bring to light a great many circumstances, which it is their undoubted interest to conceal. But we must not enlarge.

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The Affidavit is followed by a circumstantial Narrative, as Mr. Bower calls it, of what has since passed between him and Sir Henry Bedingfield. This narrative contains only a few short Epistles concerning the *Letters*, copies of which were delivered to Mr. Bower, and are here printed.

We have next a second Affidavit, sworn June 30, 1756, before Mr. Fielding, wherein Mr. Bower maketh oath, That the *Letters* were not written by him, or with his privy. Then follow some short observations on the *Letters*, and the conduct of the Persons who have published them. These observations are contained in four pages; no mention is made of the *many-transaction*; and nothing, indeed, is advanced that can give any satisfaction to an unbiassed Reader.

Mr. Bower has annexed a Postscript to his piece, which it may not be improper to lay before our Readers: it is as follows.——
 • Since the foregoing sheets were sent to the press, and their intended publication advertised in the News-papers of Saturday the 26th of June, a pamphlet hath been advertised, and this day published, to prove the *authenticity* of the Six Letters in question; which is pretended to have been written by a Protestant, but with all the virulence and scurrility to be expected from exasperated and bigotted Papists, by whom the principal materials therein published, appear to have been furnished, and for the defence of whose cause alone they are plainly calculated. The public may be assured, that Mr. Bower will, at a proper time, give an answer to the false facts, and false reasoning of this anonymous Protestant-Papist. As to his scurrility and invectives, Mr. Bower, agreeable to what he declared in his Preface, will neither answer nor resent them: at the same time, he takes this opportunity to declare, that neither this, or any other attempt of his enemies shall so far succeed, as to prevent him from endeavouring to complete *The History of the Popes* with all possible expedition.

It may be observed here, that Mr. Bower, on a former occasion, broke his word to the public, in relation to the account he promised to give of the motives which induced him to change his religion, and of his escape from the Inquisition of Macerata. Upon Mr. Baron's publishing an account of this matter, in November, 1750, Mr. Bower, in a public advertisement, declared, that Mr. Baron's account was, *almost, in every particular, absolutely false*; and, in another advertisement, soon after, that *it was very imperfect*, (two assertions not very consistent) and *false in many circumstances*; promising, at the same time, that as soon as he had acquitted himself of his engagement to his subscribers, by finishing the second volume of his *History*, he would himself publish a true account of the matter. Now this second volume has been compleated about five years; the third has long ago been laid before the public, and the fourth, we are assured, is in great forwardness, in the press; but Mr. Bower's promised account has not as yet made its appearance.

Whether

Whether he will keep his word any better, in regard to what he has promised in his Postscript, we know not. But this we believe, that if ever he intends publishing his Answer, the present is the only proper time for this purpose; and that his not answering his opponents without loss of time, affords a strong presumption that he has no satisfactory answer to make.

II. ΕΙΚΟΝΟΚΛΑΣΤΗΣ. In Answer to a Book entitled, ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. The Portraiture of his Sacred Majesty in his Solitudes and Sufferings. By John Milton. Now first published from the Author's second Edition, printed in 1650. With many Enlargements: By Richard Baron. With a Preface, shewing the transcendent Excellency of Milton's Prose Works. To which is added, an original Letter to Milton, never before published. 4to. 2s. 6d. Millar.

All who are fond of MILTON's writings, and, we hope, the number of such is not small, are certainly under obligations to Mr. Baron for this edition of the ΕΙΚΟΝΟΚΛΑΣΤΗΣ, which contains several large and curious additions, that will give great pleasure to every admirer of Milton, and every friend of Liberty.

Mr. Baron, in his Preface, writes like a warm friend to Liberty, and an irreconcilable enemy to all civil and ecclesiastical usurpations. He takes occasion to recommend to all young gentlemen the study of our old writers, especially MILTON, and SIDNEY, as one remedy for those evils which threaten the utter ruin of our country. 'High-church priests' seem to be his abhorrence. Many of these, he says, 'have laid out considerable sums to destroy the prose-works of Milton, and have purchased copies of his particular writings, for the infernal pleasure of consuming them.'

'This has been practised,' says Mr. Baron, 'with such zeal by many of that cursed tribe, that it is a wonder there are any copies left. John Swale, a bookseller of Leeds in Yorkshire, an honest man though of High-church, told me, that he could have more money for burning Milton's *Defence of Liberty and the People of England*, than I would give for the purchase of it. Some priests in that neighbourhood used to meet once a year, and after they were well warmed with strong beer, they sacrificed to the flames the Author's *Defensio pro populo Anglicano*, as also this treatise against the ΕΙΚΩΝ. I have it in my power to produce more instances of the like sacerdotal spirit, with which, in some future publication, I may entertain the world.'

We shall conclude this article with acquainting our readers, that we have, in the Editor's preface, an original Letter from Mr. Wall to Milton, written in the year 1659, and never before published. This Letter is sensible and spirited, and shews very plainly, that Mr. Wall's sentiments in regard to *Ecclesiastics*, were pretty much the same with Mr. Baron's, which, if we may be

allowed to offer a conjecture, was one, perhaps not the least, reason of its being inserted.

III. *A Compendium of authentic Voyages*, digested in a chronological Series. Illustrated with a variety of Charts, Maps, Plans, Heads, &c. 12mo. 7 Volumes. 11. 1s. Doolley, &c.

That our Readers may be enabled to judge of the merits of this Collection, by comparing its contents with those of other Compilations of the same kind, we shall give a brief summary of the articles in the several volumes, viz.

The four voyages of Columbus; the voyage of Vasco de Gama;—of Piero Alvarez de Cabral; the conquest of Mexico, by Cortez; Pizarro's Conquest of Peru; voyages by Soto, and others, to Florida, 1539;—of Fernandes Magalhães;—of Sir Francis Drake;—of Sir Walter Raliegth, and others under his direction;—of Sir Thomas Rowe to India, sent by King James I. as Ambassador to the Mogul;—of Capt. Monk, with memoirs relating to Old and New Greenland; narrative of the wonderful preservation of eight men left on the coast of Greenland, 1630; journal of seven sailors who wintered and died in Greenland, 1634;—of seven sailors who were left at Spitzbergen, in 1634, and died there in 1635; account of a shipwreck near Spitzbergen, 1646; description of Iceland; dangerous voyage of Capt. James, to the north-west; Nieuhoff's voyage; Baldeus's account of the coasts of Malabar and Coromandel;—of the island of Ceylon; voyages to the north of Europe; memoirs relating to Russia; Wafer's voyage to the isthmus of America; account of the expedition against Carthagera, 1741; Dampier's voyage; Gamelli's in 1693; Woodes Rogers's, 1708; Anson's, 1740: the four last round the world.

We perceive nothing new in this collection, except a short narrative of the expedition to Carthagera, 1741; which seems to be a satirical account, chiefly designed to roast the Commanders; the paper is written with spirit, but abounds too much in acrimony and abuse.

As to the collection, on the whole, it appears to be rather calculated for our novel-readers, than for those who consult books of this kind for useful information, as well as mere entertainment. The charts, maps, and plans, are too small, and the heads and views meanly executed. The scheme of the work too, is not a good one; for the chronological order, which the editor looks upon as a capital improvement, creates great confusion in the reading, to those who may chuse to peruse the volumes through, in the order in which the several articles are arranged. For instance, he jumps you from Sir Walter Raliegth's expedition to Guiana, to Sir Thomas Rowe's voyage to the East-Indies, and from thence to Monk's voyage to Greenland: whereas, in the order observed in the late edition of Harris's Collection, this confusion is avoided, by going through all the voyages to one division, or part of the globe, before those to another quarter are begun.

IV. *Memoirs of the Life and Actions of General W. Blakeney*: To serve as an Introduction to a fuller History of certain Transactions, wherein he had a Share. To be published in due Time. Dublin printed, and sold by the Booksellers in England. 8vo. 6d. Scott.

We have in this pamphlet very few memoirs of Mr. Blakeney, but much virulence against the public administration. It seems to be one of those modern squibs invented by the author of the *Marriage-Act*, a Novel; who has so ingeniously contrived to abuse the government, or any eminent characters, in romances, and fictitious epistolary correspondences. Vide Shebbeare's works, throughout.

V. *A real Defence of A——l B——g's Conduct*. By a Lover of Truth, and a Friend to Society. 8vo. 6d. Robinson.

An ironical satire upon the Admiral, in the form of a comment, and vindication of his famous Letter to Secretary C——d.

VI. *The Chronicle of B——g, the Son of the Great B——g*. By Israel Ben Ader, of the Tribe of Levi. 8vo. 6d. Hogarth's-head, Fleetstreet.

A mere narrative of B——g's late unhappy Mediterranean expedition; written in imitation of the style of the Old Testament.

VII. *Memoirs of the Life and Distresses of Simon Mason, Apothecary*; containing a Series of Transactions and Events, both interesting and diverting. 8vo. 2s. 6d. Printed for the Author, and sold by Noble, &c.

Mr. Mason, the unfortunate Author of these Memoirs, having several times failed in his business, and being reduced to great distress, has printed his life, in order to prolong it, with some abatement of the miseries he has already undergone. We have observed nothing extraordinary in the circumstances of his History, further than that he seems to have been singularly unfortunate in all his attempts to maintain himself, wife, and children, by his industry and skill in his profession: in neither of which does he think himself at all deficient. His book, however, affords very little that can be supposed to *interest* the reader, and nothing to *divert* him; so that the commendatory professions in his title-page, might as well have been omitted. But as the poor man may be a real object of compassion, the benevolent reader may lay out half a crown with him to very good purpose.

VIII. *The true State of the Case of Sarah Rippon, Widow*. Written by herself. 8vo. 6d. Scott.

Mrs. Rippon, according to this narration, appears to have been a considerable sufferer by a law-suit, with persons whose purses were too mighty for her. As this is a case not very singular, we shall refer, for particulars, to the pamphlet;—o which is an-

nexed, Proposals for printing by subscription, Poems on various Subjects and Occasions ; in which we wish her Good Luck.

IX. *Cibber's Two Dissertations* on the Theatres. With an Appendix, in three Parts. The whole containing a general View of the Stage, from the earliest Times to the present : With many curious Anecdotes relative to the English Theatres, never before published ; and Remarks on the Laws concerning the Theatres. 8vo. 3s. Printed for the Author.

Mr. Theophilus Cibber, here presents the public with copies of two Dissertations wherewith he entertained the town several evenings, during the last winter, at the little theatre in the Hay-market, and elsewhere. In the first Dissertation, he shews what high estimation poets and players were held in among the ancients, particularly the Greeks and Romans ; that Socrates, Epaminondas, Cæsar, Scipio, Brutus, Cicero, and others, the greatest men, in all ages, were promoters of dramatic compositions, and encouragers of actors ; that even the Apostles were no enemies to plays ; and that some eminent modern Divines, particularly Archbishop Tillotson, approved of theatrical representations. He then enters on a concise History of the English Stage, Patents, Patentees, and Licences, from Queen Elizabeth to the present time ; and this he does, in order to introduce an enquiry into the conduct of the present Patentees, and to make it appear, that by their tyranny over the actors, ill-usage of authors, and mismanagement in general, they have greatly contributed to introduce a bad taste, and deprive the public of those advantages, that rational and moral entertainment, they might receive from the stage. He takes a review of, and censures, some late revived pieces ; together with all the tribe of drolls, farces, mock-operas, mimicry, &c. lately introduced ; and is particularly severe on Mr. Garrick. He concludes with an address to the town ; in which he apologises for his undertaking, and pleads the necessity of his circumstances, from his being excluded both the theatres.

In his second Dissertation, (after a prefatory address to the Antigallicans, whom he supposes to have been affronted by an anonymous scribbler, under the influence of the Drury-lane manager) Mr. Cibber carries on his animadversions on Mr. Garrick, whom he censures both as a manager and player ; but many of his criticisms on that Gentleman, tho' some of them seem to be both smart and just, will have the less weight with the impartial reader, as Mr. Cibber appears to have conceived a strong pique and prejudice against this celebrated actor, on a supposition that Mr. Garrick has been instrumental in some of his late misfortunes and disappointments ; particularly in his being refused permission to entertain the town with the performances of a new company, at the Hay-market theatre.

In this second Dissertation Mr. Cibber enters upon an examination of Mr. Garrick's performance in the character of Lear ; which

he compares with Mr. Barry's, in the same character; and gives the preference to the latter; who certainly deserved the great applause he gained in *Lear* last season.

In his *Appendix* Mr. Cibber gives us, besides a new edition of his *Epistle to Garrick*, (see *Review*, vol. XIII. p. 467.) copies of sundry papers relating to the laws concerning the theatres; and, particularly, a speech against licencing the stage, delivered in the House of Lords, by the E. of Ch——d: this is an excellent piece, and Mr. Cibber's readers are obliged to him for so valuable an addition to their entertainment.

X. *Reflections* arising from the Immorality of the present Age: In which some self-evident Facts are pointed at, which seem to call for a more immediate Redress, than any other Article in our Policy, either at Home or Abroad. 8vo. 1s. Cooper.

Upon reading the title-page of this piece, we were naturally led to expect, that the Author would lay open the principal sources of the depravity of the times, and point out those grand immoralities which call so loudly for a reformation. Instead of this, however, he only declaims on the defects of female education, on making water publicly in the streets, on singing obscene ballads, scribbling bawdy poetry, and drawing obscene portraits, on walls, benches, &c. Such are the subjects treated of in this performance; and they are treated with much indelicacy of language. The Author, we make no manner of doubt, writes with a good intention, and says some sensible things; but his style is without elegance, and his censure without dignity.

XI. *A plain Account of the Cause of Earthquakes*. Being a Supplement to a Treatise, lately published, on Fire. By the same Author. 8vo. 1s. Innys.

Having, in the sixth volume of the *Review*, p. 387, seq. given a pretty large account of the Treatise to which this is a supplement, we shall content ourselves with taking notice, that upon the principles contended for in his former production, Mr. Freke undertakes, in his present publication to shew, '1st. That a power 'may proceed from Nature, sufficient to shake the world—2dly. 'To prove, that the water was actuated as we found it, in many 'parts, by the power of electricity, and not from any subterraneous 'cause.—3dly, To explain from whence the various noises proceeded, particularly the *great Thump* that was generally heard 'in the upper part of houses.'

XII. *An Account of Conferences held, and Treaties made, between Major-General Sir William Johnson, Bart. and the chief Sachems and Warriours of the Mohawks, Oneidas, Onondagas, Cayngas, Senekas, Tuscaroras, Aughquageys, Skaniadaradighronos, Chugnuts, Mahickanders, Shawanese, Kanuskagos, Toderighronos, and Oghquagoes, Indian Nations.*

tions in North-America, at their Meetings, on different Occasions, at Fort Johnson, in the County of Albany, in the Colony of New-York, in the Years 1753 and 1756. With a Letter from the Rev. Mr. Hawley to Sir William Johnson, written at the Desire of the Delaware Indians. And a Preface, giving a short Account of the Six Nations; some Anecdotes of the life of Sir William; and Notes illustrating the whole: Also an Appendix, containing an Account of Conferences between several Quakers in Philadelphia, and some of the Heads of the Six Nations, in April, 1736. 8vo: 1s. 6d. Millar.

From this recital of what passed at these Conferences, we have reason to hope, that the differences between our brethren in North-America, and the Natives, are, by this time, happily accommodated. Hence the thanks of the public are no less due to Sir William Johnson, for his services in these pacific measures, than for his noble conduct in the field.—Nor should we forget to acknowledge the worthy pains taken by the Pennsylvania Quakers, towards attaining the same salutary purpose; in which, it may be hoped, they are, or will be, entirely successful: and thereby make amends for the mischiefs which some have looked upon as derived from the Quaker-principle of Non-resistance. See the Brief View of the Conduct of Pennsylvania, Review, vol. XIV. p. 208, seq.

XIII. *The Target*: or a Treatise upon a Branch of the Art Military. By a Gentleman who has resided some time in England. 4to. 12s. Doddsley.

The Target here treated of, is not an implement of war, but a particular form into which a certain number of infantry, a battalion for instance, or 700 men, are to be drawn up, in order to defend themselves when attacked by a superior force, either of horse or foot, or both. The defensive positions of this Target, our Author prefers to the Hollow-square and Orb; the defects of which he seems to have sufficiently demonstrated. Upon the whole, this Gentleman, tho' not the happiest writer, appears to be well acquainted with his subject, and with the art of war in general, both ancient and modern; and the invention he recommends, carries with it the appearance of great utility. He thus enumerates its advantages.

' Tho' the Target is divided in several divisions, and consequently reaps by it the advantages the Legion did; it can, when well conducted, as well as the Legion, act like one entire body: like a man active in all his limbs, and knows how to use them singly or all together: for it has solidity, agility, variety, and, without confusion, liberty; security on its flanks, dependency, independency, and, above all, quantity of fire; is occasionally active, fearlessly and safely passive: essential properties inherited by no single figure: the Hollow-square and Orb can lay claim to independency only; if the Orb, fix deep,

' has pretensions to any more, it can be but to one; which is—
' solidity.'—

XIV. *The Works of Ben Johnson.* Collated with all former Editions, and Corrected; with Notes critical and explanatory. By Peter Whalley, late Fellow of St. John's College, Oxford. 8vo. 7 Vols. 1l. 15s. Innys, &c.

To say, that we look upon this as the best edition of Ben Johnson's Works, will be saying enough, for an article of this kind.

RELIGIOUS and CONTROVERSIAL.

XV. *An Apology* for certain Gentlemen in the University of Oxford, aspersed in a late anonymous Pamphlet, with a short Postscript concerning another Pamphlet lately published by the Rev. Mr. Heathcote. By George Horne, M. A. Fellow of Magdalene College in Oxford. 8vo. 1s. Rivington.

We have, in our Review Vol. XIV. p. 392. given some account of the pamphlet which occasioned this Apology, and as we have no reason, from any thing Mr. Horne has said, to change our opinion of the merit of that performance, so we think the Author of the Apology might have cancelled the advertisement he has prefixed to his pamphlet, as it can serve only to give his readers no very favourable opinion of his modesty, by shewing that he has too great a contempt for his adversary. 'It may be questioned,' says he, 'whether that pamphlet (A word to the Hutchinsonians) either for the *matter* it contains, or the *manner* in which it is written, deserves so much notice as is here taken of it.—This Apology (may be) of some use, when the pamphlet which occasioned it is at rest.'

The Apology begins with an observation that had been made on Mr. Hooker, by the author of his Life, 'that one of the sharpest things that ever fell from his pen in controversy, was the following reproof of his adversary—“Your next argument consists of railing and reasons. To your railing I say nothing; to your reasons I say what follows.”' This sentence, our Author says, he is obliged to adopt as the rule of his conduct; and then sets out as if he had nothing to say but what concerned railing.

He declines the name of Hutchinsonian, and says, 'none of our acquaintance desire to be complimented as the disciples of any man.' The Author of the Enquiry after Philosophy and Theology, has no objection to the name, and why these gentlemen, if they are followers of Mr. Hutchinson, should any more object to the being called Hutchinsonians, than the followers of Newton, to be called Newtonians, is not easy to discover. And some there are who have declared, they would not, for the world, set up their weak judgment against so able a master as Mr. Hutchinson.* However, it is not right to call names; and the fol-

* Elihu.

lowing observation by our Author, upon that practice, is very just —p. 3.—‘ Is it not hard measure, that when a Clergyman only preaches the doctrine, and enforces the duty of Christianity, from the Scriptures, his character shall be blasted, and himself rendered odious, by the force of a *name*, which, in some cases, always signifies what the imposers please to mean, and the people to hate? There are many names of this kind now in vogue.’

XVI. *The Doctrine of the ever-blessed Trinity proved*, in a discourse on the 18th chapter of Genesis. By George Watson, M. A. 8vo. 6d. Withers.

Mr. Watson is special orthodox; but his zeal for the *revealed mystery*, see p. 2. seems to hurry him away with too much rapidity. He is horribly out of humour with those who dispute the *infallibility* of our liturgy; and sorely laments that the Author of the Essay on Spirit remains yet unexcommunicated. In a word, we cannot help recollecting, upon this occasion, the disputant in Horace, who

——— de lanâ fæpe caprinâ

Propugnat, nugis armatus*:——

XVII. *A Plain Exposition of the Athanasian Creed*. 12mo. 1s. Scott.

The principal design of this piece, we are told in the introduction to it, is to furnish pious and well-disposed persons with such passages of Scripture, as may tend to remove any scruple, which may arise in their minds, against the repetition of the Athanasian Creed, or keep them from attending the public worship of God, when it is appointed to be read.—Such is the design of the piece, which, in our opinion, is much better calculated to raise scruples, than to remove them. Indeed, an attempt to give a *plain exposition* of the *Athanasian creed*, appears to us no less absurd and ridiculous, than an attempt to wash a negro white; for surely a more inexplicable piece of mysticism never disgraced the public worship of rational Beings.

XVIII. *Animadversions on a late Sermon*, preached before a Bishop and a congregation of Clergy, within the diocese of Oxford: together with some remarks on the Charge that followed it. By a Layman. 8vo. 6d. Owen.

Tho’ we differ from this Animadverter in many respects, yet there are two things which he advances, wherein we perfectly agree with him: the first is, that his performance is a poor one, for this he himself acknowledges; the second is, that he is an unworthy advocate for those gentlemen whose cause he pleads, viz. Mr. Wetherell, Dr. Patten, Mr. Horne, &c. We likewise very readily allow him all that merit which such *modest* and *humble* acknowledgements are entitled to.

* ———— in dispute engages,
With nonsense arm’d, for nothing rages.

FRANCIS.
Well,

Well, but modesty and humility in an Author are, it may be said, rare accomplishments, and are generally marks of uncommon merit, therefore pray give us some account of what he says. Why then, Reader, this Writer tells thee, that the doctrine of *passive obedience* to our governors is the badge of the cross, the characteristic of Christianity, and the glory of the church of England. He is likewise a great enemy to *human reason* in matters of religion, and challenges all the advocates for *reason*, to produce one principle of natural religion that arises from reasoning *only*, without tradition or revelation. He introduces what he says upon this subject, with the two following propositions, which he takes for granted, and with which we shall take our leave of him. The first is, 'That we can understand nothing but what is made known to us by our senses;' the second, 'That let us understand material ideas ever so nicely, join them, abstract them, &c., ever so well; yet we do not in the least know which of them represents, or gives us a representation of, the invisible and eternal Godhead, or in what manner it does so, unless the Creator himself has revealed it to us.'

XIX. *The Grand Enquiry, Am I in Christ or not?* explained and recommended, in order to help any man to know the state of his own soul. By Benjamin Fawcett. 12mo. 1s. Buckland.

We have here two plain pious discourses, from these words, *Therefore if any man be in Christ*.—With a long preface, recommending the important duties of prayer and self-enquiry. The Author writes like a serious Christian, sincerely desirous of promoting the interests of practical religion.

XX. *An historical Account of the Rise and Establishment of the People called Quakers*, with a brief view of their religious principles, and of their tenets respecting civil society. In which the doctrine of peace, and obedience to government, are considered. Extracted from writers of the best authority. By a Friend, 8vo. 6d. Newbery.

'At a time,' says the Author, 'when the public attention is fixed on the steady and resolute conduct of the Quakers in another quarter of the world, an impartial account of the rise, tenets, and discipline of that people, cannot appear unseasonable, especially as many take the freedom to decide concerning them, who know nothing of them but the name, and are utter strangers to their principles.' Such account of the Quakers as the Author thus intimates the expediency of, is given in this pamphlet; and seems to be fairly and candidly extracted from the books of the most eminent writers of that sect. The compiler seems to be really (with respect to the people in question) what he professes in his title-page, *a Friend*; that is to say, one of those protestants usually distinguished by the name of Quakers.

PORTI-

XXI. *Spring. An Ode to Nerissa.* By Stephen Cæsar Lemaitre. Folio, 6d. Cooper.

The spring has always been a favourite topic with the poets. That those of Greece, Sicily, Italy and Provence should be so rapturous in their approbation of that prime season, is no ways surprizing, if we consider the happiness of their climates; but that we, who, instead of being fanned with *soft genial breezes*, are shuddering with the *bleak north-east*; who, instead of being regaled in February with all the *breathing infants* of the spring, have scarce a lèlac blowing in April;—that we should be so fond of that season is really astonishing.

The fact, indeed, is, that most of our poets who invoke

—— the soft zephyrs through a broken pane,

have borrowed all their rural images from the Antient and Provençal Bards. They know no more of the country than those describe; and the consequence is, that they represent not a British, but a classic spring; not nature, but fancy. But tho' most of our eminent poets have been guilty of this impropriety, we see something like a British spring in Mr. Lemaitre's poem (a).

Warm with the praises of a sylvan life, so enthusiastically described by the bards of Greece and Italy, our poetical folks are apt to imagine, that those who inhabit the country, must, from that circumstance, be happy. But one must look very little abroad, not to discover, that misery more frequently resides in the hut, than in the palace; and that care as commonly haunts the labourer, as the citizen. Ask the husbandman, when fatigued with the toils of the day, if he feels (b) *Pleasures unknown to Palaces and Kings*, he will answer, No. Ask him, if he does not envy the 'Squire, he will reply, Yes. Besides, as no contemptible poet philosophically expresses it,

The heart can ne'er a transport know,

That never feels a pain.

However, as our Author wanted his mistress to come to the country, we cannot blame him for painting the life led there, in every attractive colour.

The ode consists of fourteen regular stanzas, each of ten lines; and discovers the seeds of a poetical imagination; which more years, and the smiles of Nerissa, may probably ripen to the production of no unpleasing fruit.

As a specimen of the poem, take the following stanza.

But see yon mossy tow'rs through age decay,
While through their ivied piles smooth currents glide,

(a) Stanza 5th, 6th, and 9th.

(b) Stanza 3d.

That

That softly whisp'ring forward seems to say,
 Behold the vain effects of earthly pride;
 Where hoarse-mouth'd daws oft scream their doleful yells,
 There the sage Goddess, Meditation, dwells.
 Come quick, my fair, for all must waste,
 E'en blooming beauties fade,
 And time that stately tow'rs can blast
 With equal rigour strikes the fairest maid:

XXII. *Hymn to the Supreme Being*, on recovery from a dangerous fit of illness. By Christopher Smart, M. A. 4to. 6d. Newbery.

As this poem seems to have been the genuine effusion of gratitude, it would be cruel, and invidious, to make it the subject of criticism; tho', otherwise, not the least exceptionable of this gentleman's performances. It is an instance, however, of the goodness of his heart, if not of the fidelity of his muse.

XXIII. *Turncoat*. A parody of the tragedy of Athelstan. In one act. 8vo. 1s. Vaillant.

This is a very trifling parody of a very indifferent play.

XXIV. *A Poem*, on the Countess of Pomfret's Benefaction to the University of Oxford. 4to. 6d. Rivington.

We are informed in an advertisement, that this poem was wrote with the view of being spoken in the theatre, at the late commemoration. It was well for the auditors that it was not spoken, as it must have been then, what it still is, unintelligible; and we could have wished, for the honour of the University, that so stiff, ob'scure, and out-of-the-way a poem had never been published. We shall not therefore perpetuate its *fame* by a specimen. It consists of 197 lines, *Sed in tam magno corpore non una mica Salis*.

XXV. *Essays Pastoral and Elegiac*. Containing, Morning; or, the Complaint. Noon; or the Contest. Evening; or the Exclamation. Night; or the Wanderer. Addressed to the Right Hon. the Earl of Chesterfield. By a Gentleman late of the Inner-Temple. 8vo. 1s. Cooper.

As these pastorals are *but* essays (to use the Author's own expression) we shall not enter into a minute discussion of them; but only observe, that the numbers are in general inharmonious, and the language often mean and incorrect; that there is a vicious mixture of antient and British ideas; the pieces being neither Arcadian nor English; that they give us few rural images, and scarce any of the Author's own invention; yet are not these pieces, so very contemptible as some have represented

sented them; the following extract from the *Contest* will prove this:

One Morn (now some Moons past) by custom led
To tend my flocks, to yonder hill I sped,
To yonder hill, whose vast ascending height,
Wide o'er the Champian, had commanding sight.
There did I, from the top-moſt ſummit, view
A furious bull a lovely maid purſue;
I heard her cries, I ſaw the fleeting fair,
By Terror wing'd, and haſten'd by deſpair;
Adown the ſteep deſcent, with ſwiftness run,
To ſhun the danger,—but in vain to ſhun;
When from my ſling a pond'rous ſtone I threw,
And at one ſtroke the horrid monſter flew.

Now whether aided by unuſual force,
As down the hill ſhe run her rapid courſe,
She could not ſtop; or whether loſt to ſenſe,
Onward ſhe ran, in mad-like impotence;
Not mine to ſay—but eagerly ſhe flew,
And in the ſtream her lovely body threw;
I ſaw, and ſwift to aid the fair one ſtrove,
Swifter than fancy, on the wings of love;
Boldly I plung'd, and plunging boldly bore
The beauteous virgin ſenſeleſs to the ſhore.
Trembling with hopes and fears her charms to ſee;
At length ſhe wak'd to life, to love, and me.
And oh! that day I never can forget,
For ſhe I ſav'd was lovely Collinet.

Upon the whole, as the Poet has neither copied the beſt paſtoral or elegiac models, nor given us better of his own in their ſtead, we may conclude with the words of S. J. Eſq; in his famous epiſtle from the country, to Lord Lovelace in town.

Afflict us not, ye Gods, tho' finners,
With many *days* (a) like *this*.—

POLITICAL.

XXVI. *A ſeaſonable Call upon all Engliſh Sailors*, by an enquiry into the cauſes of our naval miſcarriages. With ſome thoughts on the intereſt of the nation, as to a naval war, and of the only true way of manning the fleet. Dedicated to the parliament of Great Britain. From the *ſecond edition* in quarto, printed in 1707. Now reprinted at this important criſis, for the candid peruſal of all true lovers of their country. 8vo. 1s. Robinſon.

This reprinted tract hath alſo been lately advertiſed under the title of, 'An Enquiry into the cauſes of our Naval Miſcarriages,

(a) Vide the title: Morning, Noon, &c.

' &c.'

' &c.' leaving out the words, ' A seasonable call upon all English Sailors.' We mention this circumstance for the sake of our country readers, to satisfy them, that if they send for it under either title, they will have the intended pamphlet, tho' the title-page and the advertisement may be somewhat different.

M E D I C A L.

XXVII. *The Use of Sea Voyages in Medicine.* By Ebenezer Gilchrist, M. D. 8vo, 2s. 6d. Millar.

The exuberance of the *Materia Medica*, and a too great attention to the lucrative improvements of pharmacy, it is apprehended, has been a principal occasion of the little regard the moderns seem to have paid to some of the most useful remedies employed by the primitive physicians: Pharmacopœias have been added to Pharmacopœias, and there is scarce a disease that, at present, has not its pretended specific. But should it be asked, whether the health of the patient has been of late better secured, or the honour of the profession hereby further promoted? it is much to be feared, that candour would answer in the negative. Hence we cannot help applauding Dr. Gilchrist for his endeavours to reinstate *sailing* in the class of medicines.

This exercise has been much recommended by the ancients, for many salutary purposes. Our Author, indeed, has not considered his subject merely as an exercise, but is also at some pains to shew, that the sea air is endued with sanative qualities, not common to that we breathe on shore. However, he does not rely only on reasoning. If experience is the best recommendation of any medicine, he instances twenty-two histories, mostly consumptive, and some far advanced in the disease, whereby the utility of this practice appears incontestible. He points out other disorders, in which he judges it useful; obviates the objections to it; and shews its particular accommodations to the disorders of Great-Britain: and this in a style, which, tho' far from elegant, is plain to almost every comprehension. He has subjoined an Appendix, containing some instances that serve to demonstrate the advantages accruing from the use of warm baths in critical diseases; another practice likewise familiar with the ancients, the revival of which has also been attempted by some modern physicians, particularly the late Dr. Clifton,* and the ingenious Dr. Glafs.† of Exeter. Upon the whole, we cannot but think, the delicate Valetudinarian will, in many cases, find benefit from the directions in this treatise.

* In his *State of Physic*.

† See *Review*, vol. VI. p. 319.

An Essay on Waters. In three Parts. Treating, 1. Of Simple Waters.—2. Of Cold, Medicated Waters.—3. Of Natural Baths. By C. Lucas, M. D. 8vo. 3 Volumes. 10s. 6d. sewed. Millar.

IF industry may be admitted any part of a Writer's merit, Dr. Lucas seems to have a fair claim to the favour of the public. The subject, whether considered for its oeconomical or medical uses, is particularly interesting; and is here treated, tho' diffusely, with accuracy equal to its importance. Our Author generally supports his opinions by authorities and experiments; and in the number of the latter few have exceeded him. A separate volume is appropriated to each separate part: in the first, the nature, properties, combinations, and affinities of Salts, acid, alkaline, and neutral, are treated of; the elementary and accidental qualities of Simple Water, in all its various modes of existence, are minutely described and distinguished; the particular Waters generally employed in this metropolis for domestic purposes, as the Thames, New-River, Hampstead, Rathbone-Place, St. Paul's and the Savoy Pumps, Crowder's Well, and Lamb's Conduit, are severally analysed, and their proportionate degree of utility assigned to each: the medicinal efficacy of common Water, used either internally or externally, is fully and clearly explained, and some judicious observations are added, relative to cold and warm bathing, as they were occasionally made use of by the ancient Physicians.

In his second volume, our Author enquires into the contents of those Waters commonly termed saline or mineral: wherein, after some remarks on salt Waters in general, he proceeds to an examen of particulars. Of these, the first that comes under his consideration is Sea-Water; to which near fifty pages are devoted: the Doctor's principal design is to shew, that Sea-Water is impregnated with *only* a calcarious earth, a muriatic salt, bittern, and the oily matter common to all Waters; without any sulphur, bitumen, nitre, or unctuous substance, ascribed to it by other Writers, particularly by Dr. Ruffel*, upon whom are bestowed several sharp censures, which, with some as high compliments to the proprietors of the Harwich and Liverpool baths, and an attempt to shew the futility of the endeavours that have

* See Review, vol. IX. p. 188.

been made to divest Salt Water of its disagreeable taste, are the most observable things in this section.—To this succeeds a discussion of the characteristics, qualities, and effects of the Epsom and Cheltenham Waters; the difference between which is, said to be, that the former is never known to be putrid, being but an impregnation of water with a pure native vitriolate salt, with a little bittern, some earth, and a very small portion of alkaline matter: the latter is reported to be sometimes fetid, and to contain a volatile vitriolic acid, charged with iron, in the proportion of about half a grain to a pint; a greater quantity of earth, partly selenite, but mostly calcarious, and the same kind of salt, more consistent, and with much less bittern. Scarborough Medicated Waters, are judged to partake of the same principles with Cheltenham.

In the next section, which takes up more than half the volume, are considered Medicated Waters of the subacid, chalybeate kind. Of these our Author reckons in the principality of Liege, and its neighbourhood, fifteen different springs; most of which, together with the Waters of Tunbridge in Kent, were subjected to chemical torture. The Doctor's experiments upon these waters, are not only very numerous, but seem to have been conducted with every necessary circumstance of exactness: from whence he determines them all to be impregnated upon the same principles, and, tho' in different proportions, with the same ingredients, viz. '1. A most exalted subtle volatile fluid; with 2. a considerable portion of most fine, elastic air; 3. a martial earth, or iron spoiled by solution, or otherwise, of its phlogiston and metal-lising principle; 4. earth partly absorbent or calcarious, partly selenite; 5. alkaline salt, and some partake of a small portion, or, as that of Tunbridge, chiefly consist, of muriatic salt; 6. some portion of the oily matter inherent to all water; and 7. of the great basis of all fluids, the aqueous element; all most intimately blended, as they are wonderfully produced by the inimitable chemistry of parent Nature.'—This volume concludes with some apposite directions for the choice of the seasons, and manner of using these Waters.

The natural warm baths of Aken (or, as more commonly called, of Aix-la Chapelle); of Borset, a neighbouring village there; of the Bath in England, and the waters of Bristol, employ the third volume of this treatise: in no part of which are our Author's application and capacity for enquiries of this sort more conspicuous, than in his investigation of these several waters. Common opinion has generally

hitherto supposed a considerable analogy between the German and British baths: this Dr. Lucas positively contradicts, and from a great variety of experiments, insists upon their being widely dissimilar. According to his analysis, they differ and agree in the following points.—‘ 1. These baths have evidently one common basis, simple water; heated by similar means, an ignited and decomposing pyrite, with the volatile parts of which the one is impregnated, by the waters running over the heated pyrite, without coming into contact with it; whilst the other, by running at the bottom or lower part of, or through the like pyrite, possibly less sulphureous, or being delivered at a greater distance from the heated mineral, appears charged chiefly with the more fixed parts. With respect to heat, this appears in different degrees; the source of the Emperor’s bath in Aken raising the mercury to 136; the pump of the King’s bath, at Bath, to 119 in the pump-room, 120 in the bath.—2. They have an acid much of the same nature, more volatile in Aken, partly volatile, but mostly fixed, at Bath.—3. Aken water deposite a pale earthy matter, which grows black in its sewers; Bath, a yellow martial or ochrous earth.—4. A phlogiston, or subtil inflammable principle, passing generally with vulgar observers, and pretending analysts of waters, for sulphur, when it is, in fact, but one of its constituent parts, is evident to the senses, and proved by various demonstrative experiments in Aken; but this can, in no shape, be shewn in Bath waters, by any experiment that has yet occurred to the favourers of this opinion, more than to me; whereas its defects appear by many incontestible proofs.—5. The solid contents of the Emperor’s bath at Aken, are from 37 to 40 granes in a pint; of which, about the eleventh part is an absorbent earth, with some selenite, the rest a twofold salt, partly purely alkaline, and partly muriatic; whilst the contents of the same quantity of King’s bath water, at Bath, are about sixteen granes and three quarters; of which about one thirty-eighth part of a grane is iron; somewhat less than seven granes earth, partly calcarious, partly selenite; the rest, being ten granes, consisting of about one third Glauber’s salts, and two thirds sea-salt, without any proof of an alkaline salt, or nitre, or sulphur.’

With respect to the Bristol waters, the Doctor’s sentiments are, that they differ from those of Bath, ‘ onely in the latter’s containing a small quantity of iron; and some small disparity in the proportions of the oily matter, and the other ingredients which each holds in common.’

If we have contented ourselves with thus giving our Author's general deductions from his experiments, it is not that there are wanting several other things in his Essay, well worthy of attention, among which we must recommend his animadversions on the promiscuous use of bathing at Bath.—A point more especially laboured, is to prove, that all medicated, chalybeate, or thermal waters, derive their salutary qualities, hot or cold, from pyritæ: the hypothesis is probable and simple, but not new; Dr. Lister is here admitted to have mentioned it before; it was then warmly opposed, particularly by a physician at Manchester, who also appeals to facts * to prove the contrary. This opinion has been revived, and strongly supported within these few years; and it is more than possible, that those who have read Henc-kell's *Pyrotologia*, or Macquer's *Elemens de Chymie*, may apprehend Dr. Lucas little entitled to the merit of having made many great discoveries: however, he has not forgot to acknowledge his obligations to Hoffman, Boerhaave, and Muschenbroeck.

The Doctor's orthographical singularities we pass over, because, tho' they render him less agreeable, they do not make him less instructive: but the candid Reader will be more offended at the asperity with which he treats those from whom he dissents; and which often makes such near approaches to ill manners, that even when we are pleased with the sagacity and learning of the Chymist, we regret the absence of the Gentleman.

* *Mense elapso a viro cl. Domino Johanne Floyer, Milite et M. D. Collegii Reginensis apud Oxonium, literam recepi amicissimam; qua se venturum ad balneum Buxtonense mihi notum fecit. Novitatem avide recepi, et die viceſimo decimo mensis elapsi ibi terrarum ei obviuſ eram. Juxta balneum Buxtonenſe ei petram demonſtrabam alumine, vitriolo, ſulphure et ochra gravidam, ex qua aqua communi acidular artificiales nullo negotio paravimus. Ex eadem petra ei acidulam naturalem pullulantem demonſtrabam. Hiſ conſpectis poſt varios diſcurſus, lubens illius conſenſum præbuiſ principiiſ ſupra recitatiſ: ſc. acidulas ſolummodo imprægnari et haud pyrita vegetante, cujuſ hac petra nulla ſunt veſtigia, nec quovis artificio eadem petra pyrites inveniri poteſt. Ab hiſ et argumentiſ quibuſdam habitis, de acidularum principiiſ ſe haud ulteriuſ dubitare pronuntiavit, et hæc orbi literario communicari exoptavit.*

Poſſcriptum ad Exercitationem de Aquis Mineralibuſ, Authore Carolo Leigh, M. D. 1697.

T H E

MONTHLY REVIEW,

For SEPTEMBER, 1756.

Memoirs of Maximilian de Bethune, Duke of Sully, Prime Minister to Henry the Great. Continued from Page 106, and Concluded.

IN our account of the first volume of this work, we have attempted something like an abridgment of the contents of the ten books of which that volume consists; but as the great length of the work will not permit us to pursue the same method any farther, without trespassing too much upon the patience of our readers, we shall only select a few such farther particulars, as, we hope, may be agreeable to the public; referring, for the rest, to the Memoirs themselves,—a truly inexhaustible fund of political learning!

In the twelfth book we have the following account of Henry's journey to Calais, (anno 1601) and of the seemingly once intended interview betwixt him and Queen Elizabeth, who advanced upon that occasion as far as Dover.—‘ The Queen of England hearing the King was at Calais, thought it a favourable opportunity to satisfy her impatience of seeing and embracing her best friend. Henry was not less desirous of this interview, that he might confer with the Queen upon the affairs of Europe in general, as well as on their own in particular. Elizabeth first wrote him a letter, equally polite and full of offers of service; she afterwards made him the usual compliments, and repeated those assurances by the Lord Edmund, whom she dispatched to Calais, till she herself

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VOL. XV.

' self could arrive at Dover, from whence she sent the Lord
 ' Sidney with other letters.—Henry resolving not to be out-
 ' done in complaisance, answered these advances in a manner
 ' that shewed at once his respect for the sex of Elizabeth, and
 ' his esteem and admiration of her character. This inter-
 ' course continued a long time, to the great mortification of
 ' the Spaniards, whose jealousy was strongly excited by prox-
 ' imity and close correspondence. Of all the letters wrote
 ' by these two Sovereigns on this occasion, I am possessed on-
 ' ly of that in which Elizabeth informs the King, of those
 ' obstacles that prevented her conferring with him in person;
 ' lamenting the unhappiness of Princes, who, contrary to
 ' their inclinations, were slaves to forms, and fettered by cir-
 ' cumsppection. This letter, because it was the occasion of
 ' the voyage I made to this Princess, I have kept in my hands;
 ' in it she tells her "most dear and well-beloved brother,
 ' " (for so she called the King of France) that her concern at
 ' " not being able to see him, was so much the greater, as she
 ' " had something to communicate to him which she durst not
 ' " confide to any other person, or commit to paper, and yet
 ' " she was upon the point of returning to London."—The
 ' King's curiosity was strongly excited by these last words;
 ' in vain did he torture his imagination to guess their purport.
 ' Secretary Feret being sent by him to fetch me, "I have just
 ' " now received letters," said he to me, "from my good
 ' " sister, the Queen of England, whom you admire so great-
 ' " ly; they are more full of flatteries than ever: see if you
 ' " will have more success than I have had in discovering her
 ' " meaning." I agreed with Henry that it must be some-
 ' thing of great consequence which induced her to express
 ' herself in this manner: it was resolved, therefore, that I
 ' should embark the next day for Dover, as if with no other
 ' design than to take advantage of the shortness of the passage,
 ' to make a tour to London, which would give me an oppor-
 ' tunity of seeing what step the Queen would take upon my
 ' arrival; neither the King nor I doubting, but that she
 ' would be immediately informed of it. I acquainted no one
 ' with my intended passage, but such of my domestics as
 ' were to attend me, and of these I took but a very small
 ' number.—I embarked early in the morning, and reached
 ' Dover about ten o'clock; where, among the crowd of those
 ' who embarked and disembarked, I was immediately disco-
 ' vered by the Lord Sidney, who, five or six days before,
 ' had seen me at Calais: with him were Lord Cobham, Ra-
 ' leigh, and Griffin; and they were soon after joined by the
 ' Earls

Earls of Devonshire and Pembroke. Sidney embraced me,
 and asked me if I was come to see the Queen; I told him,
 I was not; and even assured him that the King knew nothing
 of my voyage: I likewise entreated him, not to mention it to
 the Queen; for not having had any intention of paying my
 respects to her, I had no letter to present, my design being
 only to make a short tour incognito to London. These
 Gentlemen replied smiling, that I had taken a useless pre-
 caution, for that probably the guard-ship had already given
 a signal of my arrival; and that I might quickly expect to
 see a messenger from the Queen, who would not suffer
 me to pass in this manner, having but three days ago spoke
 of me publicly, and in very obliging terms. I affected to
 be extremely concerned at this unlucky accident, but to
 hope, nevertheless, that I might still pass undiscovered,
 provided that these Gentlemen would be secret as to the
 place where I was to lodge; from whence, I assured them,
 I would immediately depart as soon as I had taken a little
 refreshment. Saying this I left them abruptly, and had but
 just entered my apartment, and spoke a few words to my
 people, when I felt somebody embrace me from behind,
 who told me, that he arrested me as a prisoner to the Queen.
 This was the Captain of her Guards; whose embrace I
 returned, and replied smiling, that I should esteem such im-
 prisonment a great honour.—His orders were to conduct me
 directly to the Queen; I therefore followed him. “*It is*
 “*well, M. de Rosny,*” said this Princess to me, as soon as I
 appeared, “*it is thus that you break our fences, and pass on,*
 “*without coming to see me; I am greatly surprised at it, for*
 “*I thought you bore me more affection than any of my servants,*
 “*and I am persuaded that I have given you no cause to change*
 “*those sentiments.*” I replied in few words, but such as so
 gracious a reception required. After which I began, without
 any disguise, to entertain her with those sentiments the King
 my master had for her. “*To give you a proof,* replied
 she, “*that I believe all you have told me of the good-will of*
 “*the King my brother, and of your own, I will discourse with*
 “*you on the subject of the last letter I wrote to him; though,*
 “*perhaps, you have seen it, for Stafford (that is the name of*
 “*the Lord Sidney) and Edmund tell me, that the King can-*
 “*ceals few of his secrets from you.*” She then drew me
 aside, that she might speak to me with the greatest freedom,
 on the present state of affairs in Europe; and this she did
 with such strength and clearness, that I was convinced this
 great Queen was truly worthy of that high reputation she

' had acquired in Europe. She entered into this detail, only
 ' to shew me how necessary it was, that the King of France
 ' should, in concert with her, begin to execute those great
 ' designs which they both meditated against the House of Au-
 ' stria. The necessity of this she founded upon the accessi-
 ' ons this house was daily seen to make: she repeated to me
 ' all that had passed on this subject in 1598, between the King
 ' and the English and Dutch Ambassadors; and asked me if
 ' this Prince did not still continue to have the same sentiments,
 ' and why he so long delayed to begin the enterprize?—To
 ' these questions of Queen Elizabeth, I answered, that his
 ' most Christian Majesty still continued to think of that af-
 ' fair as he always had done: that the men and money he was
 ' raising, and the other warlike preparations he was making,
 ' were destined to no other purpose than the execution of the
 ' concerted plan; but that in France, things were far from
 ' being in such a state, as to enable him to undertake the de-
 ' struction of a power so solidly established, as that of the
 ' Austrian Princes. This I proved, by the extraordina-
 ' ry expences Henry had been at since the peace of Ver-
 ' vins, as well for the general necessities of his kingdom, as
 ' to restrain the attempts of the seditious, and to carry on the
 ' war which he had just ended with Savoy. I did not dissem-
 ' ble with this Princess, the opinion I had always entertained
 ' of this enterprize; which is, that though England and the
 ' United Provinces should use their utmost endeavours to re-
 ' duce the House of Austria, unless they were assisted by all
 ' the forces of the French monarchy, and on whom, for ma-
 ' ny reasons, the chief weight of this war must fall, the
 ' House of Austria, by uniting the forces of its two branches,
 ' might, without any difficulty, not only support itself against
 ' them, but even render the balance equal; it would, there-
 ' fore, be useless, and even an imprudent attempt, to endea-
 ' vour to sap the foundations of so formidable a power, by the
 ' same means only that serve merely to keep upon the defen-
 ' sive with it: and it would be indispensably necessary to defer
 ' the attempt for some years, during which, France would
 ' acquire all she now wanted, to enable her to strike more ef-
 ' fectually the blow that was preparing for the common ene-
 ' my; and would, in conjunction with her allies, endeavour
 ' to engage the neighbouring Princes and States in their design;
 ' the Princes of Germany especially, who were more imme-
 ' diately threatened by the tyranny of the House of Austria.—
 ' It was easy for the Queen of England to comprehend, by
 ' the manner in which I expressed myself, that these were not

' so much my own as Henry's sentiments which I communi-
 ' cated to her ; and she gave me to understand as much, by
 ' confessing that they appeared so just and reasonable to her,
 ' that she could not avoid adopting them : adding only, that
 ' there was one point on which all the parties could not be too
 ' soon agreed, which was, that the ultimate view of the in-
 ' tended combination being to confine the power of the
 ' House of Austria within just bounds, it would be necessary
 ' that each of the allies should so proportion all his desires or
 ' expectations, which he might conceive in consequence of
 ' the event, as that none of them might be capable of giving
 ' umbrage to the rest: supposing, for example, that Spain
 ' should be deprived of the Low Countries, neither the whole
 ' nor any part of this State was to be coveted, either by the
 ' King of France, or the King of Scotland, who would one
 ' day become so of Great Britain ; nor yet by the Kings of
 ' Sweden and Denmark, already sufficiently powerful by sea
 ' and land, to make themselves respected by the other allies ;
 ' and that the same conduct ought to be observed with regard
 ' to all the other spoils that might be taken from the House of
 ' Austria, by those Princes whose dominions should happen
 ' to be nearest to the conquered countries ; *" For if my bro-*
 ' *ther, the King of France,"* said she, *should think of mak-*
 ' *ing himself proprietor, or even feudal Lord of the United Pro-*
 ' *vinces, I should never consent to it, but entertain a most vio-*
 ' *lent jealousy of him ; nor should I blame him, if, giving*
 ' *him the same occasion, he should have the same fears of me."*

' These were not the only reflections made by the Queen
 ' of England ; she said many other things, which appeared to
 ' me so just and sensible, that I was filled with astonishment
 ' and admiration. It is not unusual to behold Princes form
 ' great designs ; their sphere of action so forcibly inclines
 ' them to this, that it is only necessary to warn them of the
 ' extreme, which is, the projecting what their powers are so
 ' little proportioned to perform, that they scarce ever find
 ' themselves able to execute the half of what they proposed ;
 ' but to be able to distinguish and form only such as are rea-
 ' sonable ; wisely to regulate the conduct of them ; to fore-
 ' see and guard against all obstacles, in such a manner, that
 ' when they happen, nothing more will be necessary, than to
 ' apply the remedies prepared long before. This is what few
 ' Princes are capable of. Ignorance, prosperity, luxury,
 ' vanity, nay, even fear and indolence, daily produce schemes,
 ' to execute which there is not the least possibility. Another
 ' cause of surprize to me, was, that Elizabeth and Henry

‘ having never conferred together on their political project, should agree so exactly in all their ideas, as not to differ even in the most minute particulars.’

From the above extracts it may appear, that the *preservation of the ballance of power*, how chimerical soever it may sometimes be esteemed, has long employed the thoughts, and directed the views of some of the wisest Princes that ever reigned. This *grand design*, projected between Henry and Elizabeth, was, by her Majesty in this conference with our Author, reduced to these *five* principal points. ‘ The *first* was, to restore Germany to its ancient liberty, in respect to the election of its Emperors, and the nomination of a King of the Romans. The *second*, to render the United Provinces absolutely independent of Spain; and to form them into a Republic, by annexing to them, if necessary, some provinces dismembered from Germany. The *third*, to do the same in regard to Switzerland, by incorporating with it some of the adjacent provinces, particularly Alsace and Franche-Compté. The *fourth*, to divide all Christendom into a certain number of powers, as equal as may be. The *fifth*, to reduce all the various religions in it under those three which should appear to be most numerous and considerable in Europe.’

This project, however plausible in speculation, was never actually carried into execution: nor, indeed, was it possible that it ever should, without such an effusion of innocent blood, as would scarce be expiated by any *political* considerations whatsoever. Besides, the death of Queen Elizabeth, which happened anno 1603, was an insurmountable obstacle to the execution of a design, in which she was to have borne so considerable a part. ‘ The death of this great Queen (Memoirs, vol. II. p. 155.) was an irreparable loss to Europe, and to Henry in particular, who could not hope, in the successor of Elizabeth, to find the same favourable disposition to all his designs as he had in this Princess, the *irreconcilable enemy of his irreconcilable enemies, and a second self*: such were the terms which Henry made use of in a letter he wrote to me on this event, which was almost wholly filled with the praises of this great Queen, and expressions of sorrow for her loss.’

After the death of Queen Elizabeth, Henry was desirous of bringing her successor, James I. into his own views; for which purpose Sully was sent Ambassador into England, and had many conferences with the King and his Ministers upon that subject; but as an account has already been given of this

Embassy

Embassy in the fourth volume of our Review, p. 409, we shall not repeat it here, but refer our readers thither; where they will also find a short sketch of Henry's *grand political design*, the explanation of which takes up the whole thirtieth book of Sully's *Memoirs*. But as an entire stop was put to the execution of that design, by the untimely death of the Great Henry, who was stabbed in his coach by Ravallac, May 17, 1610, we shall add nothing more upon that subject, but refer for a complete account thereof to the work itself, which abounds with such a profusion of political knowledge as will amply compensate for all the time spent in a careful perusal, and proper digestion, of its valuable contents.

The Character of Henry, as drawn by the pen of Sully, may probably be thought the most proper conclusion of our Review of the Life of a Prince, who has had the title of GREAT universally ascribed to him. After advertising his readers not to expect a particular relation of that execrable crime, the murder of Henry, from him, in whom the thoughts of it were attended with such horror, that he turned his eyes as much as possible from the deplorable object, and his tongue refused to pronounce the name of that abominable monster, who perpetrated the horrid act; he adds—

Such, however, was the tragical end of a Prince, on whom nature, with a lavish profusion, had bestowed all her advantages, except that of a death such as he merited. His stature was so happy, and his limbs formed with such proportion, as constitutes not only what is called a well-made man, but indicates strength, vigour, and activity; his complexion was animated; all the lineaments of his face had that agreeable liveliness which forms a sweet and happy physiognomy, and perfectly suited to that engaging easiness of manners, which, tho' sometimes mixed with majesty, never lost the graceful affability, and easy gaiety, so natural to that great Prince. With regard to the qualities of his heart and mind, I shall tell the reader nothing new, by saying, that he was candid, sincere, grateful, compassionate, generous, wise, penetrating; in a word, endowed with all those great and amiable qualities which in these *Memoirs* he has so often had occasion of admiring in him.—He loved all his subjects as a father, and the whole state as the head of a family: and this disposition it was, that recalled him even from the midst of his pleasures, to the care of rendering his people happy, and his kingdom flourishing: hence proceeded his readiness in conceiving, and his industry in perfecting, a great num-

'ber of useful regulations ; many I have already specified [in
 ' the course of these Memoirs] : and I shall sum up all, by
 ' saying, that there were no conditions, employments, or
 ' professions, to which his reflections did not extend ; and
 ' that with such clearness and penetration, that the changes
 ' he projected could not be overthrown by the death of their
 ' author. It was his desire, he said, that glory might influ-
 ' ence his last years, and make them, at once, useful to the
 ' world, and acceptable to God : his was a mind, in which
 ' the ideas of what is great, uncommon, and beautiful, seem-
 ' ed to rise of themselves : hence it was, that he looked upon
 ' adversity as a mere transitory evil, and prosperity as his na-
 ' tural state. He had drained fens, in order to a greater
 ' work than any he had yet undertaken ; which was, to
 ' make, by canals, a communication from sea to sea, and
 ' from river to river : he wanted only time to complete his
 ' noble project.

' I should destroy all I have now said of this great Prince,
 ' if, after having praised him for an infinite number of quali-
 ' ties well worthy to be praised, I did not acknowledge that
 ' they were ballanced by faults, and those, indeed, very great.
 ' I have not [in these Memoirs] concealed, or even palli-
 ' ated, his passion for women ; his attachment to gaming ;
 ' his gentleness [which] often carried him to weakness ; nor
 ' his propensity to every kind of pleasure : I have neither dis-
 ' guised the faults they made him commit, the foolish ex-
 ' pences they led him into, nor the time they made him
 ' waste : but I have likewise observed, to do justice on both
 ' sides, that his enemies have greatly exaggerated all these
 ' errors. If he was, as they say, a slave to women, yet they
 ' never regulated his choice of Ministers, decided the desti-
 ' nies of his servants, or influenced the deliberations of his
 ' council. As much may be said in extenuation of all his
 ' other faults. And to sum up all, in a word, what he has
 ' done is sufficient to shew, that the good and bad in his cha-
 ' racter had no proportion to each other ; and that since honour
 ' and fame have always had power enough to tear him from
 ' pleasure, we ought to acknowledge them to be his great
 ' and real passions.

Institutes of Natural Law, being the substance of a course of lectures on Grotius de Jure Belli & Pacis, read in St. John's College, Cambridge. By T. Rutherford, D. D. F. R. S. Archdeacon of Essex, and Chaplain to her Royal Highness the Princess Dowager of Wales. Volume the Second. 8vo. 7s. Innys, &c.

FOR an account of the First Volume of this work, we refer our Readers to our Review, Vol XI. p. 293.

In the first volume were explained, the rights and obligations of mankind, considered as individuals: but in this second volume, Dr. Rutherford proceeds to take another view of those rights and obligations, by considering man, not as an independent, solitary individual, but as a social Being, united to some community. And, indeed, human nature is so little fitted to find ease and security, much less pleasure and happiness, in solitude, that it is no less urged by its wants, and need of mutual succour, than prompted and impelled by benevolent affections, tender propensities, and the love of beauty and order, to form itself into societies, and contribute all it can to the advancement of a general good.

The Doctor, in his first chapter, which treats of societies in general, observing, that a society may sometimes be founded in property, even when the members of it have unequal shares in the joint stock; cites the opinion of Grotius, that each person's vote, in regard to the management of affairs, should, in that case, be estimated, not upon the footing of equality, but exactly in proportion to the share that each has in the capital. But he remarks, that altho' this seems to be equitable, yet reason is on the other side, since there is no more likelihood that a man should judge rightly about the management of such stock, because he has ten shares in it, than there would be, had he only one.

Were we to assume the decision of this contested point betwixt Grotius and our Doctor, we should incline to declare in favour of the former. For altho' we admit, with the Doctor, that wealth cannot, merely as a possession, improve a man's understanding, or endow him with a superiority of judgment; and therefore ought not, considered precisely in this view, to raise the authority of any one man above that of another, or make his vote of more importance than another's: yet allowing the man who has a superior share of property to be of equal capacity as to intellectual abilities, and of equal worth as to moral, with the man of less property in the same joint

joint stock ; (for poverty no more exalts a man's understanding or virtue, than riches do) is it not reasonable to presume, in this case, that the man who will be the greatest gainer by the society's success, and the greatest loser by its misfortunes, will also be the man most attached to its welfare ; and from interest, superior interest, exert his faculties with superior ardour, constancy, and vigour, in its service? And has not the man, who may reasonably be supposed to act in this manner, a natural claim upon the society to a higher degree of respect? And would not the society be very imprudent, not to distinguish such a man's vote, by giving it some pre-eminence, and making it of superior import to that of others?

This case of a society's being founded in property, is not only what happens sometimes among particular bodies of men in civil societies, but is, to a very extensive degree, the case even of civil society itself, in all its forms ; nay, these very forms seem principally to arise from the manner in which property is distributed. When the property of a country, or the larger part of it, is in the hands of a King, it makes him an absolute master ; when in the hands of nobles, it forms an Aristocracy ; and when in the hands of a people, becomes the firmest basis of liberty, and popular happiness. We wish the Doctor had touched upon this : it would not have been impertinent to his subject. But our Readers, such of them as desire farther information, may consult the celebrated Harrington's *Oceana* ; where they will find the effects of property, and the rights arising from it, accurately described, and enumerated : of landed property particularly, which was the sort of property that, in Harrington's time, bore the greatest sway. We wish we could recommend our Readers to any system, or dissertation, upon the monied interest, which is now much better understood than it was in Harrington's time, of equal value to that writer's, upon the landed interest.

The Doctor having in his second chapter treated of the nature and origin of civil society, enters upon the consideration of civil power in his third ; where he observes, that as men were originally led to unite themselves, in civil societies, by a desire of ascertaining their several rights, and duties, in a joint way, and under the direction of a common understanding, as also with a view of securing themselves under the protection of a joint or common force ; they must of course, upon their civil union, erect and establish such powers as are necessary for these purposes, viz. a power to settle, or ascertain, by its joint or common understanding, the several rights and duties

ties of the members of the society, and a power to act with a joint or common force, for the society's defence or security. The former of these is called the Legislative, the latter the Executive power. The former implies in it the power of making, altering, or repealing laws, of enacting penalties, and of taxing the subject. The latter may be distinguished into internal, external, and mixed. It may be called internal, when exercised upon members of the society; external, when exercised upon persons neither belonging to the society, nor residing in it; and mixed, when the same supreme magistrate, or executive power, that appoints subordinates in the external administration of that power, appoints them also in the internal; that is, appoints subordinates in the civil, as well as in the military, function.

With respect to these great and leading powers in society, the Legislative and Executive, our Doctor having described and distinguished them by their peculiar and separate employment, and tendency to procure and establish the security and well-being of society, considers, in the next place, how they are connected together, and which of them may be justly looked upon as the superior. The Doctor is of opinion, that the executive power is derived from, and ought always to be held, as, in a very great measure, dependant upon, and originally subordinate to, the legislative. To prove this, as the executive power had been described as spreading into three branches, internal, external, and mixed; and as the nature of the latter must be determined by that of the two former, which are its component parts, he, in the first place, takes a view of internal executive power, as connected with the legislative, and observes, that if the judicial or civil branch, that is the internal of executive power, were not under the check and controul of the legislative, it would be more dangerous than useful; because it must be, in that case, either a brute force, uninformed and unguided by any intelligent principle; or else a discretionary power. In the former case, the wrong or right application of it would be merely accidental; and in the latter, it would probably be oftner made use of as an instrument of private interest and undue favour, of avarice or oppression, of revenge or cruelty, than as the means of doing justice to the public, and its several members. And secondly, he remarks, concerning external executive power, that as a right to direct such affairs as relate to external jurisdiction, is naturally implied in the notion of legislative power, it follows, that in those particular societies, where those entrusted with the external executive power act at their own discretion,

cretion, and without controul, this sort of power must be considered as connected, at least thus far, with the legislative, that tho' the fundamental laws of the constitution may make it unconstitutional for the legislative body to reassume this power in after times; yet there was originally no natural reason, no reason drawn from the nature of civil society, against preventing such discretionary power from being established. And as to prerogative, tho' it belong to the legislative power, considered as the common understanding, or joint sense of the body politic, to determine and direct what ought to be done; and to the executive, considered as the common or joint strength of the whole, to carry what is resolved upon into execution; yet in those particular civil societies, where the legislative and executive powers are lodged in different hands, it is usual, especially when the legislative body is very extensive, to allow those who have the executive power to act discretionally in some cases: that is, in some instances, to have prerogative. And the only intelligible subject of dispute about prerogative, is between the executive and legislative body, concerning the instances where it takes place, and how far it does, or ought to extend.

In the fourth chapter, where the different forms of civil government are taken notice of, the Doctor, speaking of the legislative and executive powers, says, if we consider their nature, there will be no great difficulty in judging which of them is supreme. The legislative is the joint understanding of the society, directing what is proper to be done, and is therefore naturally superior to the executive, which is the joint strength of the society, exerting itself in performing what it has been directed to do. As to despotism, the Doctor thus explains the matter. When the legislative and executive powers, instead of being placed in different persons or bodies of men, are vested in the same, the constitution becomes then despotic; for when these powers are vested in one man, it is an absolute monarchy; when in a select body of nobility, it is a despotic Aristocracy; when in the representatives of a people, or in any part of them, not a majority of the whole, it may properly enough be called a despotic Democracy; and lastly, when in a body compounded of any two, or of all these parts, the constitution, tho' mixed, will still be despotic.

We cannot stop here, but must accompany our judicious Doctor in the following noble reflection, worthy of a British Professor, and fit to be communicated to British readers.—In all these cases, says he, the same body which prescribes what is to be done, having the public force in its hands to compel the execution

cution of it, is subject to no constitutional checks or controuls; but being possessed of the whole power of government, is as absolute as it is possible for civil power to be. I say, as it is possible; because civil power, when any where vested, unless in the collective body of the society, however absolute it may be in some respects, is not so in all. We call it absolute, where the constitution has provided no constant and uniform controul of it; that is, we call it absolute when it is so in respect of any constitutional restraint. But still, as it is only civil power, it will be limited by its own nature: for as this is a power formed for certain purposes, it cannot, in its own nature, be so far absolute, as to be free, either to promote those purposes, or to prevent them.

No less just is the censure which the Doctor passes on these two lines of Pope,

For forms of government let fools contest,
Whate'er is best administer'd is best.

No, says our worthy Doctor, for politicians are very well employed, when comparing and balancing the advantages and inconveniences of each form of government: because, tho' the result of their enquiries will not determine the form of that which any particular nation has agreed to establish, yet it may serve to shew every nation what is the most desirable form, and may lead them, as they have opportunity, to make such alterations in their own, as will bring them nearer to that point, tho' they should not quite reach it. Certainly our English poet has but little reason on his side, when he represents such an enquiry as the business of fools, and maintains, that the only difference between civil constitutions of government, consists in their being better or worse administered; for, in his judgment, that constitution is best, be it what it will, which is best administered. Now whatever public benefit depends upon the character of persons in power, it is derived from their wisdom and goodness, and not from the nature of the form of government; so that to call that form the best which is best administered, seems at least to be speaking improperly: or if we will call it the best, we must in the mean time allow, that it is the best by accident only, and not in its own nature. In the common course of human affairs, it is almost impossible to prevent the civil power from coming into the hands of weak and bad men, whatever the constitution be. That form of government therefore is best in itself, which guards most effectually against this evil; or, if this evil ever does happen, lays the persons in power under such checks and restraints, as are most likely to prevent them from abusing their trust; or, lastly,

lastly, when this trust is abused, has provided the readiest means for correcting abuses. An absolute monarchy is a constitution which has so little title to these characters, that it can have no pretension to be thought the only natural, much less the only possible form of government, upon account of its being the best.

He next, and with great candour and sagacity, maintains, against Mr. Locke, the possibility of monarchical, or absolute government in point of right, or as consistent with civil society. But this we think of no great moment; tho' it would be doing the Doctor injustice not to acknowledge his ability and acuteness in contending this with Locke. But he uses, and deservedly, much more freedom towards Gronovius, who, altho' a commentator on Grotius, mistook, or misrepresented, on more than one occasion, his real meaning. But rather than enter into these disputes, which are indeed of no high import, we shall present our readers with what, in our opinion, is much more valuable, the distinctions which the Doctor makes between slavery and civil subjection, on the one hand, and private and civil despotism on the other; and the consequences he draws from these distinctions. The slave is bound, says the Doctor, to make the good of his master the end of all his actions, and consequently to conform himself, in all things, to the will of his master: and the subject is bound to preserve and advance the good of the civil community; and consequently to conform himself to the will of such community, in all things relating to the general good. Private despotism, therefore, implies a right in the master to direct all the actions of the slave to his own benefit; whereas civil despotism implies no more than a right in the civil governor to direct the actions of the subject to the general good. And whether civil subjection is due to one man, or to more, it is still but civil subjection; and the power acquired by it, is only civil power, that is, a power of directing and compelling the subjects to promote the common good. This power is not tyrannical in itself, nor does it imply, that they who are entrusted with it have any right to compel the subjects to pursue any other end. But where the benefit or interest of the governor is the chief end proposed, and they who are under authority are obliged to direct their actions to the advancement of this end; the power, by whatever means acquired, or however lawful, is private despotism, and not civil power. And tho' the common benefit of all its parts, of the governing, as well as of the governed, be the end and purpose of civil society; yet when governors set up a separate interest of their own, and act as

if they were not parts of the society, neither the end of instituting a form of government, nor that of uniting into a civil society, can bind the people to pursue this separate interest, to the hurt of the public welfare.

The Doctor thinks, that, under all governments, the people have a natural, tho' not a constitutional right, to oppose and defeat, on certain occasions, the oppressive measures, and tyrannical efforts of their governors. He explains himself thus. No one will imagine, that the people, upon every supposed mismanagement of public affairs, or even upon such real mismanagement as human nature is liable to in every station, have a right to dethrone their King, degrade their nobles, discharge their representatives, resume the civil power, and new model the state; and yet this must be the necessary consequence of supposing a constitutional superiority in the collective body of the people, under every form of government. Indeed the common benefit of the whole, which is the end of civil society, as well as of every other, and the right which all have to endeavour to be happy, may naturally entitle a collective body to oppose unconstitutional oppression, and release themselves from the compact, by which the civil power is settled in the established governours, when these governours so far violate it, as to make their continuance in power plainly and notoriously incompatible with the common safety. If this is all that is meant by saying, that in monarchical constitutions, the people are superior to the King, we may allow it; but should observe at the same time, that this right is called by an improper name: for instead of being a constitutional superiority, subsisting whilst the compact continues which introduced and established the form of government, it seems rather to be a natural equality, resulting from the breach of compact. And with respect to forming a judgment of the nature of any civil constitution, the Doctor excellently observes, that whoever would form a true judgment, concerning the constitution of civil government, in his own, or in any other country, must consider it as a question of fact, and make use of the helps of records and history, instead of amusing himself with abstract reasonings. He adds some useful cautions with respect to these helps, which we have not room to insert. Let us, however, transcribe a remark or two of the Doctor's, upon regal power and dignity. As a power to govern does not imply a power to chuse and appoint a governour, a King may be invested with the sovereign power of governing, without having full property in it, that is, a right to alienate it. If the constitutional laws require the King to promise, or swear, to observe cer-

certain rules in his future government ; or if the people, when they make over the civil power to him, impose upon him this oath or promise, and will not lodge the power in his hands upon any other terms, I do not see how such a promise or oath can be consistent with the notion of his being, in all respects, superior to the people in civil power. A promise or oath of this sort, is plainly a stipulation between him and them, and is the method they make use of to ascertain their own constitutional rights, as well as bind him not to exercise his power to the violation of them. Now if they have a constitutional authority to require him to promise or swear, as aforesaid, it seems absurd to suppose, that they have no constitutional authority to enforce the observance of those rules, and the performance of such promise, or oath. But how such authority as this, in the people, is consistent with full or absolute sovereignty in him, is more than I can understand.

In the fifth chapter the Doctor specifies the changes produced in the rights of individuals, by civil union. These changes, as induced by the social union, principally affect the rights which every one naturally has of defending himself, and punishing an aggressor. Here it is observed, that each individual is understood, by joining himself to a civil society, to have parted with his private right of defence, and of inflicting punishment ; not merely because this act places him under the protection of the society, but because it places him under the protection of a society which is obliged not only to protect him against others, but others against him.—For whoever connects himself with a civil society, intimates by this act, not only that he is willing to acquire for himself a right of being protected by the common force against any causeless harm from another, or punishment by private authority ; but likewise, that he consents, that others also shall be protected by the same force, against causeless harm from him, or punishment at his pleasure. Without thus agreeing to the right which others have to be protected, and consequently to the limitation of his own power, he could acquire no right of protection for himself.

Let us here insert another reflection of the Doctor's upon executive power. Had the executive body nothing else entrusted to it, by the constitution, besides executive power, as it could not punish, so neither could it pardon, at discretion : for the executive power, in itself, is not, in any respect, a discretionary power ; but is obliged to act, or not act, as the common understanding, speaking by the laws, directs it. When therefore the constitution of government allows the

civil magistrate, or executive body, to have a discretionary power of pardoning; this is considered as something distinct from mere executive power, and is called prerogative.

In the sixth chapter, entitled, *Of Civil Laws*; tho' many excellent observations and instructions occur, particularly with respect to the checks proper to be put upon the legislative power; yet we shall only present our readers with some part of what the Doctor advances, concerning the power of civil law to annul promises, oaths, and matrimony: things, at first hearing, seemingly irreversible. The Doctor allows, that the civil legislative power, tho' it may restrain or alter the rights of the subject, is not, however, strictly speaking, even in these respects, an absolute power; but limited, by its own nature, to the purposes of advancing or securing the general good. Now, as to promises and oaths, when the law of God or nature, which in general require us to fulfil our promises, &c. has left us, however, at liberty to engage in them or not, the civil law may, in that case, deprive us of that liberty, when it appears inconsistent with the common good: and then our obligation to comply with the prior civil law, being antecedent to our engaging in such promise, &c. will make it void, tho' we happen to engage in it. So much, concerning the efficacy of the legislator's act, when it precedes the promise. But even when it is subsequent to the promise, &c. it is still of equal force: for thus the Doctor argues. When we are under any antecedent obligation, we have no moral power, that is, no right of binding ourselves to do what is contrary to that obligation. The law forbidding performance is here, indeed, supposed to follow the act, which it invalidates. But every member of a civil society is obliged, by the social compact, to obey all the laws of it, at what time soever those laws are made. And as to matrimony, when a marriage is solemnized, otherwise than the law requires, the parties are not bound to each other as husband and wife: the bargain which they have made in words is no bargain at all, and produces no obligation. As they are not therefore husband and wife, our natural or religious notion of marriage is out of the question; for as there is no contract at all, there cannot be any perpetual contract; as they are not joined together at all, they cannot be joined together by God; and consequently we can have no grounds to conclude, that they cannot be put asunder by man.

The next chapter, which is the seventh, is curious. It considers the different kinds and methods of interpretation. The rules, tho' not too many, cannot be understood without
 REVIEW, Sept. 1756. Q the

the examples illustrating them, which are too extensive however to be here introduced. This chapter contains above 60 pages, and deserves the attention, not only of those who would understand the meaning of a law, but even of those who would enter into the sense and spirit of any other composition.

Let us therefore proceed to the eighth chapter, the title of which is, Of Civil Subjection, and Civil Liberty. The notion of subjection consists in being obliged to act at the discretion, or according to the judgment and will of others. When therefore the matter of an obligation, founded in compact, is left in any respect to be determined by the discretion and choice of those to whom we become thus obliged; the compact, in so far as it thus gives them a right to judge for us, and prescribe to us, gives them also an authority over us, and places us in a state of subjection to this authority. And as to civil liberty, the Doctor places it in this light: The individuals, says he, in a free state, are not free from civil subjection, any more than they are in any other state. But in a free state, the collective body of the whole society is free, or not under any subjection; because the collective body in such a state, is not bound by any act of legislation, in which it does not immediately and directly concur, either by itself, or by its representatives. This general body, which is usually called the people, does not indeed reserve to itself a full power of legislation; but it reserves such an independent power, as prevents its subjection: for tho' it has not a power of making laws by its own judgment and will, yet without its own judgment and will, signified by its representatives, no laws will be binding upon it. Having defined and ascertained the notions of subjection and liberty, he thus candidly introduces, and dexterously obviates, the following objection; an objection arising seemingly out of his own principles. You may therefore ask, perhaps, continues he, of what importance it is to individuals, what form of government they live under, if an absolute monarchy, or an absolute Aristocracy, whilst they take away the civil liberty of the whole collective body, leave the several members the same right to their civil liberty that they would have had under a popular constitution? The answer to this question is obvious: There is a wide difference between the right of individuals to their civil liberty, and their enjoyment of that liberty in fact. Under every form of government civil liberty is the same in right; but there is not the same security under every form, that it will be so in fact. For tho' the members of a civil society are not slaves in right to

an absolute Monarch; yet is he in such a situation, as gives him opportunity, and arms him with strength, to treat them in fact, as if they were his slaves. It is possible that a sovereign Prince, who has absolute power, may make the general good of his people the measure of his conduct. But it is likewise possible that he may hold the opposite conduct; and instead of regarding their interest, compel them, as if they were his slaves, to advance a separate interest of his own. The several members of the society, in such a situation, do not enjoy their civil Liberty; for tho' the nature of the constitution does not take it from them of right, yet the injustice of him who administers the constitution, takes it from them in fact. Since, therefore, in the nature of the thing there is a possibility, and since from the general temper of mankind there is some likelihood, that where all is left to the will of one man, the trust reposed in him will be abused, it is necessary, in order to secure the civil Liberty of the several Members in fact, to preserve and maintain the civil Liberty of the collective body, by giving it such weight and influence in the legislative, that nothing can be done there without its consent, or without the consent of its representatives: For the civil Liberty of the whole collective body, is the support and security of the civil Liberty of the several parts or members; and the loss of the former in right, will commonly be attended with the loss of the other in fact.

Having explained, confirmed, and established the doctrine of Liberty, he adorns Liberty itself, like another Pallas, with a sword and shield; or, to speak less figuratively, subjoins the doctrine of Resistance to that of Liberty. The power of civil Governors, as the Doctor well observes, is neither necessarily connected with their persons, nor infinite in extent. It ceases by abdication, is over-ruled by the laws of God and Nature, and cannot reach beyond the limits, which either the civil constitution, or the ends of social union, have prescribed to it. This power, therefore, of civil Governors fails of right, that is, they become deprived of all just authority, when they abdicate their power; when they command what is contrary to the laws of God and Nature; when they usurp any branch of power, which the constitution of their country never gave; or when they exercise a power which is inconsistent with the ends of social union, and which consequently no civil constitution whatsoever could give. When their power thus fails, and when they become thus deprived of authority, the subjection of the people ceases. The force which Governors then employ, whether to compel obedience,

or to punish disobedience, is unjust force; and altho' the people may, perhaps, submit to it, if they please; yet, because the force is unjust, the law of Nature does not oblige them to it, but allows them to have recourse to the necessary means of relieving themselves from it, and of securing themselves against it; to the means of resistance, by opposing force to force. Yet this right or liberty of resistance, is not properly, according to the Doctor's notion of it, a civil power, but a natural right. It is not an authority given to the people by the civil union, but it is what remained of natural Liberty, exempted from the obligations of that union. The supreme power of Governors is a civil power; the right which the people have to resist tyrannical oppression is a natural right; The supreme power of Governors arose from civil union, and was vested in them by the law or compact which formed the constitution: the right which the people have to resist tyrannical oppression arose from Nature, and subsists during civil union, by means of those limits fixed to all civil power, by the ends and purposes of such union. Hence, adds the Doctor, we may understand what it is that puts the difference between rebellion and such resistance as is lawful. It is rebellion to resist the supreme Governors, whilst they keep within the natural limitations of supreme power, and only command or enforce what is necessary, or conducive to the general welfare and security: whereas the resistance which is lawful, is a resistance to these Governors, when they abuse the natural strength which the supreme power has put into their hands, to the unsocial purposes of tyranny and oppression.

The Doctor concludes this chapter, wherein he hath so clearly fixed the boundaries of power and authority on the one side, and of liberty and subjection on the other, with vindicating the doctrine of resistance from certain pernicious consequences endeavoured to be deduced from it, and drawn up in array against it, as arguments *ab absurdo*. Our summary of what the Doctor hath said in reply, will sufficiently intimate, to the intelligent reader, what those reasonings are, tho' they do not here appear in form.

When the Governors of a State, who have the keeping of the public understanding, and act with the public force, injure the members of it by tyranny and lawless oppression; the social means of redress fail, and no other means are left, besides that of resistance. It is true, indeed, that in a society, where the people have recourse to this, there is no social peace and order. But it is equally true, that the social peace and order are not broken in upon by such resistance, but were already

broken in upon by tyranny and oppression. Some sort of peace and subordination may, indeed, subsist in a civil society, notwithstanding the Governors of it violate all the social rights of the people; provided the people will sit still, and quietly submit to injuries. But this is not social peace and order; for these are disturbed by tyranny and oppression. The right of resistance, therefore, as it does not take place till social peace and order are thus disturbed, cannot be the cause which disturbs them: it finds them disturbed already; and its proper end is, to restore them for the present, and to secure them for the future.

That a right may be abused, does not prove, that no such right exists. If we conclude, on the one hand, that the people have no right of resistance, because this right is capable of being abused; we might for the same reason conclude, on the other hand, that supreme Governors have no authority. The right of resistance will, indeed, render the general notion of rebellion less extensive in its application to particular facts. All use of force against persons, invested with supreme power, would come under the notion of rebellion, had the people no right of this sort; whereas, if they have such a right, the use of force to repel tyrannical and unsocial oppression, when it cannot be removed by any other means, must have some other name given it. So that however true it may be, that, in consequence of this right, supreme Governors will be liable to some external checks, arising out of the law of Nature, to which otherwise they would not be liable; yet it cannot be properly said to expose them to rebellion. The security of civil Governors depends, partly upon the consciences of their subjects, and partly upon the natural strength and influence which they have in their hands. The ties of conscience procure them obedience and submission upon a principle of duty; and the strength and influence, which go along with their office, procure the like obedience and submission from such as would disregard their duty, were it not enforced by compulsion. They will have this latter security to guard their persons, and support their authority, whether the people have a right of resistance or not. And, in fact, there is more danger of Governors making an undue use of their strength and influence, to support themselves when they do wrong, than of their wanting a sufficient security against any attempts of faction, when they do right: and it is more likely, that they should have it in their power to compel the people to submit to unsocial oppression, than that they should be in danger of being hurt by rebellion, under a pretence of a right to resistance.

ance. But even this very strength and influence, great and extensive as it is, is not their only security; for, so long as they pay a due regard to the common good, the principle of conscience, than which there is not a stronger and more universal, will procure them social obedience and submission, and support their authority.

The Law of Nations is what next falls under the Doctor's notice; and of this he treats in the ninth chapter. However, as he himself looks upon the Law of Nations to be much the same with the Law of Nature, as it takes place among independent individuals, and which makes the subject of his whole first volume; and as he introduces the Law of Nations into this second volume, among the positive laws of human institution, rather in complaisance to Grotius, and as his Commentator, than that he thought this the proper place for it; we should have entirely passed over this chapter, had it not been for a particular article in it, which affords us the pleasure of taking part with the Doctor in opposition to Grotius. The question between them is this; 'Whether it would be lawful for a State, in order to preserve itself from being destroyed, to deliver one of its members, who had committed no crime, into the hands of a powerful enemy?' Grotius affirms this to be lawful, on the part of the State; our Author denies it, but with caution and reserve, and after having made many concessions. He reasons thus: Tho' no person has a right to withdraw himself from the State or Government to which he belongs, unless the public either expressly, or tacitly, consents to it; yet, whenever the State is in such circumstances as not to be able to afford protection, which is the end of the social union, the obligation of the social compact will thus be superseded, and he will be at liberty to provide for himself by quitting the society. A like necessity on the part of the society, as when it cannot defend itself, should it undertake the defence of some particular person belonging to it, will justify the withdrawing of protection: and this conduct does no damage to the individual: for, if the society could not defend itself, without deserting him, it certainly could not defend him, were it ever so willing. But the notion of deserting a subject, differs widely from that of delivering him into the enemy's hands. A right only to desert him, leaves him at liberty to provide for his own safety; whereas a right to deliver him up, implies an obligation on his part to submit to be delivered, and a right in the society to seize him by force, and prevent his escape. The topic, continues the Doctor, commonly made use of, in this question, are, on one side,

side, that every person consents to become a member of civil society, with a view to his own benefit; and, on the other side, that every member of a civil society is obliged to promote the benefit of the whole. But whilst I think, that a nation has no right to deliver up an innocent member to an enemy, and that the member demanded by the enemy, is not obliged to deliver up himself, I do not think, that the first of these topics will establish the truth of this opinion. For the private view which a man has to his own interest, when he enters into a civil society, is not the proper measure of the society's right over him, or of his duty towards it, after he hath become a member. The social compact is a bargain between him and the society; and in this bargain, as in all others, the mutual rights and obligations, produced by it, are not determined by the particular view or purpose of one of the parties. For these rights and obligations depend upon the mutual agreement of both parties; and consequently cannot be settled without considering the views of both. A member of any state might design to advance his own particular benefit by becoming a member; but the society no otherwise consents to this design, and no otherwise establishes it into a right on his part, or obliges itself to concur with him in it, than upon a condition of his consenting to secure and advance the general good. Whatever extensive views, therefore, he might have of obtaining his own benefit, the extent of his right to pursue it, as he is a member of the society, and under the obligation of the social compact, will be circumscribed and regulated by the limitation arising from this compact, and respecting the security and good of the whole. The other topic, however, which is commonly made use of on the contrary side of this question, will not prove, that the state has a right to deliver up an innocent member to an enemy who demands him. For tho' every member of society is obliged to promote the benefit of the whole, yet this obligation is not absolute or unconditional. The benefit which he is obliged to promote, is only such wherein he himself may have a share in common with the other members; and which they, according to their several stations, are obliged to assist in promoting, as well as he. But an obligation of this kind cannot give the society, which consists of all the other members, a right to compel any one man to advance or secure a benefit, in which he cannot possibly have any share, and towards the advancing and securing of which no member, besides himself, contributes any thing. Thus far the Doctor. What we beg leave to add, in opposition to Grotius, and in corroboration of what

the Doctor hath advanced, is this. That States and public Communities are as much obliged to conform themselves, in every part of their conduct, to the principles of Virtue, Honour, and Generosity, as any particular member whatsoever belonging to the State or Community is. We allow with Grotius, who had one of the best hearts in the world, and who faithfully served his country, tho' he suffered by it, that it is a becoming part in every man, that it is his duty, and no more than what Nature, his own moral Nature, demands of him, to dedicate himself, his life, and his all, to the service of his country. But when a man acts this part, and by that means makes himself obnoxious to the enemies of his country, we cannot look on that country, but as under the highest obligations to this man, or, at least, as under equal obligations to him as he is to it : And if it is his duty, as far as he can, and at all hazards, to save and guard his country from the enemy ; it must reciprocally be the duty of that country, to protect and shield him at all hazards, from his and their enemies. If treachery and cowardice is base in a particular man, how much baser must it appear, when become characteristical of a whole community ? A fact or two will establish this, in the view of common sense. Sir Walter Raleigh was a friend to his country, but unluckily happening to disoblige the Spaniard, who, at that time, was the natural enemy of his country, the Spaniard threatened war ; and the wise King of that country, the very Solomon of his age, under the pretext of preserving the public tranquillity, did not, indeed, deliver up Sir Walter to the enemy, but became the executioner of the enemy upon his own good subject. And what was the consequence ? Sir Walter lives in the affections of his countrymen, and the Monarch becomes infamous to all posterity. Need we to this subjoin the case of the brave and disinterested Wentworth, Earl of Strafford, whom the King, who loved him, and whose interests he supported against an antimonarchical party, delivered up, at the Earl's own desire, as a victim to that very party, in order to prevent a civil war ? Had not this King felt remorse, and to his dying day bewailed the action, we should have hated him, notwithstanding all his accomplishments and sufferings ; at best, we cannot, even at this distance of time, reflect on this part of his conduct, without mingling contempt with our pity. Such are the sentiments that naturally arise when a State, or public, acts with pusillanimity, ingratitude, or meanness ; for Kings are public persons, and, in transactions of this sort, represent the State. And if neither a regard to the public tranquillity, nor a desire

to prevent rebellion, can justify such base measures; no more would the dastardly pretence of patching up a peace. But leaving this, we pass on to our Doctor's tenth and last chapter, concerning the changes to which States and Civil Constitutions are liable.

By the changes to which States and Civil Constitutions are liable, the Doctor does not mean such as are the effect of secret stratagem or open force; tho', indeed, he accidentally touches upon one or other of these; but such only as are the effect of law, or mutual consent. He considers the changes befalling States and Civil Constitutions, not as they may be introduced any how, or by any means, but as they take place in right, and may be justified at the bar of Reason. This kind of change may be affected, he thinks, in these three ways only. 1st, By mutual consent between the governing part of the State, and the body of the people. 2dly, By the governing part, such as the family of an hereditary Prince becoming extinct. And 3dly, By a wilful and notorious violation of compact on the part of the Governors.

In discussing the first of these heads, he observes, that tho' Civil Constitutions are ultimately founded in a law, which proceeded from the collective body of the State, before the legislative was vested in any particular part of it; yet we may argue about them, as if wholly founded in compact, because the compact between the governing part of the society, and the people, is the immediate cause, which establishes this law so as to make it binding upon both. He afterwards adds, that as this law and compact are commonly unwritten, usage, or continued practice, is the only evidence of the tenor of either of them. Whatever constitution, therefore, might appear, from former usage, to have been established in any civil society; a different, or a contrary usage, after it obtains, will afford, to every reasonable mind, the same force of evidence that the Governors and people have, by admitting a different, or contrary usage, to take place, mutually agreed to change the constitution, by releasing one another from the terms or conditions to which they had obliged themselves by a former contract. If this reasoning of the Doctor's be just, as, indeed, it very much appears so to us; how cautious ought a people to be of admitting any customs, or usages, that may countenance any encroachment upon their privileges: and how assiduous to retrench all such as do so!

The Doctor farther observes, under this particular head, that if the constitutional Governors, and the people, release one another, by express consent, from the obligation of the old

old compact, or without any such antecedent release, agree to establish a new form of government: this agreement will be a tacit and effectual, as the former was an open and no less effectual, release of both parties, from their respective obligation of adhering to the old. But the Doctor adds, with great judgment, that the legislative body of a State is only one of the parties in the compact, by which the constitution of the State is established; and, consequently, that the acts of this body, tho' they bind the whole Society in other things, will not be sufficient to change the constitution, without the immediate and direct consent of the people; because these representatives are only a part of the legislative body, the whole of which is only one party included in the compact, the people being the other. And he well observes, that in limited monarchies, where the people act in the legislative by their representatives, that if we do not attend to this, we may be apt to imagine what is entirely false in this particular case, *that the consent of the representatives is the consent of the people.*

Under the second head, besides the extinction, our Author makes mention of the abdication, of families; and observes, that constitutions which are monarchical, either in the whole or in part, will, upon the abdication of any present possessor of a kingdom, cease, notwithstanding the law has established hereditary succession: because the whole effect of a civil law, which establishes inheritance, consists in transmitting to the children, or other heirs, what the ancestor possesses at the time of his death. Should he therefore, in his life-time, abdicate, or relinquish his right, the law will produce no effect at his death: for there will be nothing left for them to claim under the law, nothing left for the law to transmit to them. To this he adds,

That when a kingdom is resigned with the consent of the people, the heir may, whatever be the order of succession, enter upon it immediately. But he remarks withal, that this effect is brought about, not by the operation of any former law, that may have made the kingdom hereditary, but by the Society's positive consent, obtained upon this occasion.

The third and last rightful occasion of change in Governments, as these occasions are enumerated by the Doctor, is, violation of contract. A compact, says he, when violated by one of the parties, is usually said to be void: but, if we speak accurately, we should rather say, that it may be made void at the discretion of the other party. For certainly it would, in general, be a hardship upon one or other of the parties in a compact, were the obligation of it necessarily void, whenever one

one of the parties broke the conditions of it; since, by this means, one who did not chuse to comply with the claims which another had upon him by compact, would have nothing else to do, in order to extinguish these claims, but to break the compact: This would be a manner of proceeding not only inconsistent with equity, but with reason; for thus the party who broke a compact, would not only, in many instances, merely by the breach of compact, gain a benefit to himself, but have it in his power also, by his sole will, to destroy the obligation of that compact, which arose only from, and could in reason be dissolved only by, the consent of both parties. However, adds the Doctor, it is sufficient for our present purpose, to observe, that when the compact, by which the people gave their Civil Governor a part of the sovereign power, is broken on his side, the obligation of it is voidable, or may be set aside, at the discretion of the people. To all this the Doctor adds a remark, deserving of the utmost attention. There is a signal difference, says he, between the effect of the same wrong when done by a Monarch, and when done by a people. Upon a Monarch's failure to perform what he was obliged to by the original compact, his sovereignty reverts to the people; because it belonged to them originally, and was holden on his part only by compact; and, consequently, it is at their discretion, upon such an event, to reinstate him, or not. But when the people violate the compact on their side, tho' it is voidable at the discretion of the King, or other Civil Governor appointed by them; yet if he chuses to abide by it, he has no right to any power but what he derives from it: and if he chuses to make it void, instead of augmenting his sovereign power, he will lose what he had; and the sovereignty, as in the other case, will revert to the people. Thus the people may claim to change the constitution, when a King, &c. invades their part of the sovereign power; whereas he, tho' the people should causelessly and wrongfully invade his part, can only claim to continue the constitution.

Thus have we given what, in some respects, may be called an analysis of the second volume of Dr. Rutherford's Institutes of Natural Law. We have found in it some peculiarities as to orthography, some of which we have made no scruple to comply with, in copying from the Doctor, since they seem to point out more fully the etymology of the respective words, than is done by the common way of writing them. Such are plane, planeft, and planely, from planus; proclame, from proclamo; repara, from reparo. But others of them

them seem less easy to be accounted for: such are joyne, joynt, joyntly, enjoyned; set, for sit; setting, for sitting; complane, dispare, waive.

Upon the whole, were we to judge of this piece by the Horatian standard, we should be obliged to conclude, that altho' it every where abounds in the Utilé, as may be seen by this small specimen of it; yet it hath very little in it of the Dulcé.

Astronomy explained upon Sir Isaac Newton's Principles, and made easy to those who have not studied Mathematics. By James Ferguson. Sold by the Author, at the Globe, opposite Cecil-street in the Strand. 4to. 15s.

THERE is scarce any study that seems better calculated to enlarge the mind, to raise it above mean and vulgar prejudices, and to fill it with sentiments of the most profound reverence towards the ORIGINAL PARENT MIND, the Father of the Universe, the Ever-flowing Fountain of Good; than the study of Astronomy. Whoever, therefore, employs his pen in conveying some general knowledge of this useful branch of science, to those who are unacquainted with mathematical calculations, and who have neither leisure nor capacity to tread the dry and intricate paths of Geometry, certainly deserves the thanks of the public. Among the vast numbers, indeed, of those who are engaged in literary pursuits, there are but few who are qualified to treat subjects of this kind in an easy and familiar manner; to strip them of that stiff and uncouth dress in which they have generally made their appearance, and to bring them down to the level of vulgar capacities.

The Author of the work now under consideration appears to be very well qualified for the task he has undertaken; his ideas seem to be clear and distinct; his language is easy and perspicuous; and his illustrations are ingenious and pertinent. He has divided his performance into sixteen chapters, the first of which contains a brief description of the Solar System, the truth of which is demonstrated in the second; and the appearances resulting from the earth's motion described. In treating of the earth's motion, he endeavours to illustrate it in the following manner.

'Let us imagine,' says he, 'a prodigious large room of a round form, all hung with pictures of men, women, birds, beasts,

beasts, and fishes; the floor covered with water deep enough to carry a boat with a person sitting still in it; and that there is a great taper burning in the midst of the room, the flame being of equal height with the person's head from the water. If a diver under the boat, unknown to, and unperceived by, this person, should turn it gently and equally round and round, as on an axis, giving it at the same time a slow progressive motion round the taper, the same way, but so as to turn it three hundred and sixty-five times round its axis while it went once round the taper; to the person in the boat the whole room and taper would seem to go round the contrary way every time the boat turned round; the flame would appear to change its place gradually among the pictures, so as to make a tour round the room among them in every revolution of the boat round the taper. And in that time the observer would be turned so much sooner towards any particular picture than to the taper, in each turning of the boat, that the whole room and pictures would seem to go once more round him than the taper did. The application is obvious, if we imagine the pictured room to represent the visible heavens set all round with stars ranged in different constellations; the taper the sun, and the boat the earth.

In the third chapter he refutes the Ptolemaic system; and explains briefly the motions and phases of Mercury and Venus. In the fourth he treats of the physical causes of the motions of the planets, of the excentricities of their orbits, the times in which the action of gravity would bring them to the sun, and of the ideal problem of Archimedes for moving the earth.

The quick motions of the moons of Jupiter and Saturn round their primaries, demonstrate, he tells us, that these two planets have stronger attractive powers than the earth. 'For,' says he, 'the stronger that one body attracts another, the greater must be the projectile force, and consequently the quicker must be the motion of that other body, to keep it from falling to its primary or central planet. Jupiter's second moon is one hundred and twenty-four thousand miles farther from Jupiter than our moon is from us; and yet this second moon goes more than eight times round Jupiter whilst our moon goes only once round the earth. What a prodigious attractive power must the sun then have, to draw all the planets and satellites of the system towards him; and what an amazing strength must it have required at first, to put all these planets and moons in motion! Amazing to us,

us, because impossible to be effected by the strength of all the people in an unlimited number of worlds, as will appear by the following article; but it is nothing to the Almighty, whose Planetarium takes in the whole universe.

It is reported of Archimedes, (falsely I believe) that he said he could move the earth, if he had any place at a distance from it to fix a prop for his lever. Now, suppose a man could press upon the end of a lever the force of two hundred pounds, and that the weight of the earth be 399,784,700,118,074,464,789,750; if we imagine the earth to be placed at one end of the lever, at the distance of six thousand miles from the prop or center of motion, then must the person or power be applied to the other end of the lever, at the distance of 11,993,541,003,542,233,943,692,500 miles from the earth to sustain it; which is 15,569,745,951,035,731 times the mean distance of Saturn from the earth. And, to raise the earth but one mile, the power must move through the space of 1,998,923,500,590,322,323,948 miles: consequently, if Archimedes, or the power, could move as swift as a cannon-ball, i. e. four hundred and eighty miles every hour, he would require 44,963,540,000,000 years to raise the earth one inch.

Our Author proceeds now to offer some reflections upon gravity.

The sun and planets mutually attract each other: the power by which they do so, we call Gravity. But whether this power be mechanical or not, is very much disputed. We are certain that the planets disturb one another's motions by it, and that it decreases according to the squares of the distances of the sun and planets; as light, which is known to be material, likewise does. Hence Gravity should seem to arise from the agency of some subtle matter issuing from the sun and planets, and acting like all mechanical causes by contact. But, on the other hand, when we consider, that the degree of it is exactly in proportion to the quantities of matter in those bodies, without any regard to their bulks or quantity of surface, acting as freely on their internal as external parts, it seems to surpass the power of mechanism; and to be either the immediate agency of the Deity, or effected by a law originally established and impressed on all matter by him. But some affirm, that matter being altogether inert, cannot be impressed with any law, even by Almighty Power; and that the Deity must therefore be constantly impelling the planets towards the sun, and moving them with the same irregularities and distur-

ances

ances which Gravity would cause, if it could be supposed to exist. But, if a person may venture to publish his own thoughts, (and why should not one as well as another?) it seems to me no greater absurdity, to suppose the Deity capable of superadding a law, or what law he pleases, to matter, than to suppose him capable of giving it existence at first. The manner of both is equally inconceivable to us; but neither of them imply a contradiction in our ideas; and what implies no contradiction, is within the power of Omnipotence. Do we not see that a human creature can prepare a bar of steel, so as to make it attract needles and filings of iron; and that he can put a stop to, and again call forth that power or virtue as often as he pleases? To say that the workman infuses any new power into the bar, is saying too much; since the needle and filings to which he has done nothing, re-attract the bar. And from this it appears, that the power was originally impressed on the matter of which the bar, needle, and filings are composed; but does not seem to act until the bar be properly prepared by the artificer: somewhat like a rope coiled up in a ship, which will never draw a boat, or any other thing, towards her, unless one end be tied to her and the other end to that which is wanted to be hauled up; and then it is no matter which end of the rope the sailors pull at, for it will be equally stretched throughout, and the ship and boat will move towards one another. To say that the Almighty has infused no such virtue or power into the materials which compose the bar, but that he waits till the operator be pleased to prepare it by due position and friction; and then, when the needle or filings are brought pretty near the bar, the Deity presses them towards it, and withdraws his hand whenever the workman, either for use, fancy, or whim, does what appears to him to destroy the action of the bar, seems quite ridiculous and trifling; as it supposes God to do what would be below the dignity of any rational man to be employed about.

That the projectile force was at first given by the Deity, is evident. For, since matter can never put itself into motion, and all bodies may be moved in any direction whatsoever; and yet all the planets, both primary and secondary, move from west to east, in planes nearly coincident; whilst the comets move in all directions, and in planes so different from one another, these motions can be owing to no mechanical cause or necessity, but to the free choice and power of an intelligent Being.

Whatever

Whatever Gravity be, it is plain that it acts every moment of time: for should its action cease, the projectile force would that very moment carry off the planets in straight lines from those parts of their orbits where Gravity left them. But, being once put into motion, there is no occasion for any new projectile force, unless they meet with some resistance in their orbits; nor for any mending hand, unless they disturb one another by their mutual attractions.

It is found, that there are disturbances among the planets motions, arising from their mutual attractions, when in the same quarter of the heavens: and that our years are not always precisely of the same length. Besides, there is reason to believe that the moon is somewhat nearer the earth now than she was formerly; her periodical month being shorter than it was in former ages. For, our Astronomical Tables, which, in the present age, shew the times of solar and lunar eclipses to great precision, do not answer so well for very ancient eclipses. Hence it appears, that the moon does not move in a medium void of all resistance; and therefore her projectile force being a little weakened, whilst there is nothing to diminish her Gravity, she must be gradually approaching nearer the earth, describing less circles round it in every revolution, and finishing her period sooner, although her absolute motion, with regard to space, be not so quick as formerly. Hence, she must come to the earth at last; unless that Being, which gave her a sufficient projectile force at first, adds a little more to it in due time. And, as all the planets move in spaces full of æther and light, which are material substances, they too must meet with some resistance. And, therefore, if their gravities are neither diminished, nor their projectile forces increased, they must necessarily approach nearer and nearer the sun; and at length fall upon and unite with him.

Here we have a strong philosophical argument against the eternity of the world. For, had it existed from eternity; and been left by the Deity to be governed by the combined actions of the above forces or powers, generally called laws, it had been at an end long ago. And if it be left to them; it must come to an end. But we may be certain, that it will last as long as intended by its Author, who ought no more to be found fault with for framing so perishable a work; than for not making our bodies immortal.

In the fifth chapter our Author treats of light; its proportional quantities on the different planets; its refractions in water and air: the Atmosphere; its weight and properties: the
Horozintal

Horizontal Moon, &c. The sixth chapter shews the method of finding the distances of the sun, moon, and planets. The seventh contains an explanation of the different lengths of days and nights; the vicissitudes of seasons; and the phenomena of Saturn's ring. In the eighth chapter we have the method of finding the Longitude by the eclipses of Jupiter's Satellites, and a demonstration of the amazing velocity of light by these eclipses; together with a table for converting mean solar time into degrees and parts of the terrestrial Equator, and also for converting degrees and parts of the Equator into mean solar time.

The ninth chapter treats of the phenomena of the heavens, as seen from different parts of the solar system; and the tenth of solar and sidereal time; the Equation of natural days; and Recession of the Equinoxes. In this chapter we have a table shewing how much of the Celestial Equator passes over the Meridian in any part of a mean solar day; and how much the fixed stars gain upon the mean solar time every day, for a month.

This chapter likewise contains a table of the Equation of Time depending on the sun's place in the ecliptic; a table of the Equation of Time, depending on the sun's anomaly; a table shewing the Precession of the Equinoxes; a table exhibiting the difference between Sidereal, Julian, and Solar years; with tables of the Equation of Natural Days; all very exact and accurate. In the eleventh chapter Mr. Ferguson explains the phenomena of the Harvest Moon, in a very clear and satisfactory manner: and in the twelfth he describes the moon's surface and her phases.

In the thirteenth chapter Mr. Ferguson explains the theory of the tides on the Newtonian principles; and in the fourteenth treats of eclipses, their number and periods. He likewise presents us with a large catalogue of ancient and modern eclipses, from Struyk and Ricciolus; and endeavours to ascertain the true time of our Saviour's crucifixion.

'There is a remarkable prophecy,' says he, 'in Daniel, chap. ix. ver. 26, 27. concerning the year in which the Messiah should be cut off. *And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblations to cease.* Now, as it is generally allowed, that by each of Daniel's prophetic weeks was meant seven years, the middle of the week must be in the fourth year. And as our Saviour did not enter upon his public ministry, or confirming the covenant, until he was

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'baptized,

‘ baptized, which, according to St. Luke, chap. iii. ver. 23. was in the beginning of his thirtieth year, or when he was full twenty-nine years old ; this prophecy points out the very year of his death ; namely, the thirty-third year of his age, or fourth year of his public ministry. Let us now try whether we can ascertain that year from astronomical principles and calculations.

‘ The Jews measured their months by the moon, and their years by the revolution of the sun ; which obliged them either to intercalate eleven days at the end of every twelve months ; or a whole month (which they called *Ve-Adar*) every third year : for twelve lunar months want almost eleven days of twelve months measured by the sun.

‘ In the year of the crucifixion, the Passover full-moon was on a Friday ; for our Saviour suffered on the day next before the Jews Sabbath. Here we have the day of the week ascertained, St. Mark, chap. xv. ver. 42. St. Luke, chap. xxiii. ver. 54.

‘ As the lunar year falls eleven days short of the solar, the full moon in any given month must, at the annual return of that month, be eleven days sooner ; and, consequently, cannot fall again upon the same day of the week : for eleven days measure a week, and four days over. Hence, if the April full-moon this year, for example, be on a Sunday, on the next year it will be on a Thursday ; unless the next be a Leap-year, which will cause twelve days difference ; and so, counting backward, throw it on a Wednesday.

‘ Thus, it is plain, that in different neighbouring years, the Passover full-moons must be on different days of the week, unless when the Passover months themselves are different : that is, when the full-moon happens between the Vernal Equinox and first day of April, the Passover falls in March ; but always in April when no full-moon happens within this limit.

‘ Now, if it can be proved, that there was but one Passover full-moon on a Friday in the course of a few years, about which we imagine the year of the crucifixion to have been, as it is generally allowed that our account is not above four or five years wrong at most ; that year on which the Passover full-moon fell on a Friday, must undoubtedly be the year sought.

‘ In order to determine this, I first went to work with my orrery ; which, in two or three minutes may be rectified so as to shew the days of the months answering to all the new
‘ and

and full moons and eclipses, in any given year, within the limits of six thousand years both before and after the Christian *Æra*: and when once set right, will serve for above three hundred years without any new rectification. I began with the twenty-first year after the common date of our Saviour's birth, and observing from thence, in every year to the fortieth, was surprised to find, that in the whole course of twenty years so run over, there had been but one *Passover full-moon* on a *Friday*: and that one was in the thirty-third year of our Saviour's age, not including the year of his birth, because it is supposed he was born near the end of that year. But that it might not be said I trusted to the mechanical performance of a machine, I computed all the *Passover full-moons* (according to the precepts delivered in the following chapter) from astronomical tables, which begin not with the year of our Saviour's birth, but the first year after it, and found, as a thing very remarkable, that the only *Passover full-moon* which happened on a *Friday* in all that time, was in the thirty-third year of his age by the tables, or fourth year of his public ministry, agreeable to the afore-mentioned remarkable prophecy.

We shall here subjoin a table of the true times of all the conjunctions of the sun and moon (adapted to the Meridian of Jerusalem) which preceded the *Passover full-moons*, from A. D. 28, to A. D. 36 inclusive, although it be more than double the number that there is occasion to examine for our present purpose. All these new moons fell in *Pisces* and *Aries*, which signs set at a greater angle with the horizon in the west than any others; and therefore, a few degrees of them take more time to go down. Now, the moon moves somewhat more than twelve degrees from the sun in twenty-four hours; and if two small patches be put twelve degrees asunder, upon any two parts of *Pisces* or *Aries*, in the ecliptic of a common globe, and the globe rectified to the latitude of Jerusalem, the most easterly patch representing the moon, will be an hour later of setting than the other which represents the sun: consequently, in that latitude the moon may be seen just setting about an hour after the sun, when she is not above twenty-four hours old. And fourteen days added to the day of this first appearance after the change, gives the day of full-moon.

True Time of Conjunction at Jerusalem.			Moon visible at Jerusalem.		Jewish Full Moon.	
A.D.	D. H. M.				D.	
28 Mar. 15.	1	4	Mor.	Mar. 16.	Mar. 31	Wednes.
29 April 2.	7	30	Afte.	April 3.	Apr. 17	Sunday.
30 Mar. 22.	8	45	Afte.	Mar. 23.	Apr. 6	Thursd.
31 Mar. 12.	1	51	Mor.	Mar. 13.	Mar. 27	Tuesd.
32 Mar. 29.	11	19	Afte.	Mar. 31.	Apr. 14	Mond.
*33 Mar. 19.	1	12	Afte.	Mar. 20.	Apr. 3	Friday.
34 Mar. 9.	5	12	Mor.	Mar. 10.	Mar. 24	Wednes.
35 Mar. 28.	6	20	Afte.	Mar. 29.	Apr. 12	Tuesd.
36 Mar. 16.	6	30	Afte.	Mar. 17.	Mar. 31	Saturd.

' The above thirty-third year was the 4746th year of the
 ' Julian period, and the last year of the 202d Olympiad;
 ' which is the very year that Phlegon informs us an extraor-
 ' dinary eclipse of the sun happened. His words are, *In the*
 ' *fourth year of the 202d Olympiad there was the greatest eclipse*
 ' *of the sun that ever was known: it was night at the sixth*
 ' *hour of the day, so that the stars of heaven were seen.* This
 ' time of the day agrees exactly with the time that the dark-
 ' ness began, according to Matthew, chap. xvii. ver. 25.
 ' Mark, chap. xv. ver. 33. and Luke, chap. xxiii. ver. 44.
 ' But whoever calculates, will find, that a total eclipse of the
 ' sun could not possibly happen at Jerusalem any time that
 ' year in the natural way.

' All this seems sufficient to ascertain the true time of our
 ' Saviour's birth and crucifixion to be according to our pre-
 ' sent computation; and to put an end to the controversy a-
 ' mong Chronologers on that head. From hence likewise
 ' may be inferred the truth of the prophetic parts of scripture,
 ' since they can stand so strict a test as that of being examined
 ' on the principles of Astronomy.'

The fifteenth chapter shews the method of calculating new
 and full moons, that of calculating and projecting solar and
 lunar eclipses, the use of the Dominical Letter, and contains
 several astronomical and chronological tables. In the six-
 teenth chapter we have a description of several astronomical
 machines, which serve to explain and illustrate the foregoing
 part of the treatise. These machines are—the Orrery, front-
 ing the title-page, made by the Author; the Calculator, con-
 trived by Mr. Ferguson to explain the harvest moon; the Co-
 metarium, a curious machine invented by Dr. Desaguliers,

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for shewing the motion of a comet, or excentric body moving round the sun,⁷ describing equal areas in equal times; the improved Celestial Globe; the Planetary Globe; the Trajectorium Lunare, for delineating the paths of the earth and moon, shewing what sort of curves they make in the ethereal regions; the Tide-Dial; and the Eclipsareon, a piece of mechanism that exhibits the time, quantity, duration, and progress of solar eclipses, at all parts of the earth.

Having thus given our readers a general view of what is contained in this performance, we shall conclude with observing, that though it is chiefly calculated for such as have not studied Mathematics, those who have even made a considerable progress in mathematical studies will, nevertheless, find it worthy of their attentive perusal.

The Method of Fluxions applied to a select Number of useful Problems: together with the Demonstration of Mr. Cotes's Forms of Fluents, in the second part of his Logometria; the Analysis of the Problems in his Scholium Generale; and an Explanation of the principal Propositions of Sir Isaac Newton's Philosophy. By Nicholas Saunderson, L. L. D. late Professor of Mathematics in the University of Cambridge. 8vo. 6s. Millar.

OF all the surprising phænomena that have, in different ages, appeared among the human species, there is not one more difficult to be accounted for, than that of a blind man's excelling in the most difficult and sublime parts of the Mathematics. It seems, indeed, almost impossible; and had not the present age afforded us the illustrious example of Professor Saunderson, we might, perhaps, have looked upon the instances of this kind, related by authors, as fictions; or, at least, that they had greatly magnified the truth. The most remarkable of such instances, mentioned by historians, is that of Dydimus of Alexandria, who, "tho' blind* from his infancy, and consequently ignorant of the very letters, appeared so great a miracle to the world, as not only to learn Logic, but also Geometry to perfection, which seems the most of any thing to require the help of sight." The case of this extraordinary person, is similar to that of our Author, who, "when † twelve months old, was deprived by the small-

* Hieronymus de viris illust. cap. CIX.

† Colson's Life of Professor Saunderson.

"pox, not only of his sight, but his eyes also, for they came away in abscess. A sense so little enjoyed," adds Mr. Colson, "was soon forgot; he retained no more idea of light and colours, than if he had been born blind."

From a person thus unfortunately deprived of that sense which seems absolutely necessary in acquiring mathematical learning, it must surely have appeared absurd to expect any great proficiency in that branch of science. But this instance should teach us not to look upon every thing above our comprehension as impossible; and restrain us from peremptorily charging authors of credit with relating falsehoods, merely because some things may excel, what we may vainly think, the bounds of human perspicacity. For Mr. Saunderson, in mathematical learning, was equal to any of his time, and in the address of a teacher, perhaps, superior to all.

Whatever pieces, therefore, the world may be favoured with from so excellent a master, cannot fail of meeting with a kind reception; and the work before us, tho' far from being a complete system of the Fluxionary Calculus, will prove of the utmost advantage to students in this branch of science. That perspicuity; that simple analysis and elegant construction, for which Dr. Saunderson was so very remarkable, and so justly celebrated, appear through this whole treatise. The consummate master, and finished teacher, are here fully displayed, in a judicious choice of examples, and the conspicuous method of solving and applying them.

"What the Doctor has given us (says the Editor very justly) "upon Mr. Cotes's Logometria, is particularly valuable; as, by his intimate acquaintance with that extraordinary person, he may be presumed to have understood his writings better than any one at that time living. Dr. Smith only excepted, to whose superior genius, and faithful care, the world is so much indebted for the improvement, as well as the preservation of Mr. Cotes's works."

But we are much mistaken if the latter part of this treatise, we mean his explanation of the chief Propositions of Sir Isaac Newton's Principia, does not prove as valuable as what he has given us on the writings of Mr. Cotes. Every person who has attempted the arduous study of Sir Isaac's Principia, must be sufficiently acquainted with the difficulties of fully comprehending the demonstrations in that illustrious author. Dr. Saunderson has removed many of these difficulties, and thereby rendered the study of the Principia much pleasanter, and easier, than it was before.

We have already observed, that this treatise is not a complete system of the Fluxionary Calculus; its readers must, therefore, be previously acquainted with the elementary parts of Fluxions, or assisted, *viva voce*, by a master. With either of these helps, he will find it one of the most useful treatises that has hitherto appeared on the subject.

St. Peter's Christian Apology, as set forth in a Sermon on 1 Pet. iii. 15, 16. lately published at the request of the Vice-Chancellor of the University of Oxford, and other Heads of Houses. By Thomas Patten, D. D. &c. further illustrated and maintained against the Objections of the Rev. Mr. Ralph Heathcote,* Preacher-Assistant at Lincoln's-Inn. By the Author of the Sermon. 8vo. 1s. 6d. Rivington.

AFTER employing several pages to shew that St. Peter does not mean by *λογος*, *reason*, this Apologist concludes his observations upon the text, by saying, 'that *λογος* ΠΕΡΙ της ελπίδος can only signify a Discourse CONCERNING hope; a *reason* concerning hope being an expression which no sense or language can admit:' P. 16. But what sort of *discourse* is that which has no Reason in it? and if it mean a reasonable discourse concerning hope, where is the difference between this and the common interpretation?

What this Author principally labours to prove may be seen p. 22, 23. where he says, 'the Christian religion, so far as it is recommendable to the UNDERSTANDING,—standeth upon the foundation of miracles wrought, and prophecies fulfilled; which, when plainly alledged upon the warrant of the histories of the Old and New Testament, do demand an implicit assent to the doctrines they are adduced to confirm for divine, and do altogether supercede all abstract speculations, all reasonings *à priori*, concerning fitness, probability, grounds and reasons, or concerning the correspondence of the doctrines with common notions, or the principles of a supposed natural religion.' What strange work may not be made in the interpretation of scripture upon these no principles of no reason? What is there to hinder men from applying human passions and properties to the Deity, or what right have they to interpret any literal passages to a

* See Review for July last, page 78.

figurative sense? Why may they not believe the bread in the sacrament to be the body and blood of Christ, with the Papists, as to assert, with some Protestants, that the body is present only in a spiritual sense? We say with some Protestants, because there are among them who believe the bread to become one with the body of Christ, in the same sense that the word was made flesh, which they call *Consubstantiation*. And how is any person to settle this, and many other articles of faith and practice, without Reason, where Christians, who all pretend to be determined by what is *written*, vary from one another as wide as is possible; and one sect damns all the rest for not believing as they do? Must there be no Reasoning 'concerning the correspondence of doctrines with common notions?' Must we believe all the doctrines of the church of Rome, or as many of them as are believed by the followers of Jansenius, if we cannot confute the miracles of the Abbé Paris? Curcellæus believed that the Deity had some peculiar residence in heaven above, which he was sadly puzzled to reconcile with the omnipresence of God, because of the frequent occurrence of the phrase, *in heaven*.* Many worse errors than this may be committed if men will so adhere to what is written, as not to regard natural notions, or natural religion, or reason, when they attempt to explain Revelation.

Page 29, are censured, the dregs of bold Socinus—yet this man, and his followers, were famous for adhering to what was *written*, and for objecting to such terms as *Trinity*, *Satisfaction*, *Essence*, *Trinunity*, &c. because they are not *written*, and it will be extremely difficult for this gentleman to justify himself in the use of these words upon his plan of Christianity. See page 34. 'If a revelation treateth of a *triune* subsistence,' &c. Is this, or the other expression that follows it, of *eternal proceeding*, &c. *written* in the book of life? But what this gentleman takes to be *written*, may be easily guessed by the following passage, p. 61, where he says, he 'would readily subscribe to a *Popish* Bishop affirming the truth of 'the Apostolic, Nicene, and *Athanasian* Creeds.'

* Non probatur nobis quod nonnulli audacter asserunt, Deum sic immensum esse ut totus puncti instar in omnibus rebus essentialiter sit. Ita enim opinio ægre admodum cum scriptura conciliari potest, quæ passim docet Deum esse in cælis: sic Psal. xi. 4. hoc describitur elogio, *habitans in cælis*, et Psal. cxv. 3. *Certe Deus noster est in cælis*; et Christus ipse in Orationis formulâ, quam nobis reliquit, ita jubet nos eum compellere, *Pater noster qui es in cælis*. Relig. Christ. Institut. p. 46, 47.

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We shall have done with this writer when we have told him, that the charge which he has revived against Bishop Rundle *, was an infamous and notorious calumny, and has long since been proved so. See the several pamphlets wrote on that occasion.

* 'Certain it is,' says Dr. Patten, p. 65, 'that this procedure of Abraham's [with regard to the sacrificing his son] was so shocking to a late reasoning Divine of *great hopes*, who afterwards went into Ireland, that he scrupled not to say, "if he had been a Justice of Peace in the parish where Abraham lived, he would have put him in the stocks."

Voyage d' Egypte et de Nubie, par M. F. L. Norden. Premiere partie contenant la description de l' ancienne Alexandrie. Folio, printed at Copenhagen.

THE great antiquity of Egypt, the various revolutions it has undergone, the wonders of the Nile, the pyramids, and other amazing monuments of ancient magnificence, have long been the admiration of the world, and have inspired the most curious and inquisitive men with a desire of knowing the true state of this country, and the many wonders it has produced.

In the Arabic language may be found some accounts of the antiquities of Egypt, more perfect, perhaps, as they are more antient, than any formerly given by European authors; but this account by Mr. Norden deserves the preference, as, by his accurate drawings, taken on the spot, and finely engraven, it brings to the Reader's eye all the monuments, cities, and fine prospects in Egypt and Nubia. In this first volume are 59 large folio copper-plates; and in the second, the society of Sciences, who are the editors of this useful and entertaining work, assure us, will be 106 plates, besides ornaments.

This work appears at present without the title-page, which, with a dedication, preface, and portrait of the deceased Author, will very soon be published with the second volume. The society have resolved not to publish one copy more than is subscribed for.

This first volume is divided into four parts: the first gives an account of Old Alexandria, the second of New Alexandria, the third of Old and New Cairo, and the fourth contains a description of the pyramids and obelisks.

Old Alexandria has been subjected to so many revolutions, and been so often ruined, that it would be now difficult
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to discover where it antiently stood; if the situation of its ports, and some old monuments, did not point out to us the very place.

These infallible guides will help me, says Mr. Norden, to describe, in some order, what I could observe. However, continues he, I pretend not to give an exact description of the whole, nor to write a complete history of the rise and fall of that great city. My design is, only to make a faithful report of what I saw, and could observe, of the present state of Old and New Alexandria. The order I shall observe will be such as my memory may enable me to pursue, and if at any time it shall happen, that I do not explain myself with sufficient clearness, the designs I have taken on the spot, will complete the idea my reader may form of the description I shall give him.

The first six plates contain plans and views of antient and modern Alexandria.

The old and new ports of Alexandria are those which were antiently called the ports of Africa and Asia. The first, which is deeper and cleaner than the other, is reserved for the Turks; the new one is entirely given up to the Europeans: the bottom of this is so full of rocks, that it is difficult for seamen to preserve their cables and their ships, or to hold by their anchors. The entrance is guarded by two castles, very ill built, after the Turkish fashion.

On the island of Pharos is the grand Pharillon, the body of which is a small tower, having a lanthorn on the top of it: which, however, affords no great light, the lamps being ill supplied. There are no remains of the famous library, which, in the times of the Ptolemies, was considered as the greatest that ever was. There is also another island, on which is a castle, called the Lesser Pharillon. Each of these islands is joined to the continent by a mole. That from the island of Pharos seems to be 3000 feet in length, constructed part of brick, part of square stone, and consists of a great number of arches, under which the water may pass. The two Pharillons, and their moles, are the one on the right, the other on the left of the port, and conduct you insensibly to land. But in entering the port, are rocks, both above and beneath the water, which must carefully be avoided. For this purpose Turkish pilots come off, to meet ships in the road.

Nothing can be more agreeable than the prospect, on every side, of antient and modern monuments. As soon as you pass the lesser Pharillon, you see a row of grand towers, joined one to another by the ruins of a thick wall; one obelisk, remaining upright, is just high enough to shew itself where the wall is broken down; in turning a little aside, the towers rise again,

but

but at a greater distance : then you see New Alexandria, with its minarets, and above that city, far off, appears the column of Pompey, a most royal monument. You may also discern several hills, and some other towers. At length the view terminates with a large square building, which serves for a magazine of powder, and joins to the mole.

As soon as Mr. Norden and his companions were landed, they passed through the new city towards the obelisk, over ruined walls, and on one side of it saw another that had long since given way, and is now almost entirely buried. The obelisk still remaining upright, and which to this day is called Cleopatra's Obelisk, shews the place where stood the palace of that Queen, called also the palace of Cæsar ; but there are no remains of that magnificent building now to be seen. Cleopatra's obelisk is situated in the middle between the new city and the lesser Pharillon. Its base, part of which is buried, is twenty foot above the level of the sea. Between this monument and the port is a thick wall, flanked on each side the obelisk with a large tower ; but the wall is decayed in such manner as to be of an height equal to the base of the obelisk. The inner part of the wall is no more than ten feet distant from the obelisk, and the outward about four or five from the sea. Before the wall facing the port, lies an infinite quantity of broken pieces of columns, and frieses, and other parts of architecture of divers kinds of marble, some of granite and verd antique. On the land-side, and behind the obelisk, is a large plain, which has been so often turned over and examined, that the earth looks as if it had passed through a sieve. The obelisk itself is of one entire piece of granite. The west-side is the best preserved, the north next, but the east hath suffered greatly, and the south so much, from the injuries of time and weather, that the hieroglyphics on that side are scarce distinguishable ; which may be the reason why the Roman Emperors did not transport this obelisk to Rome, tho' it was nearer than the rest. The obelisk thrown down seems to have been broke ; but by all that appears, it had the same hieroglyphics, in the same order with that which stands.

Some antient authors report, that, in their time, these obelisks stood in Cleopatra's palace, but as they do not say she made them, it is probable, these monuments are more antient than the city of Alexandria, and that they were brought from some other part of Egypt to adorn her palace. This conjecture is the more likely to be true, as we know, that those Egyptian monuments, whose antiquity is of no higher date than
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the building of Alexandria, are not inscribed with hieroglyphics, the use and meaning of which had, even then, been long forgotten.

As our Author has added some remarks concerning obelisks at the end of this volume, we shall give an account of them here, that our readers may have what relates to this subject entire, and by itself.

Their magnitude, duration, decoration, and form, justly entitle them to a place among the most valuable monuments of antiquity. One reason for their duration, is, the hardness of the granite they are generally formed of:—masses of which, equal to the dimensions of the largest obelisks, being rarely met with, greatly enhances their value.

They are peculiar to Egypt: and if found in other places, have been transported thence. They are of different heights, but have the same form, only some have lost their summits. They are not all made of the same substance, nor by the same hand, but for the most part they are of granite. They are to be seen in all parts of Egypt. The first our Author saw was at Alexandria, and the last at an island now called Giesiret-ell-heiff, which seems to have been the Phile of the antients. Each consists of one single piece of stone; the pedestal is a cube, exceeding the breadth of the obelisk two or three feet. The pedestal, and even a part of the obelisk, are now, generally, under-ground. Our Author saw two obelisks in the island of Giesiret-ell-heiff, the one of white marble, standing, but without hieroglyphics; the other of granite, on the ground, with a range of hieroglyphics upon each side. The summit of the first, which terminates the colonade of the western gallery, is broken off. It is eight feet in the square, and sixteen high. The second is the same in the square, but twenty-two feet high. It seems to be more modern than any Mr. Norden had occasion to view, or at least was better preserved. Among the ruins round Essouaen, there is one without hieroglyphics, which is broken in two. Each side is three feet broad; as to the height, it could not be measured, great part of it being buried in the sand. At Lukoreen, which is considered as part of antient Thebes, there are two obelisks, each side measuring six feet four inches and a half, their height in proportion. That towards the east is highest. Both stand in the front of those superb ruins so much admired in that place; and, no doubt, these obelisks surpass every thing of the kind. Near to Carnac are seen the rest that belong to those at Lukoreen: they are four in number, perfect, standing

ing where they were first placed. Before the great hall near Carnac, as you enter, are two other obelisks, standing, and placed in a diagonal line, of the same size, and equal beauty, with those at Lukoreen: no doubt there were two more in this place, but they are gone. Before a small temple are also two obelisks, less than the former, about eleven or twelve feet high, and a foot and an half broad. They are granite, but so fine, as almost to equal porphyry; and are ornamented with hieroglyphics, which, in divers colours, represent, for the most part, those figures mutually embracing each other. Amongst the ruins at Carnac are seen many large blocks of a whitish stone, which had formerly been obelisks of an amazing size. These, like the rest, were originally of one stone, and broke by falling. They are covered with hieroglyphics, painted, and adorned with various figures, in compartments, which have a fine effect. Near to Matareen, a village not far from Grand Cairo, is an obelisk yet standing, well proportioned, and as high as that of Cleopatra at Alexandria; but the hieroglyphics, tho' very fine, are not equal to those at Carnac and Lukoreen. Of this at Matareen, as well as of those at Alexandria, our Author has given us designs, taken on the spot, and well engraved.

After this account of these obelisks, or lesser pyramids, our readers will forgive us if, instead of following our Author in his description of Alexandria at present, we insert here the remarks he has made upon the great pyramids.

They stand at the feet of those high mountains, which mark the course of the Nile, and divide Egypt from Lybia. They are usually supposed to be antient sepulchres, differing in size, and constructed of various materials. Some are open, others in ruins, and the greatest part of them shut: all have suffered some injury or other. They could not all have been erected at the same time: the immense quantity of materials necessary for such a work, must have rendered it impossible. Besides there is great difference in the workmanship, some being more magnificent than others. They are certainly of the remotest antiquity, since the time they were built was not known when the Grecian philosophers travelled into Egypt. It should seem that they were raised before the invention of hieroglyphics: characters so ancient, that no history, extant, ascertaineth the time of their invention, and whose meaning was lost so long ago, as when the Persians conquered Egypt. Can it be supposed that the Egyptians, who made so free a use of hieroglyphics, should not have left one character, either within, or on the outside of, these vast monuments

ments, or on the temples of the second and third pyramids, if any such characters were then in use? but none appear in these immense ruins: had there been any, surely some vestiges of them would still remain. Thus argues Mr. Norden. However, it is to be observed, that Vanlëb, who was very diligent in his observations on the pyramids, which he went to visit four several times, contradicts our Author, and says, "J'ay trouvé sur quelques-unes (des pyramides) des caractères hieroglyphiques; mais le peu de temps que nous y fûmes, ne me permit pas de les copier." p. 137. *Relation d' Egypte.*

The present inhabitants ascribe these vast works to a race of giants, concerning whom, such of our readers as delight in romances, may find many fanciful stories related by Mur-tadi, translated into French, from the Arabic, by Monf. Vattier. But the absurdity of supposing these monuments to have been the work of giants, appears from the narrow entrance into the caverns from whence the stone for building them was taken; and the passages within the pyramids are so narrow, that a man of a moderate size, in our days, has difficulty enough to pass them, crawling on his belly. Besides, the urn and sarcophagus, in the largest pyramid, give us no great idea of the extraordinary size of the inhabitants of those remote times.

The principal pyramids are situated to the south-east of Gizé, a town lying on the western bank of the Nile, and as many writers pretend, that the city of Memphis was built there, they are generally called the pyramids of Memphis. There are four which deserve particular notice: they stand in a diagonal line, about 400 paces distant from each other. Their sides correspond exactly with the four points of the compass. The foundation is on a rock covered with sand, in which, and upon the pyramids themselves, are found shells, some of which, for their colours, are preferred to agate; and at Cairo they make of them snuff-boxes, and handles for knives. The out-side of the great pyramid is, for the most part, made of large stones, cut out of the rocks that are along the Nile, where the shafts or caverns from whence they were taken, are to be seen at this day. These stones are shaped like prisms, but not of equal size. That they have been so well preserved, for so long time, is more owing to the climate, where rains seldom fall, than to any natural and extraordinary hardness in the stone itself. No cement was used in joining the stones on the out-side; but within, where the stones are irregular, mortar has been used, as may be evidently discerned on entering the second passage of the first pyramid.

When

When the waters are at their greatest height, you may go in boats from Old Cairo, to the rock upon which the pyramids are built. The entrance is on the north side, and leads to five different passages successively; which running up and down, and on the level, proceed to the south, and end in two chambers, one in the middle of the pyramid, and the other lower down. All these passages, except the fourth, are of an equal size, or three feet and an half square. They are lined on every side with large pieces of white marble, extremely smooth; little holes have been cut, that those who enter may keep their footing, but if they miss a step, there is no stopping till they return to the bottom. Some think, that these passages were filled with stones, after the pyramid was built, and the work finished; and it is certain the end of the second passage hath been closed, for there remain still to be seen, two square blocks of marble, which stop the communication with the first passage. But, in truth, the entrance is too narrow for us to suppose, that a number of large stones, sufficient to stop up all the other passages, could be conveyed thro' this. When you arrive at the end of the two first passages, you meet with a resting-place, to the right of which is an opening for a small passage, or pit, in which you find nothing but Bats, and another resting-place. The third passage leads to a chamber of a middling size, the half of it filled with stones, taken from a wall to the right, to open another passage, which terminates at a little distance in a nich. This chamber is vaulted in the manner of a pent-house, (*en dos-d' ane*) cased on every side with granite, now much obscured by the smoke from the flambeaux, carried in to light those who visit these apartments. Having returned by the same way, you climb up to the fourth passage, which has a way raised above the level on either side. It is very high, and vaulted, as the chamber mentioned above. The fifth passage leads to the upper chamber. In the middle of the passage is a small apartment, something higher, but not broader, than the passage itself. The stone is cut on each side, more easily to convey what was necessary to shut up the entrance to the chamber, which, like the former, is cased with large pieces of granite. On the left hand is a large urn or sarcophagus, of granite, plain, without any ornaments, and in the form of a parallelopipedon. It is very well cut, and when struck with a key, sounds like a bell. To the north of this urn, or coffin, is seen a very deep hole, made after the pyramid was built: for what purpose is not known. It is most probable, however, that it was occasioned by some cavity underneath; for it should seem as if the pavement fell of itself,

itself, after the bottom of the chamber was depressed. There is nothing more to be seen in the chamber, except two passages, one north, the other south. It is not possible to find out their use or original depth, for they are choaked with stones and other things, which people have thrown in to satisfy their curiosity, and to discover how far they might go.

The second pyramid is exactly like the first, only it does not appear to have been opened. Toward the top it is covered on all sides with granite, so closely joined and smooth, that it is impossible to ascend it. There are here and there, it is true, some holes cut; but they are not at equal distances, nor do they continue high enough to encourage any one to attempt the getting up to the top of this pyramid. On the east side are seen the ruins of a temple; with stones of a prodigious size. To the west, about thirty feet deep, is a passage, cut in the rock, upon which the pyramid stands, which shews how much they were obliged to take from the rock, in order to make the plain.

The third pyramid is not so high as the two first by 100 feet; but is perfectly like them in every other respect. It is shut up, as is the second, and from the prodigious stones that lie to the north east, it should seem as if here had been a temple more distinguishable than that already mentioned. The entrance to it was on the east side.

The fourth pyramid is 100 feet less than the third: it is like the rest, but shut up, and without any temple to it. On the top is one large stone, which seems to have served as a pedestal. It is not exactly in a line with the rest, being a little to the west of them.

These four great pyramids are surrounded with a number of little ones, which for the most part have been opened. There are three to the east of the first pyramid, and two of them so ruinous, that the chambers of them are no longer discernible. To the west also may be seen many more, but all in ruins. Opposite the second pyramid there are five or six, all of which have been opened. In one of them is a square pit, or well, thirty feet deep.

About 300 paces to the east of the second pyramid, is seen the head of the famous sphinx, of which our Author has given us three designs, one profile, the other two in front.

Near to the pyramids are sepulchral caves, or grottos, in some of which are hieroglyphics, which therefore our Author thinks, were not made till long after the pyramids; they are all open and empty. He visited several of them, but found nothing therein, except a bit of an earthen idol, like those

which

which are found in great quantity near to Saltara, in the land of Momies.

These monuments must be visited in winter, that is, from November to the middle of April; for in summer the waters, and the descent of the Arabs from the mountains, who make no scruple of pillaging strangers, render it either imprudent, or impracticable. If you set out from Grand Cairo, on asses, to Calish, you pass the isle of Rodda, and on the left side, behind the Mokkias, hire a boat for yourselves and cattle, and land at Gizè, opposite to Cairo; and a league further take up your lodgings with the Kaimakan, where you have vermin, but no beds, nor any other conveniences, for the shequin you must pay him. In the morning you depart, and come to a little village, where there is a camp of Arabs, and you take two of them as your guides. When you come to the foot of the mountains, near the pyramids, you alight, and at the entrance of the first pyramid discharge your pistols, to drive away the bats. The two Arabs enter first, to clear away the sand, and you follow, (stripped of every thing but your shirt, on account of the excessive heat in the pyramids,) with a torch in your hand, which is not lighted till you enter the chambers. At the end of the first passage, where the communication has been opened by force, it is not above one foot and an half high, and two feet wide. Here the traveller lays himself down, and the Arabs pull him by the legs through this strait passage, covered with sand and dust: this is but for two ells, or it would be insupportable.

After this visit to the pyramids, if your curiosity is not already satisfied, you may examine the old bridges, situate to the east and by north of Gizè, and north-west of the pyramids. The first extends itself north and south, the other east and west. No one can now tell for what purpose they were built. This place is not, like others, exposed to the waters, tho' perhaps there may have been formerly a calish, or canal. By the manner of building, and by inscriptions still left, they seem to be the work of the Saracens. The first has ten arches, 241 feet long*, and 20 feet four inches wide. They are 400 paces distant from each other, but are joined by a brick wall.

This journey may be accomplished in one day, and at half the expence, (that is to say, two shequins the whole company) by setting out very early in the morning from Cairo, and not stopping by the way. You will have time enough to see every thing, and may return in good time the same day; and our

* Mr. Norden has here expressed himself very inaccurately: we know not whether he gives the dimensions of the whole bridge, or of each particular arch.

Author says he had rather go twice this way than once the other.

Besides those already described, there are others, called the pyramids of Dagjour. They are seen to the south of those of Memphis, and end near Meduun, where stands the most southern of them. Its greatest effect is when seen at a distance, for when you come up to it, you find it built of large bricks, baked in the sun: and therefore it is called by the Turks and Arabs, the false pyramid. It is conspicuous at a great distance, not being near the mountains, nor in the neighbourhood of the other pyramids; and is raised upon a little hill. The four sides are equal, sloping down in the form of a glacis in fortifications. It has three or four steps, or degrees, of which the lowest may be twenty feet in perpendicular height. This pyramid has never been opened, and the expence and difficulty of destroying it, will, probably, deter any one from the attempt. Of the rest of the pyramids of Dagjour, which are situate near Sakarra, there are only two that deserve notice; one of them has been opened, but visited by few. There are in all twenty of them. As the old Memphis stood near to this plain, Mr. Norden conjectures, that these pyramids were inclosed within that capital.

At the end of this description of the pyramids, is a letter from our Author to the late Mr. Folkes, in which are some remarks upon Mr. Greaves' account of the pyramids. He allows the merit justly due to Mr. Greaves, and says he wrote his remarks, not to destroy that writer's observations, but as additions to them. When Mr. Greaves says, "all these pyramids consist of stone," it shews that he had not gone far enough into Upper Egypt, to see the pyramid of bricks, which is unquestionably the same that, according to Herodotus, was built by Cheops, and is situate within four leagues of Cairo. It is a mistake to imagine any one of the pyramids to be the sepulchre of Osymandyas, from whence Cambyfes took the golden circle. It is rather at Lukorzen, and still entire amidst the ruins of antient Thebes. The walls of the sepulchre, and of the Temple where it stood, are covered with figures, which represent the funeral obsequies and sacrifices, celebrated on the death of that prince; as the palace and porticos, tho' in ruins, contain his battles and great actions. Mr. Norden took designs of them on the spot, and has shewn where the golden circle might have been placed. But these designs are not in this volume. He proves the great antiquity of the pyramids by these two arguments: 1. That they were built before the use of hieroglyphics, for none are to be found on them either within or without. And if what Vansleb says is true, tho' we cannot

cannot but give the preference to Mr. Norden, such a small quantity on no one knows which of the pyramids, may have been inscribed long after they were built. But the meaning of these characters was unknown in the time of Cambyles, and as Memphis was raised from the ruins of Thebes, it is most probable that these vast structures were erected before the building of Memphis. 2. The granite used for the sarcophagus, the casing of the chambers, and the summit of the second pyramid, is not polished; and therefore, as all other marble made use of in these buildings is polished, they must have been erected before the art of polishing granite was discovered, that is, before the obelisks were raised; or sepulchral urns, or cases to mummies made; all of which, very few excepted, are of polished granite.

Our Author joins with Mr. Greaves in asserting, that the superstition of Egypt was one principal cause for the building the pyramids, but he thinks that ambition also had a large share in it. They are certainly monuments of the most durable form, for it would take as much time to destroy as to raise them. It is not a little surprizing, adds he, that so vast a mountain should produce no other than a mouse, for to such may the narrow passages and chambers justly be compared. But then it should be considered, that the art of making vaults and roofs might not then be so well known, as to make men think it practicable to support the enormous weight of the pyramid over them, especially as it was not composed of such materials as to support itself, which would have required square blocks of stone, wrought as on the outside. And in the lesser pyramids, which are, in great measure, open, it may be seen that they were built entirely of square stones, and therefore their chambers are much larger in proportion than those of the greater pyramids.

Mr. Norden finds it necessary to dissent from Strabo, concerning those stones which he calls the tombs of Mercury. Nature, not art, disposed them in that order in which they lie one upon another; for in this respect the granite differs from other rocks, that it lies in the quarry like a heap of large flints. The workmen who antiently cut granite here, carried away such pieces as were proper, and left others standing here and there, as limits, or for some other purpose. This seems to have been the origin of what are called the Tumuli Mercuriales. Here are hieroglyphics, and an infinite quantity of granite, cut into squares, some begun, and others finished, in the very state they were left by the workmen, who, perhaps, were driven away by the calamities of war. Not far from hence is the obelisk that was begun, but not finished; and the entire

plain of which Strabo speaks, was formed by taking away granite, which must have been of a better sort than that on the borders of the Nile, or it would not have been preferred to that which could be carried with greater ease. On the borders of the Nile too, in some places, there are stones covered with hieroglyphics, and others begun to be worked upon, in like manner as in the place above described. Mr. Greaves is certainly mistaken in supposing that these Tumuli Mercuriales served as a model for building the pyramids; their shape and size are too dissimilar; nor is there any other appearance of art in them, but the hieroglyphics, which, according to Mr. Norden, are more modern than the pyramids.

That pyramid which is usually distinguished as the first, should be considered as the last of those made of the same materials. It does not seem to have been entirely finished, and has not so very old an aspect as others that are near it. Mr. Greaves is certainly mistaken, when he supposes the inequality of the steps of the pyramid to have proceeded from the injuries of time. The stones of which they are composed differ from four to five, and sometimes to ten inches. They were not made for ascending and descending; and regularity was not observed but as it was necessary for the ease of the workmen, and for carrying on the form of the pyramid. Perhaps this inequality of the steps has occasioned the different accounts given of their number, by different travellers.

Our Author cannot conceive how Mr. Greaves, who was so very accurate in his descriptions, could say there is nothing now left of that admirable bridge mentioned by Herodotus; for there remains a considerable part of it, enough to form a just idea of its construction and use: and to the east of the third pyramid are the remains of another bridge. These, as they now stand, are to be seen in our Author's designs.

The summit of the second pyramid shews plainly, whatever may have been the opinion of Proclus, that it could not have been designed for an observatory, because it is rendered inaccessible by being covered with granite. And if the rest are not so, the architect might have nevertheless intended to finish them all in the same manner*.

* This is true; but then it should also be observed, that Proclus mentions another use, which was, to determine the *annus syderius*. We cannot here enter into the consideration of the astronomical uses of pyramids and obelisks in Egypt; and therefore, refer our readers to what the accurate and ingenious Mr. James Stuart has said of them, in a letter which he published at Rome, in Latin and Italian, inscribed to Lord Malton, now Marquis of Rockingham.

Concerning the weather in Egypt, it is observed, that from Alexandria to Feshne, the air is often thick, the sky obscured, and it frequently rains; but at Feshne, and higher up, it is always fair. And yet, our Author says at Meshie it rained very hard, and thundered, for the space of an hour.

Mr. Greaves says, that the stones were hewen, according to Herodotus and Diodorus, out of the Arabian mountains. But our Author asserts, that a great part of the stones employed in building the pyramids, were taken from the caverns which are seen in great number near the pyramids. The rest came from the other side of the Nile: and when the waters were high, it was easy to convey the stones to the bridge mentioned by Herodotus, and along that to the mountain where the pyramid was to be built.

The temples seen to the east, and joining the pyramids, were built of very large stones. It is astonishing so few travellers have taken notice of them. They seem to have been open on the top. Their great circumference rendered it impossible to find stones large enough to reach from side to side: and as there are no remains of any column, it is to be presumed the pyramids were built before columns were in use. This may perhaps account for their form; if they did not understand the art of covering buildings, or supporting them by columns; they could not be contrived so as to be covered, but in the shape of pyramids *.

The blackness which Mr. Greaves discovered within the pyramid, and which seemed to him to have proceeded from

* That the pyramids were erected before the use of pillars, or such artificial supports, was known to the Egyptians, appears a favourite hypothesis of our Author: but may it not be objected, that such supports (without which the meanest hut could scarce be built) must, in all probability, have been very early, and naturally suggested to man, by observing the stems of trees and plants, and the feet of animals; and that the pyramids, being works of great magnificence, are, doubtless, of much later date than the mention of the simple, perpendicular, prop, which must have occurred long before the chizzelling, cementing, and polishing of marble?—We are not to venture too far in our conclusions from what we have as yet discovered of the internal structure of the pyramids: there may be many undiscovered passages and chambers in, and underneath them, of which we know no more than Herodotus and Pliny knew before us; and of which we must remain in ignorance, till the hand of time, or some more successful researches than have yet been made, shall open to our view the hidden recesses of these amazing structures. As to the shape or form of the pyramid, it might have been previously determined, by the astronomical purposes for which they were, perhaps, originally designed.

hence, that those inlets had been a receptacle for the burning of lamps, is nothing more than the smoke of the flambeaux carried by those who have visited this monument since it has been opened. Mr. Greaves says, from Herodotus, that the second pyramid hath no subterraneous structures. On which our Author observes, that Herodotus must have said this on hear-say: for as the pyramid is shut, he could not have examined into it himself. What can we think when told by Strabo and Pliny, that the water of the Nile enters the pit or well of the first pyramid? Could they have seen this? Did they hear it from others?—It is certain their descriptions suit not the present state of these places.

Mr. Norden says, it gives him great pain to examine minutely all that Mr. Greaves has said of the second pyramid, it is so very faulty. He thinks our Professor relied too much upon the authority of his Venetian friend, who might have deceived him; and being tired with his examination of the first pyramid, have paid too little attention to the second. It is certainly as large as the first. Tho' the steps or degrees do not appear at the bottom of this second pyramid, they are apparent towards the top; the lower degrees having been destroyed by the violence with which they were treated when the granite which covered them, and which remains above, was taken away.

Authors are greatly mistaken in saying it is the third pyramid which is partly built of Basaltes, whereas it is the fourth; which Mr. Greaves is the more excusable for not having seen, as it is hid by the others, and not easily discernable, even when you are at no great distance from it. Whether it is of Basaltes or not, is uncertain; it is not however of the substance of that fine vase in the collection of Cardinal Albani at Rome: but it is as hard, and something blacker than Granite. The summit of this pyramid is of a yellowish stone, of the same quality with that of Portland; and the other pyramids are constructed of the same stone. There can be no doubt of the existence of this fourth pyramid. Lord Sandwich observed it well, and Mr. Norden's designs prove it.

The rest of the pyramids in the Lybian Desert are well worthy the attention of a traveller; and it is very strange, that ancient as well as modern authors should not have mentioned them. They consist of four or five degrees or stories, each thirty or forty feet high. Lord Sandwich took great notice of these pyramids, and in particular, of one which was never finished, and which may serve to shew in what manner these buildings were constructed. The two largest of these
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pyramids are equal to any of those at Memphis. Those at Sakkara were certainly the oldest, and from them the model was taken to build the rest.

We should now return to our Author's description of Alexandria, but having, on account of the importance as well as novelty of the subjects treated above, exceeded the usual bounds of an Article in our Review, we shall defer the rest of this valuable work to another month, and conclude for the present with some remarks we have made upon Hieroglyphics.

1. It is evident from a slight inspection of these ancient inscriptions, that they are not entirely composed of the representations of animals and other objects, but are intermixed with certain characters that cannot well be taken for any other than letters. Of this sort, we believe, are the three characters in a frame in the tree, in Mr. Norden's fifty-eighth plate; where are three human figures. One stands pointing to a bar under the frame of the inscription in the tree; by his beard he should be a man. Another, seeming to be a female by the largeness of the left breast, is without a beard, and sits on a large square block: and she points likewise to the tree. The third figure stands behind her, and has a beard, and a high cornu to his cap. They have all different caps, which may serve to distinguish their characters. The oval figure over the three characters in the frame, we take to be a resemblance of the fruit, and, perhaps, the three letters express the name of it. If it is an apple, the oriental word in Hebrew, and Arabic, for that fruit, is expressed by these three letters, *T F C*; and the Coptic or Egyptian word is also very like it: but Strabo says they have no apples in Egypt. Beneath the Bas-relief are no more than five distinguishable characters: one is round, and may signify the fruit as above; another is waving, and may signify water, or the letter *M*, as in the Samaritan alphabet; another, which we take to be imperfect, is like the Hebrew *Vau*: one of them is the same with the middle letter in the frame; and another resembles a square, or large Hebrew *Heth*; and is the very same with that held in the woman's hand, which looks as if it were designed to be held up, that the bar or line, which the man seems to be about striking from him, towards the woman, might pass through it.

2. As the Obelisks were all consecrated to the sun, and took their form, as Pliny and others observe, from a solar ray, and might serve some astronomical purpose, as a Meridian, &c. it is not to be doubted but the principal characters inscribed on them, relate to Astronomy. The early use of such characters is evident from the Sphinx, which emblematically describes the

season for the rising of the waters of the Nile; that is, when the sun enters Leo and Virgo: from these two constellations is made the Sphinx; which word signifies, in the Chaldæe dialect, to *over-flow*; and the cause of this over-flowing of the Nile being a riddle to the antients, probably gave rise to the accounts we have, from them, of riddles propounded by the sphinx.

3. Those inscriptions that are found in their cœmeteries or sepulchral caverns, and amidst the ruins of their temples, are certainly historical, as they have ever been in all other the like places: and if with the inscriptions we could obtain well-drawn copies of the bas-reliefs, and figures that attend them, it is possible we might in time read, from authentic records, the most ancient history of Egypt.

4. The true reason why unknown characters continue unknown, is, because they are given, in too small parcels, into the hands of the interpreter: this was the case of the few Palmyrene inscriptions at first brought into Europe. If a very large quantity of these hieroglyphic characters were given, with all the helps that might be communicated, it is not to be doubted but a good Decypherer and able Orientalist, might in time discover their use and meaning.

5. We therefore earnestly recommend to all who travel, or correspond, in Egypt, that accurate drawings may be taken of the inscriptions, images, and bas-reliefs there: and when the communication is more open than at present, we could wish the same were done in Africa *.

* See the History of Africa, by Leo Africanus; who mentions many antient inscriptions, in various characters.

All the Orations of Demosthenes, pronounced to excite the Athenians against Philip King of Macedon, translated into English: digested and connected, so as to form a regular History of the Progress of the Macedonian Power: with Notes historical and critical. By Thomas Leland, B. D. Fellow of Trinity College, Dublin. 4to. 6s. Johnston.

IF not only to comprehend the true interests of one's country, but gloriously to exert every effort of mind in animating all hearts to unite in the common cause, can render any character illustrious, that of Demosthenes was certainly such: who, in an age of corruption, selfishness, and vanity; and among a people, learned, generous, and acute; opposed wisdom

dom to vanity, patriotism to selfishness, and infamy to corruption.

And if active life, thus engaged, is worthy of admiration; a man of learning, who employs his leisure to impart to us, in our own language, the sentiments of such a patriot, at a time when these sentiments deserve our utmost attention, may justly be said to merit our esteem and our praise.

But Mr. Leland hath not only translated, with a spirit nearly approaching to the original, and with a truth conformable to the letter of it, all the Orations which he supposes now to remain, of those pronounced by Demosthenes, to excite the Athenians against Philip of Macedon; but he has illustrated these Orations, in order to adapt them to all readers, with Notes, not only from his own fund, but, among the antients, from Dionysius of Halicarnassus, whom he principally regards, and from Ulpian, Libanius, Suidas; and, among the moderns, from Tourreil, whom he seems most to honour, and upon whose translation he animadverts, and from d'Olivet, and Mountenay, as also the authors of the Universal History, whom he corrects in a certain particular: and that nothing might be wanting to render Orations of such antiquity, and addressed to a state so long ago dissolved, entirely clear in every part, and instructive in every circumstance, even to the most illiterate reader; he hath, in his preface, and in the introductory pieces to each Oration, and by a conclusion subjoined to the whole, so connected the Histories of Greece and Macedon, so described the internal condition of their different states, and so characterised the leading men at Athens, and Philip of Macedon, that nothing can be obscure, nothing uninteresting, in any of these Orations.

The Translation is inscribed to the Lord Viscount Charlemont; and accompanied with a map of ancient Greece, and the parts adjoining.

Upon the whole, our ingenious Divine, by judiciously adopting the observations of Dionysius, in opposition to those of Tourreil and the Scholiast, hath enabled himself to arrange these Orations in the very order in which they were spoken. Thus, in the Olynthiac Orations, he places first, what common editors call the second; gives the second place, to what hath the third with them; and the third place, to what with them hath the first. We could have wished, however, that he had been less complaisant to Mr. Mountenay; and that, depending on his own judgment, supported by the authority of the discerning Dionysius, he had entirely severed
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from the first Philippic what he still here admits to appear as the latter part of it, tho' Dionysius assures us, and himself is persuaded of it, that it is a 'separate and complete piece, and was, indeed the sixth Philippic. Had this been done, we should not only have had in reality, but in appearance too, which is a circumstance that may well attend reality, eleven intire Orations of the twelve so justly stiled Philippic. And that we have not the compleat twelve, may, as we presume, tho' our Author takes no notice of it, be imputed to this; that, along with Libanius, he looks upon the Oration intituled *περί Ἀλωνισα*, and which in common editions precedes that on the Chersonesus, as not the genuine production of Demosthenes, but of Hegesippus, or somebody else. Yet we should have been pleased to have had our Author's reasons for determining thus; as he might have thrown, perhaps, more light on the subject than Libanius does.

We proceed next, to what is of more importance, to select a few of the many observations, sentiments, and reasonings, which dignify these Orations; and which, if duly attended to, might then have saved Athens, and may now be of service to us.

' First then, Athenians! these our affairs must not be
' thought desperate; no, tho' their situation seems entirely
' deplorable. For the most shocking circumstance of all our
' past conduct, is really the most favourable to our future ex-
' pectations. And what is this? That our own total indo-
' lence hath been the cause of all our present difficulties. For
' were we thus distressed, in spite of every vigorous effort
' which the honour of our state demanded, there were then
' no hope of a recovery.—And if you (my countrymen!)
' will now at length be persuaded to entertain the like senti-
' ments; if each of you, renouncing all evasions, will be
' ready to approve himself an useful citizen, to the utmost
' that his station and abilities demand: if the rich will be rea-
' dy to contribute, and the young to take the field: in one
' word, if you will be yourselves; and banish those vain
' hopes which every single person entertains, that while so
' many others are engaged in public business, his service will
' not be required: you then (if heaven so pleases) will re-
' gain your dominions, recall those opportunities your supine-
' ness hath neglected, and chastise the insolence of this man.
' —Talk not of your ten thousands, or twenty thousands of
' foreigners; of those armies which appear so magnificent on
' paper; but let them be the natural forces of the state.—In
' affairs of war, and warlike preparations, there is no order,
' no

no certainty, no regulation. So that when any incident alarms us, first, we appoint our Trierarchs*; then the supplies are considered. These points once settled, we resolve to man our fleet with strangers and foreigners; then, find it necessary to supply their place ourselves. In the midst of these delays, what we are failing to defend, the enemy is already master of: for the time of action we spend in preparing: and the junctures of affairs will not wait our slow and irresolute measures. These forces too, which we think may be depended on, until the new levies are raised, when put to the proof, plainly discover their insufficiency. By these means hath he arrived to such a pitch of insolence.—They who conduct a war with prudence, are not to follow, but to direct events; to direct them with the same absolute authority, with which a general leads on his forces: that the course of affairs may be determined by them, and not determine their measures. But you, Athenians, although possessed of the greatest power of all kinds, ships, infantry, cavalry, and treasure; yet to this day have never employed any of them seasonably; but are ever the last in the field. Just as barbarians engage at boxing, so you make war with Philip: for when one of these receives a blow, that blow engages him: if he is struck in another part, to that part his hands are shifted: but to ward off the blow, or to watch his antagonist; for this, he hath neither skill nor spirit. Even so, if you hear that Philip is in the Chersonesus, you resolve to send forces thither; if in Thermopylæ, thither; if in any other place, you hurry up and down, you follow his standard. But no useful scheme for carrying on the war, no wise provisions ever thought of, until you hear of some enterprize in execution, or already crowned with success. This might formerly have been pardonable, but now is the very critical moment, when it can by no means be admitted.—To me it is astonishing, that none of you looks back to the beginning of this war, and considers that we engaged in it to chastise the insolence of Philip; but that now it is become a defensive war, to secure us from his attempts.—So shamefully are we degenerated, that each of our commanders is twice or thrice called before you, to answer for his life, though not one of them dared to hazard that life, by once engaging his enemy. No; they chuse the death of robbers and pilferers, rather than to fall as becomes them (a).

* Admirals.

(a) Taken from his first Philippic, p. 1, 3, 6, 13, 14, 15, 16.
How

‘ How is it that our affairs were once so flourishing, and now in such disorder? Because, formerly, the people dared to take up arms themselves; were themselves masters of their ministers; themselves disposers of all emoluments: so that every citizen thought himself happy, to derive honours and authority, and all advantages whatever, from the people. But now, on the contrary, favours are all dispensed, affairs all transacted, by the ministers: while you, quite enervated, robbed of your riches, your allies, stand in the mean rank of servants and assistants.—It never has, nor could it have been moved by me, that the rewards of the diligent and active, should be bestowed on the useless citizen: or that you should sit here, supine, languid, and irresolute, listening to the exploits of some General's foreign troops; for thus it is at present. Not that I would reflect on him who serves you, in any instance. But you yourselves, Athenians, should perform those services for which you heap honours upon others; and not recede from that illustrious rank of virtue, the price of all the glorious toils of your ancestors; and by them bequeathed to you (b).

‘ It is not the conquest of Athens which Philip aims at: no; it is our extirpation. He knows full well, that slavery is a state you would not, or if you were inclined, you could not submit to; for sovereignty is become habitual to you. Nor is he ignorant, that at any unfavourable juncture, you have more power to obstruct his enterprizes, than the whole world besides.—I should not have thought myself a good citizen had I proposed such measures as would have made me the first among my countrymen, but reduced you to the last of nations. On the contrary, the faithful minister should raise the glory of his country; and, upon all occasions, advise the most salutary, not the easiest measures. You should send Embassadors into all parts, to inform, to remonstrate, to exert all their efforts in the service of the state. But, above all things, let those corrupt Ministers feel the severest punishment; let them at all times, and in all places, be the objects of your abhorrence.(c)—

‘ What is the cause of all this? (for there must be some cause, some good reason to be assigned, why the Greeks were once so jealous of their liberty, and are now so ready to submit to slavery.) It is this, Athenians! Formerly men's minds were animated with that, which they now feel no longer, which conquered all the opulence of Persia,

(b) Olynthiac the second, p. 46, 47, 48.—

(c) On the state of Chersonesus, p. 103, 105, 106.

maintained the freedom of Greece, and triumph'd over the powers of sea and land : but now that it is lost, universal ruin and confusion overspread the face of Greece. What is this ? nothing subtle or mysterious ; nothing more than an unanimous abhorrence of all those who accepted bribes from Princes, prompted by the ambition of subduing, or the bare intent of corrupting Greece. To be guilty of such practices, was accounted a crime of the blackest kind ; a crime, which called for all the severity of public justice ; no petitioning for mercy, no pardon was allowed. So that neither Orator nor General could sell those favourable conjunctures, with which fortune oftentimes assists the supine against the vigilant ; and renders men, utterly regardless of their interests, superior to those who exert their utmost efforts : nor were mutual confidence among ourselves, distrust of tyrants, and barbarians, and such-like noble principles, subject to the power of gold. But now are all these exposed to sale, as in a public mart : and, in exchange, such things have been introduced, as have affected the safety, the very vitals of Greece. What are these ? Envy, when a man hath received a bribe ; laughter if he confesses it ; pardon, if he be convicted ; resentment at his being accused ; and all the other appendages of corruption. For as to naval power, troops, revenues, and all kinds of preparations, every thing that is esteemed the strength of a state, we are now much better, and more amply provided, than formerly : but they have lost all their force, all their efficacy, all their value, by means of these traffickers (d).

• While

(d) As the above passage is that of the largest extent we have cited, or shall cite, in our extracts from these Orationes, we here subjoin to it the Greek text, that Judges may discern the precision and spirit of our Translator, and recommend the performance accordingly : a performance, which we have compared, through whole orations, with the original ; and with so much satisfaction, that we may here collate at a venture.

Τι οὐ αἴτιον τυγχάνει ; ὅ γὰρ ἀπὸ λόγου καὶ δικαιοῦς αἰτίας εἰς τὸ δούλειον ἔχεις ἰσχυρῶς πρὸς εὐθυμίαν ἀπάντες οἱ Ἕλληες, οὐτε νῦν πρὸς τὸ δουλεύειν. ἢ τί τοῦτο ἢ, ὡ ἀνδρες Ἀθηναῖοι, ἐν ταῖς τῶν πολλῶν διατομαῖς, ὅ πῃ καὶ ἐγὼ, ὁ καὶ τὴν περὶ τὴν ἐκράτειν πάλαι, καὶ εὐθυμίαν ἡγεῖν τὴν Ἑλλάδα, καὶ οὐτε ταυμαστικῶς ἢ πρὸς μαχρῆς ὑδμείας ἤττατο. οὐν δ' ἀπολωλὸς, ἀπᾶντα λαλῶμενται, καὶ αὐτοὶ καὶ πάλιν ἀποποιήσας τὰ τῶν Ἑλλήνων πραγμάτων. τί ἐν τῷ τῷ ; ἔστι ποικίλοι οὐδὲ σφοδρὸν ἀλλ' ἐπὶ τοὺς παρὰ τῶν ἀρχῶν αἰς βυλομενῶν ἢ καὶ διαφθίρειν τὴν Ἑλλάδα, χρημάτων λαμβανούσας, ἀπάντες ἐμίσουν καὶ χαλαροῦσιν, τὸ δωροδοκίαν ἐξελεγχθῆναι καὶ τιμωρίαν μεγίστην τῶν ἐκὼν ἐκδοῦν καὶ παραβήσας ὑδμεία ἢ, ὅδε συγγνωμὴ τῶν ἐν καιρὸν ἐκαστῇ τῶν πραγμάτων, οὐ ἢ τυχὴ καὶ τοῖς ἀμελεῖ καὶ τῶν ἀποσπασθῶν, καὶ ἢ μὴδὲ ἰδὲ οὐσι ποιοῦν, καὶ τῶν πάλαι αὖ πρὸς τῆς ἀρχαίων πολλὰς παρὰ τῶν ἀρχαίων.

‘ While the vessel is safe, whether it be great or small; the mariner, the pilot, every person should exert himself in his particular station, and preserve it from being wrecked, either by villainy or unskilful nefs. But when the sea hath onct broken in, all care is vain. And therefore; Athenians, while we are yet safe, possessed of a powerful city, favoured with many resources, our reputation illustrious, what are we to do? (perhaps some have sat with impatience to ask.) I shall now give my opinion, and propose it in form; that if approved your voices may confirm it. Having, in the first place, provided for your defence, fitted out your navy, raised your supplies, and arrayed your forces: (for altho’ all other people should submit to slavery, you should still contend for freedom.) Having made such provision, (I say) and this, in the sight of Greece; then we are to call others to their duty; and for this purpose, to send Ambassadors into all parts, to Peloponnesus, to Rhodes, to Chios, and even to the King: (for he is by no means unconcerned to oppose the rapidity of this man’s progress.)—(e)

‘ At present, your conduct must expose you to derision. Nay, I call the powers to witness, that you are acting as if Philip’s wishes were to direct you. Opportunities escape you; your treasures are wasted; you shift the weight of public business upon others; break into passion; criminate each other.—If from the variety of merchandizes, and plenty of provisions, you flatter yourselves that the State is not in danger, you judge unworthily and falsely. Hence, we might determine whether our markets were well or ill supplied: But the strength of that State which is regarded by all who aim at the sovereignty of Greece, as the sole obstacle to their designs, the well-known guardian of Liberty, is not surely to be judged of by its vendibles. No; we should enquire whether it be secure of the affections of its allies; whether it be powerful in arms. These are the points to be

ρασκειναι, εκ ης ωρισθαι παρα των λεγοντων, υδεν των στραταγωντων, υδεν την προς αλληλους ομοιοτητα, υδεν την προς της βαρβαρους και τους τυραντους απιστια, ουδ’ ολως των τοις υδεν. νυν δ’ απαντ, ωσπερ εξ αγορας, εκπαραλαι ταυτα· αυτισθηλαι δε αυτη τελων, ιφ’ ων απολωλε και νηροσηκε η ελλας. ταυτα δ’ εστι τις; ζηλος ει τις εληφει τι γιγναι, αν ομολογη συγγνωμη τοις ελεγχομενοις· μισος, αν τοις τις επιβημα· ταλλα παντα οσα εκ των δωροδοκων ηρηται. Επει τριηρεις γι και σιμαλων πλοητος, και χρηματα προσοδοι, και της αλλης κατασκευης αφθονια, και ταλλα οκ αν τις ισχυειντας πολεις κρινει, νυν απαντα και πλειον και μειζων εστι των τοις πολλων. Αλλα παντα ταυτα αχρηστα, απρακτα, ανισηλα, υπο των πολλων, γινεται.

(e) Philippic the third, p. 119, 120, 126.

* considered: and in these, instead of being well provided, you are totally deficient.—You have sunk from glory to disgrace, from wealth to poverty. For the riches of a State, I take to be the number, fidelity, and affection of its allies: in all which you are notoriously deficient. And by your total insensibility, while your affairs are thus falling into ruin, he is become successful, great, and formidable to all the Greeks, to all the Barbarians; and you deserted and inconsiderable; sumptuous, indeed, in your markets; but in every thing relating to military power, ridiculous.’—(f)

Thus the renowned Demosthenes; who from the thirtieth, till the forty-second year of his life, endeavoured, tho’ in vain, to alarm his careless countrymen with a sense of impending ruin. But so fond were they of riches and luxury, so sunk in pleasure, and so lost to manhood, that altho’ one of the greatest powers on the continent, who had already seized some of their colonies, who had made great advances to strip them of all the rest, who had entirely seduced many of their allies, and over-awed those who remained unseduced; when this power threatened them with hourly invasion, yet would they not interrupt trade, or abandon amusement, so much as to put themselves in a posture of defence; but trusting to the influence of money, their naval force, and the bravery of foreigners, were at last surprized in their own territory, by Philip, who put the foreigners to flight, and enslaved the Athenians.

(f) *Philippic the fourth*, p. 137, 144, 148.

Philosophical Transactions. Vol. XLIX. Part I. for the Year 1755. 4to. 12s. Davis.

THIS volume is at least not inferior to any of those published, even within the last four or five years, when the reputation of the *Philosophical Transactions* of our Royal Society began to revive. Of the several papers which compose this new collection, we shall mention the greatest part, for the information of our readers: omitting some, rather for the sake of keeping the present article within moderate bounds, than from any persuasion that the particulars we overlook are unworthy to remain in the company to which they have been introduced, by the Gentlemen to whom the management of these publications is intrusted by the Society.

Art.

Art. 1. *De Pressionibus Ponderum in Machinis Motus.*

This article is the work of that ingenious Mathematician Christian Hee. It is a short but curious performance, and the process is delivered in a very elegant manner.

Art. 2. *An investigation of a general rule for the resolution of Isoperimetrical Problems of all orders. By Mr. Thomas Sympson, F. R. S.*

Among the several branches of mathematical learning, this relating to isoperimetrical problems, has, perhaps, been the least pursued. Mr. Mc. Laurin is almost the only author who has considered the subject. The method laid down by that Gentleman is very easy, but not so general as could be wished. Mr. Sympson has here given us a far more general method than that of Mr. Mc. Laurin, and, at the same time, obviated the difficulties attending the resolution of problems of this kind. Every one conversant in the mathematical principles of the Newtonian Philosophy, must be convinced that the methods of finding the Maxima and Minima of quantities, are of the utmost importance; and tho' the term Isoperimetrical, according to its proper acceptation, should be applied only to such problems as relate to finding the greatest Areas and Solids under equal perimeters, yet Mathematicians extend it much farther, calling all those problems that relate to the finding the Maxima and Minima of Quantities, whether depending on a line, space, or body, isoperimetrical.

Mr. Sympson, from two Lemmas, deduces the following general Rule.

‘ For the solution of Isoperimetrical problems, of all orders, take the Fluxions of all the given expressions (as well that respecting the Maximum or Minimum, as of the others, whose Fluents are to be given quantities) making that quantity (\dot{x}) alone variable, whose Fluent (x) enters not into the said expressions; and having divided every where by the second Fluxion, (\ddot{x}) let the quantities thence arising, joined to general Co-efficiency, $1, e, f, g, \&c.$ whose values will depend on the values given, (and may be either positive or negative) be united into one sum, and the whole be made equal to nothing; from which equation the true relation of \dot{x} and \dot{y} , and of x and y , will be given, let the number of restrictions be what it will.’

This rule Mr. Sympson has illustrated by several examples, and, among the rest, that of finding the Solid of least resistance, and the Curve of swiftest descent.

Art.

Art. 4. *A remarkable case of a Morbid Eye.* By Mr. Spry; Surgeon, at Plymouth.

According to Mr. Spry, this disorder was a Carcinoma, which he having in vain endeavoured to remove by repeated bleedings at the arm, and once at the temporal artery, by epispastics, purgatives, mild and drastic doses of mercury, a seton, scarifications, and a collyrium, the cure was at last effected by excision. Behind the diseased eye, a cyst filling the whole orbit was found; which, upon being opened, discharged, with considerable force, a great quantity of pus like lymph, (as he expresses it) when the tumor subsided a good deal. The greatest part of this cyst being cut away, the remainder sloughed off, and the woman got well in a month. The case is indistinctly related. It seems to have been a protrusion of the eye from the cyst, and not a Carcinoma.

Art. 5. *A Supplement to the account of a distempered skin, published in the 424th Number of the Philosophical Transactions.* By Mr. Henry Baker, F. R. S.

In 1731 a lad of fourteen years of age was shewn to the Society, having a disease of the skin, so different from any mentioned in the history of diseases, that Mr. Machin, the Society's secretary, drew up an account of it, which was published. The same person is still alive, and in 1754 was in London, as a shew, under the name of the Porcupine Man; and not improperly, as the whole of his skin, except his face, palms of his hands, and soles of his feet; is covered with a very thick-set grove of dark brown cylindrical warts, so firm and elastic, especially when at their full size, which is an inch, that they make a rustling noise when the hand is passed over them.

When he had the small-pox, the warts fell off, but they soon shot up again; to get rid of which he has been twice salivated: while the mercury did its office, he had hopes of a recovery, for his skin became smooth and white; but no sooner did the pyalism cease, than his warty integuments reappeared.

Mr. Baker further informs us, that he sheds them annually, either in the autumn or winter, when he usually looses blood, to prevent a little sickness, which otherwise accompanies their fall. At other times he is remarkably healthy.

He has had six children, who all, in nine weeks after their birth, acquired the same rugged covering with himself; but

* See that case at large, Review, vol. XIII. p. 329. seq.

they are now dead, except one boy, who has also had the small-pox, during which time the warts fell off; after which he attended his father in London.

‘ It appears, therefore, (adds Mr. Baker) past all doubt, that a race of people may be propagated by this man, having such rugged coats as himself: and if this should ever happen, and the accidental original be forgotten, it is not improbable they might be deemed a different species of mankind. A consideration which would almost lead one to imagine, that if mankind were all produced from one and the same stock, the black skins of the Negroes, and many other differences of the like kind, might possibly have been originally owing to some such accidental cause.’

Art. 6. Extract of the substance of three letters from Isaac Jamineau, Esq; his Majesty's Consul at Naples, to Sir Francis Hopkins Eyles Stiles, Bart. F. R. S. concerning the late eruption of Mount Vesuvius.

Mr. Jamineau, in these letters, has described the late eruption of Vesuvius from its first appearance. The lava first began to run down the side of the mountain on the 3d of December, 1754. from an opening on the east side; ‘ but the matter soon ceased running from this orifice, and burst out from a much greater one, about two hundred yards below it. From this there afterwards flowed no matter; but the lava has run from it within, tho’ very near the surface, to a third furnace, whence the liquid fire now pours out. This channel of fire after falling from the third furnace, with great fury, a few yards, is covered by the hard exterior surface of the lava, which cools and incrusts on its surface, as its course is on a level, or gently declining ground, till it comes within ten yards of the top of a steep declivity. Here the fire collects, as in a reservoir, to supply a cascade, which rushes down from thence in a channel of more than twenty feet wide, and about two hundred yards in length, with a fall of at least fifty feet, divided upon such length. After which the stream is less rapid, but grows wider, and has already forced its course for four miles from the source, where it affords a very different scene from what it presented from its first eruption. For there it runs over a country already destroyed: the cascade looks like melted gold, and tears off large bodies of old lava, which float down the stream, till the intenseness of the heat lights them from the bottom. But, in the lower country, the channel is divided into lesser streams, running with less rapidity; whence, notwithstanding its slowness, it drives the strongest stone fences before

fore it, and lighting the trees like torches, affords a most extraordinary, tho' dismal, spectacle.'

In another letter Mr. Jamineau observes, that the stream described above, is but a branch of the main river, and when compared to the principal one, only a *trout stream*. The largest begins in a cascade of a mile in length; and tho' the declivity is rather less than that already described, is equally rapid, from the great quantity of lava. The breadth of this burning river was about sixty feet at the top, but by having melted down an island that divided its stream, about two hundred yards from the top of the cascade, its breadth is there near one hundred yards.

Art. 8. *An account of a mountain of iron ore, at Taberg in Sweden, in a letter to Mr. Peter Collinson, F. R. S. by Peter Ascanius, M. D. Translated from the Latin by Mr. Emanuel Mendes da Costa, F. R. S.*

An assiduous enquirer into the works of nature, will often meet with productions which abundantly demonstrate the insufficiency of most of those systems which the luxuriant imaginations of Naturalists have framed, to account for their origin and formation. The article above-mentioned presents us with an object of this kind; and sufficiently shews, that not one of all the various hypotheses invented by different authors, is sufficient to account for the formation of mountains.

This mountain, or rock of iron ore, is situated in a mountainous part of the country, covered with sand, near forty leagues distant from the sea. It is an entire mass of rich iron ore; its perpendicular height above four hundred feet, and its circumference three English miles. Opposite to it is a valley, through which flows a small river. No ore is found beyond the foot of it, nor on the neighbouring plain; so that it appears as if the mountain had been artificially laid on the sand, for it has no roots, or, like other mountains, its substance does not penetrate the ground. There are many perpendicular and horizontal fissures all over the mountain, which are filled with sand reduced to a kind of fine mud-like paste; not impregnated with the least particle of the iron ore of the mountain, but remaining of the same purity and nature as it is found on the sea beaches. In the interior fissures of the mountain, bones of stags, and other animals, are found imbedded in the sand.

From the above description it is evident, that no hypothesis hitherto proposed to explain the formation of mountains, will be sufficient to account for the origin of this mountain of iron.

Our author is inclined to think, that its formation is owing to subterranean causes, which by violent shocks, changing the whole face of that region, left the mountain thus elevated and bare. This is, however, only conjecture; and tho' the bones of animals, found in the interior fissures of the mountain, demonstrate that it owes its origin to some ruinous cause, yet what that cause was, is, and, in all probability, ever will remain, a secret.

Great quantities of excellent iron ore are continually taken from this mountain, and smelted into iron at the neighbouring furnaces. 'The ore breaks easily; and what is broke from the sides of the mountain, readily falls to the foot of it; while in other mines the ore, with great trouble and cost, is dug from the bowels of the earth. The only inconvenience which happens here is, that the sand, which is lodged in very great quantities in the fissures, when the ore is blown up, falls with it to the foot of the mountain, and buries or covers it, which they are forced to dig away again, on which account they always blow up the ore from the bottom of the mountain upwards, for the greater ease of the miners, and to hinder the heaping of the sand at the bottom.'

Art. 9. An account of an extraordinary case of a child. By Mr. Richard Guy, Surgeon.

A girl near seven years of age, after the most judicious treatment for a supposed dropsy, for near twelve months, died in an emaciated condition. Upon opening her Mr. Guy found the abdominal tumor was owing to a solid substance, shaped like an egg, of an adipose cellular consistence, in some places more than in others, which filled almost the whole cavity of the abdomen; the large end resting on the pelvis, by which the ureters and bladder were greatly compressed, while the smaller extremity pushed up the diaphragm, lodged the heart under the left clavicle, and rendered all the lobes of the lungs, except one, incapable of respiration. It adhered firmly to the periosteum and backbone, weighted fourteen pounds two ounces and a half; and upon being divided to the center, discovered several small cells, filled with a meliceratous fluid. It had no considerable vessels, but many small ones creeping upon it. No nucleus was found.

In Article 10. the use of the agaric in amputations is further confirmed by the experience of Monsr. Andouillet, Surgeon of the Charité, and of Monsr. Moreau, Surgeon of the Hotel Dieu.

In

In the same article, and more especially in the 11th, the use of the powder of the *Crepitus Lupi*, or *Lycoperdon*, is recommended for the same purposes, from the experiments of M. la Fosse, the French King's farrier. These experiments were tried before a committee of the Academy of Sciences, and always produced the same effects. Upon dissecting the arteries staunched by this powder, the wounds whence the blood issued were always found covered with a pellucid membrane, and stopped with a conical grume of blood, whose apex was towards the axis of the canal.

If this powder succeeds in England, as it did in La Fosse's experiments, the chirurgical world will be greatly obliged to him, and we may predict the destruction of the agaric, notwithstanding the many articles in this volume, proving its blood-staunching qualities. Mr. Ford of Bristol has experienced the same effects from the fungus-like substance that grows in wine-vaults on the walls, casks, &c. in two amputations. He calls it the *Fungus Vinosus*.

Art. 13. *An account of some cases of Dropsies cured by sweet oil. In a letter from William Oliver, M. D. F. R. S.*

The Doctor gives three instances of people's being effectually and speedily cured of dropsies, by rubbing sweet fallad oil into the abdomen, without any other medicine. The persons who were said to be recovered by this simple application, were, a young lady, who had been tapped, a woman of 70, and a man who had drank hard, and was upward of 50.

Art. 15. *An Account of those malignant Fevers that raged at Rouen, at the end of the year 1753, and at the beginning of 1754. By Mons. Le Cat, M. D. Professor of Anatomy and Surgery, at Rouen, F. R. S. Member of the Royal Academy of Sciences at Paris, and Perpetual Secretary of that at Rouen.*

This paper deserves an attentive perusal. Dr. Le Cat's methods of cure are simple, and his descriptions are accurate.

Art. 16. *An account of the death of Mr. George William Richman, Professor of Experimental Philosophy, a Member of the Imperial Academy of Sciences at Peterburgh. Translated from the High Dutch.*

In the 12th volume of our Review we gave, from a former number of these Transactions, a short account of this unhappy accident. As the present account contains many particulars, not mentioned before, we shall lay an extract of this article before our readers; omitting the short sketch of Mr. Rich-

man's life, which accompanies the narration here given of his death.

The Professor was making electrical observations, in company with Mr. Sokolow, Engraver to the Academy, (on the 26th of July, 1753) and inclining his head towards the expositor of his electrical apparatus, to observe the degree of force it would have; and whilst he stood in that bent posture, a great white and bluish fire appeared between the electrical expositor and Mr. Richman's head. At the same time arose a sort of stream, or vapour, which entirely numbed the engraver, and made him sink down on the ground.—As soon as he had recovered his senses, he got up and ran out of the house, acquainting every one whom he met with in the street, that the thunder had struck into Mr. Richman's house.—Mrs. Richman, on hearing the loud stroke of the thunder, came hastening into the chamber, in which she conjectured she should see the bad consequences. She found her husband past sensation, sitting upon a chest, which happened to be placed behind him, and leaning against the wall; which situation must have been occasioned by his falling back upon receiving the electrical blow. He was no sooner struck, but killed. There were not the least appearances of life.—The surgeons opened a vein of the breathless body twice, but no blood followed. They endeavoured to recover sensation by violent chafing, but in vain. Upon turning the corpse topsy-turvy, during the rubbing, an inconsiderable quantity of blood fell out of the mouth. There appeared a red spot on the forehead, from which spirted some drops of blood through the pores, without wounding the skin. The shoe belonging to the left foot was burst open. Uncovering the foot at that place, they found a blue mark, by which it is concluded, that the electrical force of the thunder, having forced into the head, made its way out again at the foot. Upon the body, particularly on the left side, were several red and blue spots, resembling leather shrunk by being burnt. Many more blue spots were afterwards visible over the whole body, and in particular on the back. That upon the forehead changed to a brownish red. The hair of the head was not singed, notwithstanding the spot touched some of it. As for his wig, the deceased had taken it off. In the place where the shoe was unripped, the stocking was entire; as was his coat every where, the waistcoat being only singed on the fore-flap, where it joined the hinder. But there appeared on the back of the engraver's coat, long narrow streaks, as if red hot wires had burnt off the nap.

—When

« —When the body was opened the next day, the cranium was
 « very entire, having no fissure, or cross-opening; the brain
 « as sound as possibly it could; the transparent pellicles of
 « the wind-pipe were excessively tender, gave way, and rent
 « easily. There was some extravasated blood in it, as like-
 « wise in the cavities below the lungs; those by the breast be-
 « ing quite sound, and not damaged; but those towards the
 « back of a brownish black colour, and filled with more of
 « the above blood; otherwise none of the entrails were touch-
 « ed: the throat, glands, and the thin intestines were all in-
 « flamed. The singed leather-coloured spots penetrated the skin
 « only. In short, altho' one could trace out all the conse-
 « quences of an instantaneous stroke throughout the whole
 « body, yet many of them have not appeared to happen to
 « others struck by thunder, when they have been examined.
 « Should not one therefore be led to conclude, that the elec-
 « trical force that occasioned Mr. Richman's death, must have
 « been of a different substance than the common thunder-bolt?
 « That it was much more subtle, is obvious, because it left
 « so few visible traces in the body which it penetrated.'

Art. 19. *A Letter to the Right Hon. George Earl of Macclesfield, President of the Royal Society, on the advantage of taking the mean of a number of observations, in practical Astronomy. By T. Sympsen, F. R. S.*

Notwithstanding the great perfection of astronomical instruments among the moderns, observations are still liable to errors; and therefore, to lessen those errors as much as possible, it has been the usual method to take the mean of several observations of the same kind. But some persons of note being of opinion, that a single observation, carefully taken, was as much to be relied on as the mean of a great number, Mr. Sympsen has, in this paper, shewn, by a mathematical process, the great advantage attending the usual method of taking the mean of several observations; and made it evidently appear, that the chance of committing an error exceeding two seconds, is not one tenth part so great from taking the mean of six, as from one single observation.

Art. 21. *Queries sent to a friend in Constantinople, by Dr. Maty, F. R. S. and answered by his Excellency James Porter, Esq; his Majesty's Ambassador at Constantinople, and F. R. S.*

The queries sent by Dr. Maty were the seven following:

1. Whether we may know, with any certainty, how many people are generally carried off by the plague at Constantinople?

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2. Whe-

2. Whether the number of inhabitants in that capital may be ascertained?

3. Whether what has been advanced by some travellers, and from them assumed by writers on politics, be true, that there are more women than men born in the east?

4. Whether plurality of wives is in fact, as it was confidently affirmed to be, *in the order of nature*, favourable to the increase of mankind?

5. What is the actual state of inoculation in the east?

6. What is become of the printing-house at Constantinople? and are there any original maps of the Turkish dominions, drawn from actual surveys?

7. What sort of learning is cultivated among the Greeks, and among the Turks?

1. The first of these queries, Mr. Porter observes, cannot be answered, as the Turks keep no bills of mortality. But from an imperfect computation of the Janissaries, it appears, that near 60,000 died during the plague in 1751.

2. The second, from the want of bills of mortality; and their being prohibited by their law from numbering the people, is also incapable of an accurate solution. The only method of calculating the number of people, is by the consumption of corn, which is delivered out by an officer of consideration, and an exact account kept. On this foundation Mr. Porter attempted to calculate the number of people in Constantinople, and found, that before the plague they amounted to about 513,000.

3. 'That there are more women than men born in the east, says Mr. Porter, seems a figment of travellers, rather than founded in truth; it is scarce to be known, where polygamy is lawful. The apparent conclusion may seem natural, because many of the harems of the opulent, especially in the great cities, are numerous; but these are not composed of the natives of those cities, but are brought from countries where the Christian rites are observed.—So that if more women are found in such families than men, they must be looked upon as an extraneous production, annually, or daily imported.'

4. With regard to the fourth query, it is observed, that notwithstanding their law, the Mahometans procreate less than Christians. Mr. Porter is, however, of opinion, that this does not proceed from the cause usually assigned, (their being enervated by variety) but from the frequent ablutions, &c. required by their law.

5. Ino-

5. Inoculation is but little practised among the Christians, and not at all among the Turks, who trust to their *fatum*. In Georgia, according to the report of a physician of that country, the practice is common, and had its rise from mere superstition.

6. There is now no printing-house in Constantinople. One Ibrahim Effendi, an Hungarian, introduced the art of printing; but it was of no long continuance. His adoptive son, who, Mr. Porter tells us, is now secretary under the interpreter of the Porte, has all the materials; but could never find money sufficient to carry on it: that the jealousy and superstition of the people, tho' the government should permit Christians to raise a printing-house, would be an irresistible impediment; and they are too ignorant themselves to be ever capable of doing it. With regard to the maps, they did not exceed three or four, one of Persia, one of the Bosphorus, and one of the Euxinus, or Black Sea, and these are only to be found in private hands.

7. 'The progress of arts and sciences, and literature,' says Mr. Porter, 'seems travelling on, *gradatim*, to the westward, from Egypt to Greece, from Greece to Rome, thence to the west of Europe, and I suppose at last to America. We find few traces in the east: the Greeks, who should be the depositaries of them, are the same Greeks they ever were, *homines contentionis cupidiores quam veritatis*. They have retained all the vices, imperfections, and ill habitudes of their ancestors; but have lost all their public spirit and public virtues. —There are neither grammarians, critics, historians, nor philosophers, among them; nor have they preceptors, or masters to instruct.'

With regard to the Turks, their learning consists principally in abstruse metaphysics; some few touch the surface of science: their favourite philosophy is the Epicurean, called by them the Democratical, from Democritus. 'The institutes and practice of physic,' adds Mr. Porter, 'are taken from Galen. Eben Zina, or Avicenna, is a principal guide. Mathiolus is known. But with all this, as the sole drift and end of their study is gain, there does not seem the least emulation towards true knowledge: so that the state of letters may be said to remain deplorable, without the least glimmering or remote prospect of a recovery.'

Conclusion of Mr. Bardwell's Treatise on Painting, &c.

IN our last we attempted to give our readers a general idea of Mr. Bardwell's scheme, and the manner in which he proposed to execute it. We then particularly observed some of the incoherences, and blunders, which compose his introduction to the Practice of Painting; and now, on examining the precepts themselves, we find, that they are really, as he himself confesses, the result of a tedious course of mistakes: and that his Introduction, bad as it has proved, is by no means the worst part of his book.

The method by which he proposes to teach the Art of Colouring, is extremely unartificial and defective; for, were he ever so well acquainted with the properties of those material Colours that usually furnish the Painter's pallet; were he ever so expert at compounding them, so as to obtain from their mixture all the imaginable variety of beautiful tints; and did he, even with the greatest perspicuity, convey this knowledge to his readers: yet, while he conceals from us those principles which ascertain the precise parts of the original object, to the exact imitation of which, these tints are particularly appropriated, he can never be said to teach the Art of Painting. And in this respect Mr. Bardwell is so much wanting, that he appears to us in the same light with an author who should write a treatise shewing how to articulate a set of sounds, but without any regard to their meaning, or that arrangement necessary to constitute language;—such a book would as well answer the title of a Practical Grammar, as this of Mr. Bardwell's the title he hath bestowed on it. This aversion to theory, however, appears the more excuseable in our Author, as, in all probability, he is totally unacquainted with that *Branch of his Art*. He seems really to have confined his genius, and directed his studies merely to the nature of Material Colours:—and this is the knowledge he seems peculiarly conscious of possessing. A slight scrutiny will shew how far he is master of the subject. He begins thus—

* *Of the principal Colours used in Flesh, from which all the
Teints are made.*

* 1. Flake White, or fine White, is the very best White we have.—White is a friendly working colour, and comes forward with Yellows and Reds, but retires with Blues and Greens.

If this is true, how unlucky are our Landſchape Painters, who, to represent the glowing colours of an evening ſky, or a morning, like that in Milton,

Where the great Sun begins his ſtate,
Rob'd in flames, and amber bright.

are obliged, on the ſky and the horizon, (that part of the picture which *retires moſt* from the eye) to employ White mixed with the brighteſt Yellows, and warmeſt Reds; while, for the nearer herbage, *in order to bring it forward*, they avail themſelves of White mixed with Green! and, in the representation of Water, frequently obtain the ſame effect by a mix- of Blue and White: All which, is quite the reverſe of Mr. Bardwell's doctrine.

‘ 2. Ivory-Black is the beſt Black we have—Black is a ‘ cold retiring Colour.’

How can this be, Mr. Bardwell? Painters, you know, uſe this *cold retiring Colour* plentifully, in the *neareſt* objects, becauſe it contributes to *bring them forward*: for the leſs air is interpoſed between the eye and the object, the darker the ſhades will appear!

‘ 3. Ultramarine is the fineſt Blue in the world; it is a ‘ *tender retiring Colour*, and *never glares*.’

We ſuſpect he is only joking a little with us, now; for, doubtleſs he knows very well, that, in fact, Ultramarine is the *brighteſt*, or *moſt glaring* Blue in the whole *Materia Pictorica*, and, of all others, comes the moſt powerfully *forward*! Ah! he's a ſly one!—He's at the ſame ſport again below, viz.

‘ 4. Pruſſian Blue is a very fine Blue.—It ſhould never be ‘ uſed in the Fleſh, but in the Green Teint, and the Eyes.’

Our Wag, however, like other Wits, ſometimes forgets himſelf. Who would expect, after ſuch a prohibition, [*it ſhould never be uſed in the Fleſh*] to find this *green tint*, in the next chapter ſet down by Mr. Bardwell, as one of thoſe ‘ principal Taints which are abſolutely neceſſary for painting ‘ Fleſh,’ and expreſſly preſcribed by him for the middle Tints of *Fleſh*, and for ſoftening the red ſhadows of *Fleſh*?

Comical, however, and diverting as, we ſee, Mr. Bardwell can make himſelf, when he has a mind to be droll, we might, perhaps, trespas too much on the taſte of our Readers, ſhould we follow him thro' all his *Humbugs*, to the end of this chapter on Colours; we have ſaid enough to demonſtrate how intimate a knowledge he poſſeſſes of the qualities peculiar to thoſe principal and ſimple Colours from which *all his Taints are made*; in the compoſition of which taints, how he is likely to ſucceed, will appear from the following extracts.

' All Yellows are strengthened with Reds, and weakened with Blues and Greens.'—Now, to be serious, for we cannot always be in humour to laugh, when our Author is disposed to risibility, this maxim is really false: and if Mr. Bardwell had heard of one NEWTON, who formerly wrote a book on Light and Colours, he would, perhaps, among many other pretty hints, have learned, that Reds degrade Yellows to Orange or Tawney, and of consequence cannot be said to strengthen Yellows, but to weaken them.

Again, ' *Light-Red*, and White, in mixing, produce the most perfect Flesh-colour that can be made.' In the next chapter the Author seems to be of another opinion; for he there tells us, that this most perfect Flesh-colour *should be improved* by mixing it with some *Vermillion* and White.

' No Vermillion but what is made of the true native Cinnabar, should ever be used.'

Vermillion is not made of Cinnabar, but is another name for Cinnabar, of which the shops distinguish two sorts, the native and the factitious.

From these extracts our Readers will probably have formed a true judgment of Mr. Bardwell's deep skill in the *nature of Colours*, and their mixture. However, what relates to the application of them should, we find, be read, *cum grano salis*—and when he talks of glazing with White, (page 34.) we must suppose he means scumbling; for he elsewhere tells us, that White is the destruction of all glazing. (Page 39.) On the contrary, when he recommends scumbling with transparent colours, he must be understood, glazing.

When he would puzzle us by prescribing *solid* Colours for painting some parts of the picture, we should remember, that Colours ground with oil are not *solid*. We must therefore conclude he means *opaque*: and so in other instances.—And now, Reader, may we not be allowed to congratulate ourselves on having played the OEdipus, with some success, thus far? but alas! when he talks of blending the Gradations with the Blue Tints which follow the Yellows—When he recommends *driving* of Colours, or *breaking* of skies, our decyphering art fails us, and we fairly own ourselves *driven* beyond our knowledge.

In the middle of his Dissertation on Colouring, Mr. Bardwell has inserted an entire chapter, which he styles, *On Copying*. From its place and title we really expected here some important documents on the method of imitating an original picture; but how great was our disappointment, when, throughout the whole chapter, we could not discover the most distant hint of this mystery! not even the secret of cracking a Varnish, or discolouring a recent piece of daubing, or a wretched

wretched copy, so as to impose it as an original, on the injudicious or unsuspecting purchaser.

On reflection, however, we find it will be no difficult task for our Readers to guess at his motive for inserting this chapter in his work, when they are informed, that it is, notwithstanding its title, no *Treatise on Copying*, but an *Apology for Copiers*: a set of operators whom our Author supposes to have been injuriously treated by Mr. Hogarth.

We can conceive, that the ingenious Mr. Hogarth, who is all original, may treat this *slavish herd of Copiers* (to use Virgil's phrase) with a degree of contempt, to which even their dullness may be not insensible. He may say, that they are mere mechanical drudges, without genius; that they knavishly depreciate the merit of ingenious men now living, the easier to impose their vile copies, on the unwary, as rare originals of masters long since deceased; he may even expose some of their iniquitous tricks, the *lamp-black and oil*, the *smoaky chimney*, &c. by means of which their uncouth productions are taught to vie for complexion and obscurity with the sacred limit of twice two hundred years.

and the too sufficient or too credulous purchaser falls an easy prey to their impostures.

Such treatment of these wonder-working artists, who can multiply originals without making one, is, indeed, intolerable; and Mr. Bardwell, who honours the calling, has taken on himself its defence; and here shews, that not contented with merely instructing his brethren, he is equally able, and resolved, to vindicate their quarrel.

He begins with hinting, that Mr. Hogarth has no skill in this *branch of the art*, nor understands the *true merit* of Copying; and even insinuates, that he wants common sense: which, from what we judge of Mr. Hogarth, will, doubtless, not a little mortify him: especially as it comes from Mr. Bardwell; who thus proceeds.

‘ Rubens studied the works of Titian, Paul Veronese, and Tintoret.—Vandyck copied Titian, and all the Venetian school; or, in De Piles’s phrase, *skimmed their cream*. Teniers is celebrated for transforming himself into as many masters as he copied; which he did so exactly, that it is hard to distinguish the copies from the originals. Hanne-man’s copies of Vandyck are taken for the originals of that great master. I have seen copies by Stone sold at great prices for undoubted originals, notwithstanding they were divested of that free pencilling, and charming variety of tints, which are so apparent in Vandyck. Buckshorn was one of the last good copiers we have had in England; the rest that followed him and his master Lely, soon dwindled

‘ to half-artists. There is a copy of Buckhorn’s painting after Vandyck, which I like * much better than any of Stone’s: I mean the picture of the Earl of Strafford and his Secretary, in the Marquis of Rockingham’s collection, which is well painted, and deservedly esteemed.’

Having thus happily transformed Rubens and Vandyck into Copiers, and Copiers into Skimmers of Cream; and given us a short digression on Connoisseurs, Virtuosi, and Picture-cleaners, he re-assumes his subject, talks of Blushing Copies, of Obscuro, of Colouring infected with teints, of tainted Copies, and infected Painters; and then introducing a paragraph of weighty argument, concludes, in triumph, that he has rescued Copying from contempt, and demonstrated, ‘ that it ought to be encouraged, as a thing highly useful, and worthy of esteem.’ But his own meaning will be best seen in his own words.

‘ I believe,’ says he, ‘ every one that has heard of Andrea del Sarto’s copy of Leo the tenth, painted by Raphael and Julio Romano, will be convinced of the great use and merit of an art, to which is owing that great number of originals now abounding in every country. By originals, I mean pictures imposed as such, by our ingenious and honest dealers, to adorn the cabinets of the Virtuosi and Connoisseurs.’

Tho’ we dare answer for Mr. Bardwell’s innocence in this respect, we cannot but observe with what satisfaction he indulges the thoughts of imposing on these confounded Virtuosi and Connoisseurs. He puts us in mind of Willy Cummins, a North-British Rotterdammer, who being one day reproached with over-reaching a Jew, exclaimed, ‘ How man! to nick a Jew, is na’ a muckle sin; they are aw’ dam’d rascals, and an honest man canna’ leeve by them.’

But to go on with Mr. Bardwell’s chapter on Copying.

‘ It is surprising,’ continues he, ‘ that since the age of these great masters, (viz. Stone, Hanneman, and Buckhorn) we have not had a man able to make a fine copy from any one of their pictures: and, I believe, if such a genius should hereafter arise, it is to be feared the destroyers of the art, if they are suffered to go on, will scour off the remains of their beauties, so that very little will be left for him to study; and by the end of the century there will be none fit for copying.——

* This puts us in mind of Scaligers’ animadversion on Montagne’s egotism. *For my part, says Montagne, I am a great lover of your white wines.*—‘ What the devil signifies it to the public whether he is a lover of white wines, or of red wines?’ SPRET.

‘ A Painter that has acquired any sort of manner; will always tincture his copying with the same. Now-adays we are too apt to fall into a manner, before we understand the nature of Colours: which is the case where some predominant colour, or hue, appears in all the complexions alike. For this reason, a Painter whose Carnations are too red, will certainly make his copies blush: or, if his Colouring and Shadows be heavy, they will, of course, fall into the Obscuro. By the same rule, whatever tints infect his Colouring, the same will unavoidably taint his copying; for which (alas!) there is no cure, because he himself is infected.

‘ Monsieur de Piles says, “ *It is very rare to change a bad manner in Colouring for a better*: That Raphael, Michael Angelo, Leonardo da Vinci, Julio Romano, and other great masters, spent their whole lives without truly understanding good Colouring.” ‘ And tho’ Colouring is the principal excellence in Copying, yet it is necessary that every artist should avoid a particular manner with his pencil, otherwise it will certainly be seen in his work.’—From his silence in this respect, one would be apt to imagine that our Author has not heard of such things as *Form* or *Outline*.

Tho’ we fancy our Readers are by this time pretty well acquainted with the merits of Mr. Bardwell’s performance, yet we cannot omit taking some notice of his Perspective, both as we promised it in our last, and as it will be a kind of Introduction to our account of Mr. Ware’s translation of Sirigatti, in a future number.

The book entitled *New Principles of Linear Perspective*, by Dr. Brook Taylor, (a second edition of which, much more ample than the first, was printed by Knaplock in 1719) contains the most ingenious and most useful improvements, hitherto made, in that branch of Optics which particularly regards the arts of Painting and Designing, and which is distinguished by the name of Perspective.

But notwithstanding the excellence of this book, it was not of such general advantage to our artists, as might have been expected, because it required some little acquaintance with the Elements of Euclid, five of whose Propositions are therein quoted, to demonstrate the truth of that theory, on which Dr. Taylor has founded the universal practice of this art; and we doubt if, for the first fifteen years after the Doctor had published his book, more than one of our Painters had made himself thoroughly master of the principles it contains: tho’ it might have been expected from the warmth with which on all occasions, this one eminent Painter, recommended Dr. Taylor’s

book,

book, and the assiduity with which he applied himself to illustrate its meaning, (in an excellent manuscript, which hath never been published) it would have met with a more eager reception from those who studied the arts of Design, and have come much sooner into vogue amongst them. A foreigner, however, to whom the art of Engraving is much obliged in this country, availed himself of the afore-mentioned Gentleman's opinion touching Dr. Taylor, and not only made himself master of this new method, but taught it to his disciples here, and composed a book on this subject, (which likewise hath not yet been printed) in order to render these new principles more easily attainable; and adapted a set of very ornamental examples, invented by himself, to illustrate the Doctor's Propositions.

We omit, for the present, mentioning what more hath been performed on this subject, till the ingenious Mr. Kirby's late endeavours to render this new Perspective intelligible to every capacity: an attempt in which he seems to have succeeded very happily, as well in explaining the principles, as in facilitating the practice; yet some artists, either from a tardiness of apprehension, or want of application, enemies to Geometry, have still opposed every improvement in this art; and seem still resolved, in order to excuse their own incapacity or idleness, to decry Dr. Taylor's method, and whatever may be deduced from it. What share Mr. Bardwell has in this controversy, the Introduction to that part of his book treating on Perspective, will inform us. He sets out thus:

‘ We are much obliged to the learned in the Mathematics,* who, in the beginning of this century, made such great improvements in the Principles of Perspective, and who have done their utmost to render them useful: but for want of understanding the art of Painting†, and the practice of Designing, they are intelligible‡ only to those readers who have a sufficient fund of Geometry to comprehend all their

* As Mr. Bardwell, in the Introduction to his Art of Colouring, sets out with citing Pliny, whom he certainly did not understand, so he begins this with talking of the learned in the Mathematics, when, in all appearance, he has not the least tincture of real mathematical learning.

† This is a mistake. Brook Taylor was well versed in the art of Painting, and the practice of Designing;—how disingenuously then does our Author here endeavour to shift the charge of ignorance from himself, and fix it on the learned Dr. Taylor.

‡ Why then will Mr. Bardwell thus expose himself, by giving his opinion on what he does not at all comprehend?

‘ schemes

' schemes and examples. They found that all planes were
' alike* in Geometry; and followed their geometrical geni-
' us, which led them into such constructions as they thought
' would explain their properties in general, and give a new
' turn† to Perspective. Indeed, their schemes are so very in-
' tricate, that none but those who are well acquainted with
' the Mathematics can understand them. Dr. Taylor ne-
' glected the Horizontal Plane,‡ and in his book made no
' difference between that plane and any other whatsoever.
' Here it is that I am quite of the reverse opinion to that learned
' Gentleman, and believe that the term of Horizontal Line
' should confine our notions to the Horizontal Plane: And,
' I think, that that plane which represents the earth on which
' we live, enjoys some particular privileges which makes the
' planes || in it more easy and more convenient to be describ-
' ed, notwithstanding all planes are alike in Geometry: for
' which reason I have followed Nature, and have united the
' old and new principles: and believing the objects are best
' understood by their natural appearance, I have given the Ho-
' rizontal Plane to all my work, with the Vanishing Line in
' its proper position. Here I found it absolutely necessary to
' consider the subject in a manner as yet unattempted, and
' which should require no mathematical knowledge to under-
' stand it. This obliged me to find one general method for
' the whole work: and finding the principles few and simple
' upon which the art depends; and that there are no more
' than § three planes, and six different lines, required to un-
' derstand, in order to represent any object whatsoever; I

* Dr. Taylor says, ' And since planes, as planes, are alike in
' Geometry, it is most proper to consider them as such, and to ex-
' plain their properties in general.'

† Giving a new turn to Perspective, must be an elegance, the
peculiar property of Mr. Bardwell.

‡ Dr. Taylor has shewn how to treat all planes with equal facility.
How can he then be said to have neglected the Horizontal Plane?

|| All this is miserable jargon; and the meaning it seems to in-
culcate is absurd.

§ We could wish he had given us the names of these three planes
and six lines. We find, that a few more planes are required to un-
derstand, in order to represent any object whatsoever; (e.g.) there
is one called the horizontal plane. There are three species of planes
perpendicular to the horizontal plane, to wit, those parallel to the
picture, those perpendicular to the picture, and those whose posi-
tion is oblique in respect of the picture. We find, that declining
and reclining planes, may each of them, in like manner, be distin-
guished into three species, and that, on each of these ten planes, three
species of right lines may be drawn, besides all the variety of curves.

REV. Sep. 1756.

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composed

' composed such a variety of objects as I conceived would draw on the knowledge of Perspective; and which, I think, cannot fail of rendering the useful principles of this art general and intelligible.' What purposes the useful principles of this art are to answer, the following passage will inform us.

' A Painter is not to be confined strictly to the rules of Perspective;—nothing should tie up his hands; he should be at liberty to express his idea, like Götto, with one stroke of his pencil.—

' I design not to trouble the reader with a multitude of examples, but to explain the general rules of Perspective in such a manner as may be intelligible to him.'

All this (and more of the same sterling) Mr. Bardwell hath thought fit to say, by way of Introduction, prefixing to it (very improperly, in our opinion) the title of Principles of Perspective: he now proceeds to what may be called his Practice, for Principles we can find none.

Were we ever so much inclined to pass over his total neglect of demonstrating this Practice to be rational or just, we ought, by no means, to neglect observing, 1. That it is defective; treating neither of the Limits of Shadows, or the Images of Objects seen by reflection, on water, or polished surfaces. 2. That his method is every where confused, and of consequence, ill adapted to convey his meaning, if he has any. Likewise, that his definitions are generally obscure, or false, or both. And, lastly, that notwithstanding his pretensions to novelty, there is nothing (blunders excepted) that can be called new in his work. He seems conscious of the first part of this accusation, and gives us a very unsatisfactory reason for his omission: asserting, that the geometrical or perspective knowledge of Shadows, is of very little consequence to Painters. And he has thought reflected objects of too little consequence, even to apologize concerning them. Touching his other mistakes, we shall mention only some few of the most obvious.

' The distance *which we are* from the imaginary plane, when at the station where we propose to take the Perspective View, is the distance of the picture.'

He should have said, the shortest distance of the eye from the imaginary plane, &c.

In the sixth paragraph of his comment on plate the first, without having defined the principal ray, he says it cuts the imaginary plane at right angles; of consequence its seat on the picture is a *point*. But in the sixth paragraph of the second plate, he talks of it, as of a line drawn on the imaginary plane: which is contradictory, and absurd.

The ninth paragraph on his first plate runs thus: 'tho' we are obliged to have the ground-plane below the base-line, yet the parts which are in it will be produced by the rules above it, and as it were beyond it, at a distance in a perspective proportion, as those in the ground plane, are distant from the base-line.'

Here observe the first *it* signifies the ground-plane, the second *it* the base-line, the third *it* has still another meaning, and the fourth *it* must signify the plane of the picture. The rest of the paragraph is nonsense: he should have said, at a distance, whose proportion to the real given distance of the original object is regulated by the position of the spectator's eye. Then comes a problem, teaching us to find the representation of a given point; in this problem he uses the term, vanishing point, without having first defined it.

In a subsequent paragraph he indeed tells us, that 'S' is the vanishing point of the original line, A B; because the line A B vanishes in that point.' Which is not true, for it is the perspective representation S B, of the line A B, which vanishes in the point S, and were it as true as it is false, it could by no means be called a definition. He might as well have said, the line A B vanishes in the point S, because S is the vanishing point of the original line A B; or that two and two make four, because four consists of twice two.

Before we quit this first plate, we must observe the absurdities in which his wrong choice of a distance for the eye has involved him; and first, The shaded side of the house, at H. which is a perpendicular plane, at right angles to the plane of the picture, scarce represents more than one fourth of the extent he ought to suppose it. The same blunder is committed again in the pier at I. whose enlightened side represents a plane at right angles to the picture of only one fourth of the extent he supposes it, which is monstrous. The direction of the shadows is false, and the distant steeple which terminates his view, exhibits a side which it is impossible should be seen, if S be, as he supposes it, the center of the picture. This is a fault, that a child who had learned perspective a week, could not have committed. And what is more extraordinary, there is not one of the six plates, which illustrate this work, but abounds in similar absurdities. Strange, that a man who despises knowledge, should take it in his head to be a teacher; or that one who calls himself an artist, should

* Our readers, in general, it is hoped, will excuse our referring, in this manner, to Mr. B's plates, which we cannot copy—These paragraphs are more particularly intended for those who are possessed of Mr. B's book.

be at pains to publish a book, which so evidently proves him ignorant in *every* branch of the art he treats of.

One more extract from this treatise on perspective appears necessary, as it will shew the reader how well Mr. Bardwell has kept the promise he made, that no mathematical knowledge should be necessary to understand his book. There are many instances of his having forgot this: we shall content ourselves with the fifth paragraph of the explanation belonging to the second plate.

‘ In order to understand the nature of the generating lines, and angles, (*not yet defined*) ‘ and the distance of the picture, ‘ being placed above the horizontal line, suppose they were ‘ turned or lifted upon their axis, the vanishing line D E, till ‘ the eye-point O is directly opposite to the point of sight, ‘ then they would be in a visual plane, which passes from the ‘ spectator’s eye parallel to the ground-plane: the intersection of which plane, with the imaginary plane or picture, is ‘ the vanishing line of that plane, or horizontal line.’

Indeed Our Author had done well to recommend to his *unmathematical* readers that dictionary, out of which he picked all these hard words. For till such readers are acquainted with the signification of such words, they may fancy their ignorance of mathematical terms, is the obstacle to their understanding Mr. Bardwell. We can, however, assure them, that the learned and unlearned may equally profit by the preceding paragraph: in which we apprehend the latent meaning is beyond the power of mere mathematicians to develop; so that if ever those gentlemen have puzzled Mr. Bardwell, it is not his fault if he is not now even with them.

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POLITICAL.

A *Fourth Letter to the People of England.* 8vo. 2s. Collyer.

Having pretty fully, tho’ in a narrow compass, spoken of the three preceding pamphlets published by this Incendiary, under the title of, *Letters to the People*, we shall take up little more of our Reader’s time, on the present occasion; but content ourselves with the following sketch of such patriots as Mr. Letter-writer, from a pamphlet entitled, *An Impartial View, &c.* See page 41.

‘ Men,’ says this brother-politician, ‘ who are the tools of a ‘ wrong-headed party, and fit for their employ, [who] acknowledge

lege they write for a *Post*, or the *Pillory*. In short, men who —scribble for bread, and do not so much regard the contents as the sale of their productions.—Men who have done their utmost to be bought, but who have been found not worth the meanest purchase.—Under this portrait the author writes, AND ARE YE, MY COUNTRYMEN, TO BE IDLY DUPED BY SUCH AS THESE!

II. *A Letter to the Gentlemen of the Common-Council.* By a Citizen and Watch-maker. 8vo. 6d. Cooper.

This is one of the few occasional productions that deserves to be remembered, after the occasions which gave rise to them are elapsed. The author is pleased to call himself a *Watch-maker*; and in one page (24) he condescends to write in that character: but then, as in another (15) he treats of an obstinate, unskilful pilot, and bad steerage, in terms as accurate, he might as well have called himself a *Mariner*: and if we consider the general drift of his performance, the character of an *Apothecary* would have suited him better than any other. For tho' he addresses himself gravely to the Common-Council, on the subject matter of their intended Address, and treats of the manner in which they ought to make their approaches to the throne, as the principal object of his attention, it is plain, by the sequel, that this is done by way of vehicle only, for the more easy and effectual conveyance of a medicine, which he would have us believe is the only true *catholicon* for the disorders of the times. In short, this occasional author takes particular care (p. 5) not to be mistaken for one of those gentlemen, *who are patriots through their indigence, and whose declamations are their subsistence*; and so far forgets his watch-making character, even in the only page in which he makes use of it, as to offer the use of his poor abilities to Mr. Fowke, in case his affair should become a matter of national enquiry: which must imply, he has the honour to sit in one of the houses, at least: for national enquiries can be made no where else; nor, on such an occasion, could his abilities be elsewhere serviceable.

What the ingredients are which compose this catholicon of his, it is fit should be unfolded in his own words, which here follow:

‘ Our patriot writers unanimously declare for turning out all the great officers of state, at present in the administration. This proposal hath too much violence in it; nor is it easily practicable. It hath an air of party, which would prevent its own good effects, if it were carried into execution. It would probably continue an unseasonable, and therefore destructive opposition. Nor, for the honour of our country, would I willingly ask, whether, if all these gentlemen were turned out, we have others of more unblemished integrity, and more acknowledged abilities, to fill all their places. However, there are too gentlemen of apparent superiority to all others in either party. They have both continued long in offices of greatest trust and power, with unsuspected reputation. They differed last year in their

judgment of public measures. Their contest was maintained with a warmth, which might naturally rise from their mutual conviction. Their reconciliation is now become necessary to the welfare, perhaps, to the very being of their country. If their contest was of virtue, they will easily be reconciled. Great spirits cannot long maintain little resentments, and if the love of country be their prevailing passion, it will subdue all others; for in effect there is but one passion in the heart of man. Their common friends may propose and settle the terms of their union; but the nation, in these her distresses, calls upon them, implores, conjures, I had almost said, commands them to unite. She hath more than enough to gratify their personal ambition; enough to indulge them in obliging and making happy their mutual friends.

Permit me, Gentlemen, nor is it wholly foreign to the purpose of this Letter, permit me to mention some of those advantages, which, I am persuaded, will arise from this union. If they are each of them superior to every other man, most capable of serving the public: if they were singly opposed to each other last winter, who shall be able to form an opposition against them when united? The measures necessary to retrieve the honour of the nation, will easily then be carried into execution: not distressed by midnight debates, which not only fruitlessly consumed so many valuable hours, but must have rendered the speakers listless and inattentive to next day's business. If they are not wholly inexcusable in throwing away the winter in these unprofitable debates, let us remember, that one of these gentlemen was actuated by the human resentment of being turned out of his employment; nor can we suppose him less sensibly affected for his friends. The other probably imagined, if he could excuse the measures of the minister, for instance, the Hessian treaty, he might have influence enough over him to direct him afterwards to better counsels. But such is the gratitude of ambition, that this gentleman must have been long since convinced, he was mistaken in his hopes; and that a man so tenacious of governing, as obstinately to hold his power amidst the errors, or let us call them the misfortunes, of his administration; amidst the dangerous resentments of the people, will never admit a partner in his administration. For if we know any thing of this gentleman, fearfulness, and timidity is no part of his character, from whence we may believe he had no share in the late timid expedients, by which Minorca was lost. But, indeed, what share of power or confidence could he expect, who was at once feared and hated.

Where indications are so strong, labels are unnecessary: then as to the Medicine itself, it does not become us to pronounce, whether the palate, the stomach, or the constitution of the patient would bear it; and whether it can be administered or not, even the prescriber himself does not seem to have sufficiently considered

sidered. Divide and govern is an old maxim; and it must be owned, this is no bad graft upon it. But party-policy is one thing, and public good another; and the interesting question to the community, is not, Who shall govern us? but whether we can be governed better? And if so, by what means?

IV. *German Politics*; or, the Modern System examined and refuted; wherein the natural strength of Germany and France are compared; the nature of the balance of power explained; and our inability to maintain, in our present circumstances, a war on the continent, is demonstrated. 8vo. 2s. Doughy.

This is merely a new edition of a pamphlet first published in the year 1745.

IV. *An Impartial View of the Conduct of the Ministry, &c.* In answer to the many invidious attacks of the Pamphleteers, &c. 8vo. 1s. Robinson.

We have here a performance which deserves a more than ordinary attention. Never were attacks of this kind made with more violence; and never did great persons attacked discover more contempt, either for the matter they contained, or the consequences they might produce. The candid and considerate, however, who desired to be informed of the merits of the case, by a full and fair hearing of both sides, could not help wishing for such a Reply, as might furnish them with the premises they wanted: Such a Reply they thought was due to the public; and if not offered at all, they justly apprehended the rash and censorious would be glad to infer, it was, because none satisfactory could be offered. Such a Reply is now before them; for tho' it is called an Impartial View, it is, in effect, a Party-Vindication:—founded on peculiar informations and instructions, as we are, in more than one place, given to understand; and from thence it derives its importance.

The two great points proposed by the Author to be examined, are these:

1. Whether the ministers have acted upon principles of true patriotism, and sound policy? and in case any *mis-carriages* may have happened, whether they are not to be attributed more to chance, and the want of that unattainable fore-knowledge, not in the power of man to acquire, than any defect in their capacities? And,

2. Whether seditious spirits, who may have propagated infamous reports, to the minister's prejudice, are to be credited upon their simple evidence, in opposition to facts, reason, and the concomitant arguments?

Of the intelligence on which this performance is founded, the Reader is desired to accept the following specimens.

‘ Our conduct in America, since that epocha *, has been far from blameable. Upon advice being received, in the beginning of the year 1755, that the French were preparing a fleet to be sent to North America, with troops on board, under the command of Mr. Dubois de la Mothe, Mr. Boscowen was sent with a numerous fleet in quest of the French, and to attack them, in case they endeavoured landing their forces in America. Here the unthinking, uninformed censurer †, takes occasion to let us know, that the French fleet was superior to the English that sailed from here, and that if Mr. Macnamara’s return to Brest had not diminished it, we should certainly have been vanquished before Mr. Holbourne’s arrival in the American seas, to reinforce the Squadron under Admiral Boscowen; and this step he attributes to the *ignorance* of the m——r. But this he would not have asserted, could he but have reflected, that a more certain intelligence than ever he could have come at, might very well have informed the m——r, “That tho’ the French Squadron was superior to the English, having no orders to attack Mr. Boscowen’s fleet, and Mr. Macnamara’s division of it being destined to sail only to a certain latitude, and then return to Brest, a superior English fleet would be unnecessary in the European seas; and as this fleet, when arrived at America, would be reinforced by several ships there already stationed, it would be next to impossible for the English fleet to miss intercepting the French in their passage to St. Lawrence’s river.” So that if any comment can be made upon the conduct of the m——r, or super-intendent of public affairs, in this respect, it must be to applaud the parsimony with which they applied the public money, where the unnecessary expence of equipping a larger fleet at first, with such great diligence, could not have been attended with more success than the taking the Alcide and Ly-, two fine French ships, now riding in our harbours.’

There is also a note at the foot of page 34, in which, speaking of the Fourth Letter to the People of England, he says, ‘ There are but two facts stated in it that are probable; and they, upon

* Washington’s defeat.

† ‘ See the first and fourth Letters to the People of England.

‡ ‘ The fleet which was sent under the Command of Admirals Boscowen and Mostyn, was composed of no less than twelve men of war of the line, besides frigates: and that truly experienced sailor, who so worthily presides at the head of our naval affairs, being apprehensive, that accident of some sort or other might reduce the force of this formidable fleet, before it arrived in the American seas, judiciously caused a second fleet to be equipped, with surprizing diligence, and which sailed under the command of Admiral Holbourne. This second fleet consisted of six men of war of the line, besides frigates.’

‘ en-

enquiry, prove absolutely without foundation—namely, the distribution of the ammunition destined for America; and the purchase of Dutch gun-powder, that *evaporated like saw-dust.*

And again, in p. 46, 47, 48, 49, 50, we have the revelations following.

But the French, finding we would not give into their lure, played an *after-game*, unthought of till they found their *jeint* would not succeed. As soon as we had certain advices of their real design, we were not behind-hand in taking such measures as the exigence of the case required; and if our fleet did not sail till the beginning of April, it was not to be attributed to any backwardness in the orders from the Admiralty;—they were repeated and reiterated for the speedy equipment of these ships;—and, indeed, the fleet was *ready* some weeks before they sailed, *but* they were not completely manned till the very day of their departure from Spithead, and then the only expedient that could be found for manning them, was the turning over all the crews of the other ships in that port on board them, —which is a sufficient answer to all questions, “Why did we not send a superior fleet under Mr. Byng?” as there were then but three men-of-war in Plymouth Sound, and two of them were returned from Sir Edward Hawke’s fleet in the Bay of Biscay, on account of the sickness of their crews;—the other was the guard-ship at Plymouth.

But I believe no body has doubted, that if Mr. B—g had made all the sail he could to Gibraltar, and tarried there no longer than was needful; or behaved well in the action of the 20th of May, that the French would have gained any victory over us in the Mediterranean, either by land or sea.

As to any invidious insinuations, that Mr. B—g had not orders to fight, or land the troops that were on board his fleet at Minorca; it will be only necessary to cite, verbatim, Lord Anson’s letter to Mr. Byng, concerning the disposition of Lord Robert Bertie’s regiment, which was produced at General Fowke’s trial; viz.

“S I R,

“It being his Majesty’s pleasure, that Lord Robert Bertie’s regiment do serve on board your fleet, to do duty there; and his Majesty having issued orders by the Secretary at war, to General Fowke, to make a detachment equal to a battalion, from his garrison, for the relief of Minorca; you are to conform

“I suppose none of the most inveterate ministerial critics would pretend saying, we should have sent Admiral Hawke’s fleet to the Mediterranean, any more than the cruizers in the Channel; since the first of these measures must inevitably have produced the release of the Brest Squadron, and the other given the French all the advantages they could desire for a descent here.

“your-

" yourself to the said orders, and to carry that detachment on board your fleet, and land them at Minorca. And in case, upon conference had with General Blakeney, he shall think it necessary, you shall then land Lord Robert Bertie's regiment also at Mahon, from on board your fleet.

" Signed ANSON."

" After this, I am positive, no man that feels for his native land, and has not some sinister view in raising commotions in the state, can suppose, that Lord A——n's orders, or any from the Ad——nty, instructed Mr. B——g to behave like a coward, or a villain. I wish I were authorized to publish here this Ad——n's instructions at large, which I am sure (if you are a lover of your country) would give you all that satisfaction which must be conceived in being convinced that *nobody* at *home*, was privy to any dastardly actions in the Mediterranean; but as I am not, take this letter as a sample, and be not so ungrateful to a man, who did his country such real service in the last war, as not to have as much confidence in him as you would in the most common trader, whose goods you purchase upon a specimen; at least suspend your judgment till Mr. Byng's trial, which cannot now be far off, when, as your gracious Sovereign has told you, " He will not fail to do justice upon any persons who shall have been wanting in their duty to him and their country."

How well qualified this writer was for the trust reposed in him of arranging these documents, and of making the most notable use of them, the reader has it in his own power, from these extracts, to determine.

V. *An Essay on the Times*. 8vo., 1s. Henderson.

This is a miscellaneous piece, written in a quaint, tumid, and verbose style; notwithstanding which, it is in many respects, worthy of more notice than perhaps it has met with: for tho' the author confines his animadversions to a few known facts, and makes an antiministerial use of almost all of them, he does not revile one party, for the sake of making his court to the other; on the contrary, he takes occasion to shew, that opposition may be abused, as well as power; and upon the whole, throws a good share of political knowledge into so equal a mixture of light and shade, that it is hard to say, whether his wit or his discretion is predominant.

He begins with a severe censure on *that rage of patching up a Peace in a hurry*; which, according to him, produced the definitive treaty of Aix; and, what was an unpardonable fault, left our own claims undefined. He then takes some pains to prove, that the French were notoriously the aggressors in the present quarrel, and by consequence, that the eventual instructions given to Braddock, stand in need of no vindication: but having done this piece of justice to his country, he makes as free an use of his pen,

pen, in condemning the next measure we took, of letting loose our marine against the innocent traders, fishermen, and seamen of France, instead of declaring war in form, as we had sufficient provocation to do, against the French crown and French nation. Our Russian, Median, and Prussian measures to preserve ourselves, and our Hanoverian co-relatives, from the effects of the enemy's resentment, fall next under his censure. And here, by over-reinforcing on a possible event, it so happens, that he stands confuted by the event itself; we mean, the march of the Prussian troops into Saxony; for notwithstanding all our concessions to Prussia, he supposes we may nevertheless be the dupes of Prussia; who, by a concerted, collusive game with France, or adhering to a cold system of observation, might do us more mischief as a subtilizing, insidious, pretended friend, than an open enemy: which, is now apparently out of his power, if it was ever in his thoughts.

He then sums up our case, with regard to alliance, in the following paragraph.

Thus then deserted at its greatest need, the nation sees itself
 * precisely in the condition of a silly prodigal, who having morn-
 * gaged, and destroyed his estate, in undistinguishing liberalities,
 * and senseless profusions, finds no friend left him in his distress,
 * and wonders as much at it, as if his conduct had been of a na-
 * ture to deserve any.

Concerning our land forces, he asks the following questions.

* 1st. What qualifications of the head and heart are necessary
 * in Generals, to beget effectively the soldiers' love and confi-
 * dence in them?

* 2dly. How far the officers have been taught to consider their
 * military duty as a science, and, in truth, a profound one; and
 * what care has been taken to inure them to fatigues, and war-
 * like exploits?

* 3dly. Engineership having become the most capital branch
 * in the modern practice of war, since the artillery has taken so
 * much the place of hand-arms even in the field, whether the
 * indispensable study of that, and of military architecture, have
 * been duly, generally, and early enough, to be at this time a
 * match for the French in them, recommended and cultivated?

Of the present state of the navy, so far as regards the treat-
 * ment of our seamen, he thus delivers his sentiments.

* It were to be wished, for many solid reasons, that some me-
 * thod had been, in time, found out to procure for the navy its
 * complement of men, in lieu of that wretched expedient of press-
 * ing, which may slave a fleet, but never man it. Every such
 * fleet must, proportionably to the number of its forced hands,
 * carry within itself a principle of defeat. If this abuse has been
 * of ancient standing, and hitherto produced no fatal effects, from
 * the innate courage of our English sailors, surmounting every
 * consideration, in the instant of action, so much the more must so
 * valuable a class of subjects deserve the redress of a grievance,
 * which

which is not of a nature for any prescription of time, to reconcile to it the objects of its arbitrary oppression. What good will to the service of their country can be expected from the captives of their own country-men? or into what enemies hands could they fall, that would give them worse than such usage? — It is said too — that the unwillingness of the common seamen to enter on board men of war, does not entirely proceed from the wages being less than what are given in merchantmen, nor from their considering them as floating jails, but from the intolerable domineering and insolence, generally speaking, exercised upon them, under the notion, that it is absolutely necessary to what they call carrying a command, a term, of which the mis-construction has probably done more mischief to the naval service, than all the points of abuse besides; as surely it can never be the way to raise the courage of the men by crushing of their spirit. Those poor heads, whom a little power is enough to intoxicate, will have no conception of this. But how much more nobly and wisely did that great admiral Blake think, and address himself to his ship's company, when he told them, "That the meanest of them were free-born Englishmen as well as himself, and that officers and fore-mast-men were all fellow-servants to the government of their country." Words of this import must sound rather more animating to a British ear, than those with which the public papers (falsely no doubt) make an admiral lately conclude his harangue — "there are only two choices, fight or — be hanged!" an alternative surely to be addressed with more propriety to a pirate crew, on a man of war's coming up with them, than to English sailors going against the enemies of their country.

The idolatry of self; the mercenary habit grafted upon it; the danger to be apprehended from an overgrown national debt, and an unweildy mass of precarious wealth created by it; a non-attention to the endangered condition of our colonies; ill-timed, ill-proportioned, ill-directed supplies; the want of a great pervading, all-embracing, enterprising spirit to unite and consolidate the whole British empire into one system; the characters and qualifications of our ministers at foreign courts; and the manner of filling and sustaining the great offices at home, are the next topics that he expatiates upon.

After which he proceeds in these words:

Even the old manly British eloquence, was not proof against the epidemical enervity, and degenerated into sustian rants, puerile conceits, and those witticisms, which may more properly be esteemed flourishing the point, than pushing it, the most celebrated harangues, presented an image of squibs, crackers, and artificial fire-works, bouncing and bursting into a thousand little sparks, the false glare of which rather created a momentary dazzle, than threw a steady light upon the point in debate. The petulance of groundless presumption; an intemperance of acrimony,

mony, and above all, a party-spirited *opiniatresty*, disgraced, and vulgariz'd the oratory of the contending parties, who, like mere attorneys, maintained their cue of talking eternally on one side of the question, without knowing the value of making those fair concessions, those occasional acknowledgments of right, even in their opponents, which are so great a grace, and form such favourable prepossessions of the candor and wisdom of the party who makes them. The prevalence of the chiefs of the parties, more than any concern for the public, engrossed the attention, and zeal of the humble herds of their respective followers, whilst some lay perdue, in readiness to side with the conqueror, as soon as it should be decided.

Quis nemori imperitet, quem tota armenta sequantur.

' Yet, even in that wretched period, it is but fair to remark, that it was too often the cruel and unjust practice to accuse men in great employs, of dishonesty and corruption, whereas they were in truth, rather objects of the greatest pity. Mere want of parts, or intellectual disability, after all, are misfortunes, and never crimes.'

And again farther on in these,

' It may be observed, that in a late conflict of embattled parties, those unmeaning cant-words, his *Majesty's service*, and the *good of the country*, which used to be so falsely and undecently treated as distinct points, and so emphatically resounded on each side, worn out as they were to windowed raggedness, were at last honestly dropped. A new era now opened: a more fair, if not a more modest system, took place of those stale, and transparent impositions, by which the public had been so long amused, and late, but at length, ceased to be blinded. — The leaders of the conflicting parties put their dissensions openly and avowedly on the foot of personal pretension to power. Court and country were equally out of the question: nor was there any other matter for wrangling, so much as pretended, than whether John-a-Nokes or Tom-a-Styles should be the pay-master, and of course, implicitly the general of the mercenaries; which, by the by, was a matter at bottom of about as much importance to the public, as which ideot of a horse-fancier should have won the last race at Newmarket; to that public I say, whom experience had long satisfied, that power might change hands, without changing maxims or measures; and that it was still the same dull state-farce, with perhaps a little alteration in the cast of parts.'

He has also the following passage in his last page but one,

' Never were those great resolutions, which have so often saved nations on the brink of the precipice, more necessary than now. Firm, and high spirited measures, and those alone, planned with coolness, and executed with fire, may yet repair
that

- that recent loss and dishonour, for which thousands of such
- worthless lives as his, whose crime in it, is more immediately in
- sight, can be but a paltry atonement to a nation so deeply in-
- jured, and so justly incensed : whilst probably those who were
- in a great measure, and primarily the occasion of it, would not
- be sorry to see the people opening in full cry, and hurrying the
- change, till they had run their resentment out of breath, or
- evaporated it upon that pitiful object.'

VI. *Reasons humbly offered, to prove, that the Letter printed at the End of the French Memorial of Justification, is a French Forgery, and falsely ascribed to his R—l H—s, 8vo. 1s. Collyer.*

What is said of a Witch's prayer; is true; when applied to this performance: With the face of an out-work to this Fort-Royal, it is, in effect, a battery raised against it: and it is no fault of the engineer who conducts the attack, and who seems to be tolerably well versed in his trade, if he does not lay it level with the ground.

His method of doing this is two-fold; we shall give a specimen of each, and leave the Reader to his own reflections. First, undertaking to enumerate the great qualities of this great General, it is in this manner he makes out his list.

• First, no General so judiciously distinguishes what men ought to be chosen for every kind of enterprize, either those who are to command, or those who are to obey.

• Secondly, no Commander has ever been more intelligent, explicit, and just in his orders, to all those whom he has appointed to command.

• Thirdly, no man is more acquainted with the Geography, nature of the place, and nature of the enemy, against whom he sends an army, or plans an expedition; by what methods success ought to be pursued, or is most easily obtained.

• Fourthly, no General is so well skilled in all the precautions which are necessary to prevent a surprise, or the spreading a panic amongst an army.

• Fifthly, no General so truly understands the methods of regularly supplying an army with necessary provisions, or how it may be transported from one part to another with the greatest facility to the soldiers.

• Sixthly, no Commander has ever equalled him in destining troops to the duties for which they are adapted, from the rawest militia and irregulars, to the best disciplined and veteran forces.

• All these qualifications being acknowledged, by nature and study, to be inherent in his ———, and Orders repugnant to them in the Letter; it is easy to prove syllogistically, that he cannot be the author of it, in the following manner:

• *Major.* No great General can be author of ridiculous orders.

• *Minor.*

• *Minor.* The supposed R—l Dictator is the greatest General in the world.

• *Conclusion.* Therefore the R—l Dictator is not the author of those Orders. [This is almost as good logic as Dr. Free's.]

Secondly, in his analysis of the Letter, the vein runs as follows.

“ Should the Ohio expedition continue any considerable time, and P——l's and S——ly's regiments be found enough to undertake, in the mean while, the reduction of Niagara, his R—l H——s would have you consider whether you could go there in person, leaving the command of the troops on the Ohio to some Officer on whom you might depend, unless you should think it better for the service, to send those troops under some person whom you have designed to command on the Ohio; but this is a nice affair, and claims your particular attention.”

“ Very sarcastical, indeed, Monsieur; you have written this paragraph long since you have known that the Ohio expedition was finished in an hour, and that no Officer under Mr. Braddock was thought fit to be intrusted with the command in chief. Very sneering, indeed, you call that a nice affair to determine, whether a man shall resolve to attack du Quesne, which cannot affect Niagara; or Niagara, which must cause the surrender of du Quesne, reducing Braddock, and even his supposed R—l Recommender, to a more despicable situation than the ass between two bundles of hay, which was suspended by the equality of the objects; whereas you have insinuated those Generals to be held in suspense by *unequal* objects, the next paragraph declaring Niagara of the *greatest consequence*.”

“ This ungentleman-like insinuation seems designed to invalidate the force of the second military excellence also. Believe me, it is in vain; your army may as well take Gibraltar, by throwing eggs at it, as diminish the fame of him against whom this whole malice is intended.

“ Now follows another paragraph of Orders, equally malicious and impossible.

“ If, after the Ohio expedition is ended, it shall be necessary for you to go with your whole force to Niagara, it is the opinion of his R—l H——s, that you should carefully endeavour to find out a shorter way from the Ohio thither, than that of the Lakes, which, however, ye are not to attempt under any pretence whatsoever, without a moral certainty of being supplied with provisions, &c. As to your design of making yourself master of Niagara, which is of the greatest consequence, his R—l H——s recommends it to you, to leave nothing to *Chance* in the prosecution of that enterprize.”

“ This Order of finding a shorter way by land than through the lakes, is another severe sneer upon the cutting down whole forests to make a road to du Quesne, where the English army never

never ought to have gone; but as that command has been already proved impossible to proceed from the supposed great Dictator's mouth, so must this for the same reason; besides which, the directing B——k to find a shorter way than through the lakes, is the grossest affront that ever was offered to so august a person. Can the R——l General have imagined, that there is a shorter way than a strait line between two points? Or would he have given such Orders, without observing, that a line drawn between du Quesne and Niagara, must pass through almost a hundred miles in length of the lake Erie?

A Command the like of this, is just saying, Go the farthest way about, spend me two or three months in cutting roads for a hundred miles through forests, otherwise impassable, harrahs your men and horses to death with needless fatigue, lose your artillery in the road, lay yourselves open to momentary ambuscade, sickness, and death, notwithstanding you can pass the whole way by water in a few days, without labour or danger, carrying all the ammunition, baggage, and provision, with the greatest care to the whole army. This was contrived to destroy the belief of the fourth article of military excellence.

As to the attempting the passage by land or water, without a *moral Certainty* of provision, it is *morally certain* equally ridiculous; yet at the same time a tenth part of the provision, which is ten times as easily provided, will be sufficient by water, which is necessary by land; because the journey will not take up a tenth part of the time.

The last sentence is, however, eminently beyond all the former, it is only to be paralleled by *itself*, as has been already most happily expressed and remarked, by former writers on former occasions.

"You are to leave nothing to *Chance* in prosecuting the siege of Niagara."

This, indeed, would have been most excellent advice, if, like Harlequin's dead horse, it had not one small fault attending it, that of never being capable to be of use. For example, by what kind of sagacity, though the admonition was ever so well recommended, could Mr. B——k have guarded against the *Chance* of being killed by a shot from the Fortification, if he went to the siege; the *Chance* of being beaten by a superior number of the enemy; the *Chance* of being out generalled by the antagonist Commander; the *Chance* of sickness and death of him and his troops; the *Chance* of interception of provision, and raising the siege through want of supplies; and the *Chance* of a thousand other accidents? When such Orders are given, without telling how they may be put into execution, What is it but commanding impossibilities? And whoever had received this Command, to leave nothing to *Chance* in attacking Niagara, ought to have considered it as an absolute prohibition from attempting it at all, the only method by which all *Chance* of miscarriage could have been avoided.

VII. *A serious Defence* of some late Measures of the Administration; particularly with regard to the Introduction and Establishment of Foreign Troops. 8vo. 1s. Morgan.

This is another ironical performance; and tho' not directed against any particular personage, is calculated to inflame the political Tetter, at present gathering and spreading, by the same kind of tickling irritation. Neither this, nor the former, it is reasonable to believe, are *wholly* the work of those Gentlemen, who, according to the *City-watchmaker*,* are *Patriots* through their *Indigence*; some particular marks of intelligence, which are to be distinguished in each, seeming to argue, that the documents, at least, in which they are founded, were furnished by persons who stood higher, and saw farther, than they can be supposed to do.

Two excerpts, taken out of different parts of this performance, will serve to give a tolerable idea of the political knowledge contained in it; viz.

' Though our misfortunes and disgraces in the Mediterranean, have, of late, been the general topic of conversation, few or none of my countrymen, so far as I observe, have reasoned upon them with propriety, or traced them to their proper source; but have contented themselves with assigning causes, which, when examined, do not appear adequate to the effect.

' Thus some have pleased themselves with throwing all the blame upon the ministry at home, who have been accused of want of abilities or want of honesty, of having neglected or betrayed their trust; and it hath been no unusual fund of clamour against them, that they deferred sending a fleet into the Mediterranean, till it was too late to save our possessions there, and at last, sent it so weak as to be unable to save them, even if it had sailed much sooner. But Gentlemen who reason in this manner, are not aware that unanswerable arguments may be urged, to free the administration from any blame on this head. In a word, the French preparations for invading Britain, could not but alarm the wise patriots who preside in the cabinet. For tho' Admiral Hawke was sent to cruize off Brest, in the beginning of March, with a fleet superior to that of the enemy blocked up there; tho' a vast fleet besides, lay at Spithead ready to defend our coasts; and tho' it was well known, that no ships were collected in any port of France for an embarkation of troops, except at Toulon; yet as Maréchal Belleisle, who knew the road to Windsor, had been nominated General upon the sea-coasts; as the French ministers at foreign courts, who cannot be supposed to be politicians at the expence of truth, made no secret of the intended invasion of England; and as the Dutch Gazettes, remarkable for conveying authentic intelligence, gave us formidable accounts of French troops

* See Art. II. of this Catalogue.

' marching to the sea, all the way from Bayonne to Dunkirk, in
 ' order to go on board the *flat-bottomed* boats prepared to tran-
 ' sport them; these, and other equally substantial reasons, could
 ' not but alarm a wise and prudent administration, who could
 ' spare no succour to Minorca, while we were in such imminent
 ' danger in England; a danger which continued as great as ever,
 ' till the arrival of our Hanoverian and Hessian friends, whose
 ' very name so intimidated the boasting French, that no sooner
 ' were the *orders* given for bringing them over, than the talk of
 ' an invasion was at an end. And then, but not till then, it be-
 ' came prudent to spare from our own defence, that most potent
 ' fleet of *ten sail* for the relief of Minorca, the exploits of which
 ' have been celebrated in so many immortal productions of Grub-
 ' street.

' But, even tho' there had not been so many solid grounds for
 ' apprehending a French invasion at home, the M——y have
 ' much to say to free themselves from any blame on account of
 ' the loss of Minorca. For whoever looks into the map, and ob-
 ' serves the great distance of Toulon, will not wonder that what
 ' was doing there, should be a secret in England. Who could
 ' have imagined it possible, that a fleet of twelve Men of War
 ' should be equipped with the same expedition, *that a set of*
 ' *horses can be put to a coach*? Could our M——rs, who are
 ' no conjurers, know that the Genoese would send two thousand
 ' sailors to Toulon? Or can they be blamed, for not having in-
 ' telligence of the strength and motions of the enemy there, as
 ' this could not be obtained without encouragement to the detest-
 ' ed race of spies, and without sending abroad the public trea-
 ' sure? For in the present deplorable state of our finances, in-
 ' stead of being blameable, it ought to be looked upon as a laud-
 ' able instance of frugality in the A——n, that they rather
 ' chose to run the risk of losing Minorca, than to export one sin-
 ' gle farthing for *foreign* bribery, which might have put it out
 ' of their power to furnish the necessary sums for *home* con-
 ' sumption.

' As, therefore, it is so incontestibly made out, from the above
 ' particulars, that no blame is to be thrown upon the Ministry,
 ' others, with whom I have conversed, turn their enquiries and
 ' indignation from the *Cabinet Council* at home, to the *Cabin-*
 ' *Council* abroad; from our Ministers to our Admiral; and, be-
 ' ing unwilling to allow any suspicions to be entertained which
 ' might derogate from our national character, or contradict this
 ' self-evident truth, that *one Englishman is a match for three*
 ' *Frenchmen*, have asserted, that under any other Commander be-
 ' sides Byng, thirteen English Men of War would have blown
 ' Galissoniere's fleet out of the water.

' For my own part, I frankly own myself dissatisfied with this
 ' way of talking, and I equally acquit the Vice-Admiral, and
 ' the Foretop-mast of the Intrepide (on which he hath laid all
 ' the blame) from being the causes why an inferior French fleet
 ' should

should make a superior English one run away. This Phenomenon being entirely new, some cause must be assigned for it, which did not begin to operate till *now*. Accordingly, I think, I have discovered what this *Cause* is, by supposing that the fault is not personal to any individual, but to be traced in the general disposition of the nation; in a word, that the breed of our Britons is changed from what it was, when we conquered France under our Edwards and Henrys, and triumphed upon the ocean under our Blakes and Ruffels."

2. "Far be it from me to propose any schemes of Oeconomy in the collection of the Revenue, the abolishing an endless number of sine-cure places, and diminishing the salaries of the few placemen who have something to do: nor will I recommend it to those in power, to be more sparing of the public treasure in secret services, maliciously termed *Jobs*; to retrench pensions to the *rich Courtiers* at home, and subsidies to *poor Princes* abroad. Vast sums of money may indeed be saved, by having recourse to such methods; but they would be liable to insuperable objections, as they plainly tend to subvert that system of politics which hath been adopted, for wise reasons; as they would give a dangerous independency both to the Electors and to the Elected, and rob many thousands of worthy *Placemen* and *Pensioners* of the means of faring deliciously, and being clothed sumptuously, amidst national distress. For the same reasons, I can, by no means, agree with those, who, to their plausible schemes of Oeconomy, would add their invidious plans of enquiry, and talk of the expediency of establishing a *Parliamentary Commission of Accounts*. What infinite confusion would this create in our country, where, for these *forty years* last past, every one who hath had the fingering of the public money, hath done what seemed good in his own eyes, unchecked by the fears of passing in review, before a meddling House of *C—ns*? And what a number of noble families who now live in affluence and splendor, may be pulled to pieces and ruined for debts they owe to the public, on the pretence of their fathers; grandfathers, or predecessors, being considerably in arrear, and not having passed any accounts, while they were trusted with public treasure? But no such enquiry need be apprehended: For when I consider, that besides the *hundred millions* which we owe, *one hundred and fifty millions* have been raised in support of measures well known to be national, since the present succession took place; what room can there be to fear that any set of Gentlemen of the House of *C—ns* (even though an unhappy spirit of enquiry were to start up there) should undertake to unravel the intricacies of accounts amounting to near *two hundred millions*; a sum, which neither the first *L—d* of the *T—y*, nor his *C—r*, nor the other *L—ds*, joined to their Secretaries, could put into *Figures*, unless they sent for their Clerks to assist them?"

As to the general plan of this piece, in addition to what has already been quoted concerning the degeneracy of the British breed, the Author proceeds to say, That unless this degeneracy be admitted, there is no accounting for the rejection of the Militia-Bill last session ; the declaration of a certain noble and learned Lord upon it, [That our national disposition was to Commerce, not to Arms ; and that Manufactures and Militias were inconsistent ;] the advancing persons to military Honours and Commands, who thought it no part of their duty to fight : the permitting the Officers of the garrison at Minorca to be absent from their posts, when the place was in danger, &c. And, that on the contrary, when admitted, we not only need no other clue to the conduct of our Ministers, but by the help of it also discover an extent of penetration and sagacity through the whole course of it, (as in the Naturalization-Bill, the Jew-Bill, and lastly the importation of sixteen thousand vigorous Germans) of which before they were not supposed to be capable. He then proceeds to applaud and illustrate the peculiar propriety of having recourse to Germany for this reintegrating principle ; and specifies many of the good effects to be expected from it : to prove also, that both Ministry and Parliament came into this measure for the purpose above explained, he observes, that the parliamentary provision for the Foundling Hospital, went hand in hand with it, that the new breed might be maintained as well as got. He then suggests several thoughts of his own, for enlarging and improving to beneficial a plan ; among which, the transporting all our own troops into Germany, to be used in the Prussian adventure now depending, and the replacing them with a like number of Electoral troops, seems to be most worth attending to ; and lastly, he calls on those worthy and loyal corporations, traduced by some as the *rotten part* of the constitution, but which are, indeed, the main-pillars of the State, to send up, by way of counter-measure to the instructions now walking round about the kingdom, Addresses to the first L— of the T——, as the M——r, who, by his office, is most connected with them, assuring him, and his Colleagues, “ That far from being influenced by the cries of Faction, circulated, at present, through the kingdom, they remain faithful to those who are in power, and ready to give the most satisfying proofs of their attachment to government, by choosing, whenever vacancies shall happen, such Representatives as shall come with the *proper* recommendation from the Treasury : to express their entire acquiescence in every thing that hath been done, or not been done, in the management of the war ; perfectly convinced that Minorca could not be worth keeping, or that there were wise, secret reasons for not keeping it, otherwise it would not have been lost, as it was : to declare, that they make no doubt, that the same wisdom which provided so early and so effectually for the peace and tranquility of Germany, by sub-

— siding

"sidies paid to Russians, Hessians, and Prussians, could, were it necessary, give sufficient reasons for not having provided effectually for the security of North-America. And lastly, to proclaim their gratitude for the introduction of foreign armies; a measure which, tho' it may be censured by those who ignorantly suppose that the Hessians and Hanoverians were intended to protect Britain from Invasions, must be esteemed as a master-piece of profound policy, by those who know that they were intended to *Mend the Breed*."

VIII. *His Majesty's Royal Bounty*: or a Scheme for keeping in his Majesty's Service such a Number of Seamen, that, upon the breaking out of a War, or when required for any particular Service, upon three Months Notice, 24,000 able Seamen may be ready to embark on board such of his Majesty's Ships as shall be required. 4to. 6d. Doddsley.

The very great number of schemes of this kind, which have been published, from time to time, is alone sufficient to shew the necessity of some new regulations, in order to the more speedy and effectual manning of the royal navy. And that none of them have as yet been adopted, must argue, either, that none of them are satisfactory, or that there is some adverse principle in power, which can never be brought to be satisfied with them. The evil of pressing has been so managed as to become more an evil than ever: the hardships imposed, and the mischiefs brought upon the men by it, greater, and the service consequently less. This scheme now published, (which is of the *Register* kind) was calculated for time of peace; and the annual expence is stated at 90,000*l.* per annum: which may be very easily saved on the present expenditure, and would be very well bestowed, in procuring so great an advantage to the community. The Author, Mr. Bouchier Cleeve, tells us, he should not have presumed to lay his thoughts before the public, but in compliance with the intreaties of several worthy Gentlemen conversant in naval affairs, and Merchants, to whom he had shewn it. We are to infer, therefore, that they thought well of it. But as it is scarce to be supposed, that any thing of this comprehensive nature should be brought forth perfect, we need not wonder, if, upon examination, room should be found for alterations and amendments.

IX. *A Dissertation on the following Subject*: What Causes principally contribute to render a Nation Populous? And what Effect has the Populousness of a Nation on its Trade? Being one of those to which were adjudged the Prizes given by the Right Hon. the Lord Viscount Townsend, to the University of Cambridge, in the Year 1756, and read there in the public Schools, on Friday, July 2. By William Bell,

* Author of a *Scheme for preventing a further Increase of the National Debt*. See Review, vol. XIV. p. 454.

M. A. Fellow of Magdalen College, Cambridge. 4to. 1s.
Rivington.

This is one of the first-fruits of a new institution for the trial of wits, and has certainly ingenuity and merit enough to excite a persuasion that the noble Founder will not be dishonoured by it. There is no country, perhaps, where these subjects deserve more to be considered, and where they are considered less. The British dominions were never populous enough; and never were liable to such drains as at present. But whatever our defects are, we are afraid, speculations, unassisted by power, will hardly furnish suitable remedies.—In what manner our Author has treated his subject, may be gathered from the following short specimens, viz: from page 8. 'These, therefore, appear to be certain and effectual methods of rendering a nation populous: 'The procuring a great plenty of every thing requisite for their support. The diminishing the number of their imaginary wants. The universal encouragement and increase of industry; and the restraining debauchery, and preserving a due regard to the principles of modesty and virtue.' And in this manner he concludes, 'From the whole of what has been suggested, may be clearly seen, a perfect harmony between the true interest of commerce, and the most effectual means of augmenting a people.' For as in the first part of this enquiry it was shewn, That no nation can in the end become as populous, as it is capable of being; unless commerce and refinement are avoided, till the more necessary arts alone have well filled it with inhabitants; so it has, in the next place, appeared, that trade can nowhere be brought to so flourishing and permanent a state, as where it has, from the first, been cultivated by an exceeding numerous people.'

X. *The Dispute between the King and Senate of Sweden, in regard to the Regal Power, and the Liberties of the People, To which is prefixed, a short Account of the Swedish Constitution.* 8vo. 1s. Scott.

This pamphlet is precisely what its title indicates it to be: that is to say, a mere collection of the public papers which have passed on both sides.

XI. *German Cruelty: A fair Warning to the People of Great Britain.* 8vo. 6d. Scott.

The design of this, is merely inflammatory; as the title plainly indicates.

XII. *A modest Address to the Commons of Great Britain, and in particular to the free Citizens of London; occasioned by the ill Success of our present Naval War with France, and the want of a Militia Bill.* 8vo. 6d. Scott.

The Author warmly inveighs against the late measures of the Administration, and seems to be of opinion, that nothing is so likely to set us to rights again, as a proper Militia-Law. He is not a first-rate writer, but he is as violent as the best of them.

XIII. *A short Epistle from a Country Gentleman to his Grace the Duke of Newcastle, on the present Conjuncture of Affairs.* 4to: 4d. T. Payne.

This Politician affects the character of a Joker, in the out-set of his Epistle; which, however, ends in a sober proposal relating to the method of establishing a proper Constitutional Militia. But here, where the Author least intended it, lies, we apprehend, the greatest Joke his performance can boast: for, should he not have bottled up his scheme as to the *manner* of raising a Militia, till it became known whether, or not, we are to have a Militia at all? Let but that fundamental point be settled, and then, no fear of Ways and Means.

MISCELLANEOUS.

XIV. *Bower Vindicated from the false Insinuations and Accusations of the Papists.* With a short Account of his Character. In Answer to the Pamphlet intitled, ‘Six Letters from A——d B——r to Father Sheldon, &c. By a Country Neighbour. 8vo. 6d. Doughty.

What Mr. Bower himself has to offer in answer to the heavy accusations urged against him by his opponents, is yet unknown to the public; but as to what is advanced by his *Country Neighbour*, it is extremely trifling, and scarce worth taking notice of. The whole pamphlet is not equal in quantity to five pages of our Review; and we learn little more from it, than that Bower is very constant at his parish church, esteemed a good husband, an enemy to no man, and well respected by all his neighbourhood. In regard to the *Six Letters*, this *Country Neighbour* tells us, that they are nonsensical forgeries, and that Bower's second affidavit before John Fielding, Esq; is sufficient to convince any person that they are so: This, to be sure, is very satisfactory evidence.—As to the money-transaction, we are told, that about the year 1741, Bower had a sum of money by him, which he went to lend to the Trustees for building Aldgate church, but was too late; that in returning from thence, he accidentally met with Father Hill, to whom he told his disappointment; and that Hill immediately offered to take his money on the same terms he was disappointed of with the Trustees, which Bower, through haste, inadvertently accepted; but when he began his History of the Popes, thought it prudent to desire back his money, which request Hill complied with. Our Author refers to Bower for every particular of this transaction, and advises him, as a friend, to publish the whole of it to the world, in his own vindication. He allows this transaction with Father Hill to have been an indiscretion; but observes that the like has been practised, for many years past, by Protestants as well as Roman-Catholics. As to the charge against Bower, of his being met by an acquaintance, coming out of a house of civil-reception in Covent Garden, this Author tells us, that he has heard Bower say, he went to that house on a laudable oc-

casion,

casion, viz. to fetch a young Gentleman from thence as from a house of ill-fame, and that all the relations of that young Gentleman are at this time in great friendship with him. This is the substance of what is advanced by Bower's *Country Neighbour*; and we shall leave our Readers to their own reflections upon it.

XV. *Geographical, Historical, Political, Philosophical, and Mechanical Essays*. No. II. By Lewis Evans. 4to. 1s. 6d. Doddsley.

In the Review, vol. XIV. p. 29, seq. we gave some account of the first part of Mr. Evans's ingenious, public spirited, and useful work; which we are truly sorry he did not live to complete. This second part is employed in refuting a Letter published in the New-York Mercury of January 5, 1756; containing objections to those parts of Evans's General Map and Analysis, which relate to the French title to the country on the north-west side of St. Laurence river, between Fort-Frontenac and Montreal, &c. and representing, also, the impropriety of sending forces to Virginia; the importance of taking Frontenac; and that the preservation of Oswego was owing to General Shirley's proceeding thither. To all these particulars our Author replies, with the appearance of much solidity of argument, as well as honesty of intention. He was, certainly, a sensible man, a good geographer, (so far, at least, as concerns that part of the world he treats of) and a true friend to his country; so that his death may justly be deemed a public loss.

XVI. *Reasons for Building Barracks*; Disincumbering the Inn keepers and Publicans; restoring Discipline to the Army; and a right Understanding between the Soldiers and the People; with some casual Remarks on the Nature, Genius, and Aptitude of a British Militia, 8vo. 1s. Cooper.

It is very well known, that, in this land of liberty, soldiers as well as other subjects, when not on military service, have no other obligation to good behaviour than the fear of incurring the penalties affixed to any, and every, infringement of the laws of their country. It is equally true, that they are always deemed inconvenient, and expensive to the public-houses; where, from the necessity of their being in some manner provided for, they are quartered. The prevention of future offence, the removal of some just complaints, and a proposal to render these disciplined gentlemen of somewhat more use to the community, are the reasons assigned for this publication: the author of which seems not inadequately acquainted with his subject.

XVII. *The Sham-fight*; or Political Humbug. A State Farce, in two Acts; as it was acted by some Persons of Distinction in the *M—d—n*, and elsewhere. 8vo. 1s. Sold at Hogarth's Head, Fleetstreet.

This Political Humbug is comprized in several miserable buffoon dialogues; and is, on the whole, a more wretched catch-penny

penny than many of the common ballads, on the subject of our late misconduct in the Mediterranean, &c.

• RELIGIOUS and CONTROVERSIAL.

XVIII. *Comparative Theology*: or, the true and solid Grounds of pure and peaceable Theology: a Subject very necessary, tho' hitherto almost wholly neglected. First laid down in an University discourse, and now translated from the original Latin. 12mo. 1s. Printed for Cadell, Bristol, and sold by Cooper, London.

This is a new edition of an excellent tract, written originally in Latin, by Dr. James Garden, who was Professor of Divinity in the King's college, Aberdeen, for several years before the Revolution; but, after the establishment of Presbytery in Scotland, was deprived of his professorship, for refusing to subscribe the Westminster Confession of Faith, and the Formula. In the preface we have a short account of the Author, and of the work itself, which, we are told, was an introductory oration to one of the annual courses of divinity lectures. There have been several editions of it, both in Latin and English.

XIX. *A Reply to Mr. Abraham Bourn's Free and Candid Considerations*, shewing the Impropriety and Incompetency of that Work, &c. With a Preface addressed to the Gentlemen of the Presbyterian Persuasion, especially in Liverpool. By Peter Whitfield. 8vo. 1s. Liverpool printed, by R. Williamson, and sold by Hitch, &c. in London.

In the Review for March last, p. 258, we just mentioned Mr. Bourn's pamphlet, which was an answer to a tract of Mr. Whitfield's, occasionally written in vindication of the Author's conformity to the church of England, contrary to the principles of his education. This tract (which was only the *preface* to a book *not yet published**) we had not then seen; but it hath since fallen in our way. The Author, who is a person in trade, appears to be a man of good sense, considerable learning, and extensive reading; and is by no means a contemptible Controversialist. Mr. Bourn, his antagonist, is also a lay-man, and a man of business, with the advantage of a liberal education: however, both these champions have given rather too much way to sarcasms, and sneers at each other; as is too often the custom in literary, as well as other, debates. But this practice is both

* Entitled, 'The Christianity of the New Testament; or a scholastic Defence of the Scripture Doctrines of Redemption, Propitiation, &c. From a Comparison of the *original* meaning of those terms in the Hebrew of the Old Testament, and the Greek Version of the same, with their Use and Application in the Writings of the New Testament, against the Infidels and Libertines of this Age.'

unbecoming, and impertinent. It has nothing to do with *argument*, especially on religious subjects; and rather seems to indicate the party's desire to mortify his *opponent*, than to *ascertain a Truth*.

As to the points in debate between Messrs. Whitfield and Bourn, we leave them to settle matters between themselves, as well as they can; for controversies of this nature, are neither very entertaining, or improving, unless when treated in the most masterly manner, indeed; i. e. with the utmost candour and decency; with learning fully adequate to the subject; and a thorough knowledge of human nature: without which Revelation itself will not be so completely understood, as it ought to be, by those who set up for its Commentators and Expounders.

XX. *A Reply to a Query concerning Confirmation, in a Letter to a scrupulous Friend.* By a Presbyterian of the Church of England. 8vo. 6d. Rivington.

The question, to which an answer is here given, is this:—In case any person has received the holy Communion before Confirmation, is it necessary for him to be confirmed afterwards?—In regard to this, our Author is of opinion, that the receiving the Lord's Supper prior to confirmation, cannot in the least supersede the necessity of receiving the latter, when a proper opportunity offers. For if the Lord's Supper could convey to us *all* the benefits which confirmation does, there would then, he says, be no occasion for Confirmation at all; and our Church, as well as the primitive one, would be to blame for appointing *two* ordinances to effect *that* which may as well be effected by *one*. But that the Church of Christ in all ages has apprehended a special difference between the *Graces* and *Effects* of these two ordinances, he thinks evidently appears from the distinction, which has ever been observed between the Officer administering the one and the other. All in *Priests* orders, and sometimes even *Deacons*, have a power to consecrate and administer the elements in the holy *Eucharist*; whereas the office of *Confirmation* has ever been reserved to the *Episcopal* order. In a word, he is of opinion, and he is certainly in the right, that a *BISHOP* can confer *some peculiar graces*, which an ordinary *Priest* cannot.

He tells us further, that the gift of the Holy Ghost is generally the effect of Confirmation; that the *Fathers of the Church* alone have the power vested in them of conferring, by imposition of hands and prayer, the manifold gifts of the Holy Ghost; that in the Sacraments of Baptism and the Lord's Supper, the Holy Spirit communicates such mystical virtue to the outward signs as cleanses the soul from sin, and produces the spiritual life; but in Confirmation he communicates himself, sanctifies our persons, takes up his residence in our souls, and makes our bodies to become his temples. If it be necessary for Christians to be furnished with strength against their spiritual enemies, with divine graces to render them acceptable to God, and (in a word) to receive the Holy Ghost,

Ghost, how can we depend, he asks, on any means for procuring such inestimable benefits, but those which God has appointed in Confirmation?

• Notwithstanding all that is said of the inestimable benefits derived from Confirmation, many very serious and sensible persons are of opinion, that this ceremony, as it is at present appointed and practised in our church, is so far from conducing to the purposes of piety and virtue, that it tends to cherish in mens minds false and presumptuous hopes, and to delude them into wrong notions as to the safety of their state, and as to the terms of acceptance and favour with God: whether this be so or not, certainly deserves the serious consideration of those who are concerned for the interests of religion, or for the honour of our church.

XXI. No Protestant Popery. A Letter of Admonition to the Rev. Mr. Samuel Pike. Occasioned by some very offensive Passages in His Assembly's Catechism analized, explained, &c. which are animadverted upon, and the sole Authority of the sacred Scriptures defended. By Caleb Fleming, Author of the Scale of Principles, &c. 8vo. 6d. Noon.

We have read this little piece with great pleasure, as we do every thing that is written in defence of the fundamental principles of Protestantism, the sacred and unalienable rights of private judgment, which Mr. Fleming vindicates with spirit, sense, and freedom. He animadverts very smartly, and with a becoming severity, on Mr. Pike's remarks upon the *Assembly's Catechism*, and makes some very pertinent observations on the recommendation of that work by the Rev. Fathers Bradbury, Guise, Hall, Rawlin, and King. His principal design is to vindicate the authority of Scripture, and the rights of Reason, the first and best of God's gifts to men. What he says of the Assembly's Catechism, appears to be very just: he is of opinion, that it prejudices the mind against the plainness and simplicity of the Gospel doctrine; that it has contributed not a little to promote the cause of Infidelity; and that the decay of Religion among us, and a contempt of the Bible, is, probably, much owing to the misrepresentations therein given of the Christian doctrine.—As for Mr. Pike, if there are any of our Readers who are unacquainted with his character, it may not be improper to inform them, that he is Orthodox to the Back-bone: it is a *delicious* part of his divinity, he tells us, *that the Father, the Son, and the Spirit, personally distinct from each other, are each of them truly divine, and possessed of all the perfections of Deity.*—This sweet, delicious morsel he may enjoy alone for us, unenvied: such delicacies may be very proper for weak stomachs, but we require more substantial food.

XXII. Observations on the Doctrine of an Intermediate State, between Death and the Resurrection. With some remarks on the

the Rev. Mr. Goddard's sermon on that subject. By Peter Peckard, A. M. late Fellow of E. C. College, Oxford. 8vo. 1s. Owen.

These observations are written with a view to defend Dr. Law's discourse on the Nature and End of Death under the Christian Covenant, and the Appendix to it, against what Mr. Goddard has advanced in opposition to it. It is not Mr. Peckard's design, however, to write a regular and particular defence, nor to give a formal answer to Mr. Goddard's discourse, nor to draw up an elaborate treatise upon the subject of an intermediate state, but only to give a short account of the rise and progress of the opinion of an intermediate state of sensibility, to state the nature of the question in dispute, and to give a concise sketch of some of the principal consequences attending it, and its opposite.

As to the merit of the performance, we shall only say, that the reader will find in it some just reflections concerning the doctrine of the natural immortality of the soul, and some very free sentiments, in regard to church authority.

XXIII. *Remarks upon a late Treatise relating to the Intermediate State*: or, the happiness of righteous souls, immediately after death, fully proved. 8vo. 6d. Corbet.

The first and last sentences of this short piece, may give the discerning reader a just idea of it. Our Remarker sets out thus.

—'It is the doctrine of the church of England, and has been the doctrine of all true Christian churches, since the apostles time, that righteous souls, so soon as they are delivered from the burden of the flesh, are in joy and felicity.'

He concludes in the following manner.—'I have said nothing out of an uncharitable spirit' (this is not true by the bye) 'or ill-will to any man living; but from a well-grounded persuasion, that no man can believe the doctrine of the soul's sleeping till the resurrection, unless blinded by his ghostly enemy; or propagate it, but by the instigation of the same evil spirit: so that my chief view, in writing these Remarks, was to banish an error out of the world that is contrary to the saving religion of the gospel, and naturally tends to corrupt and destroy the souls of all that receive it.'

XXIV. *True Censure no Aspersions*: or a Vindication of a late seasonable Admonition, called, *A Word to the Hutchinsonians*. In a Letter to the Rev. Mr. Horne. By Philologus Oxoniensis 8vo. 6d. Baldwin.

The author opposes railing accusations, and bitter words, which he calls fiery weapons; and recommends modesty, as having a persuasive power that does, and will always prevail. In the management of most controversies of late, the gentlemen who are concerned lay aside the character of ministers of the gospel of peace, and chuse rather to appear with the violence

‘rulence of schoolmen, than the meekness of divines: one would imagine that they intended to revile rather than convince their adversaries.’ — Our readers will see from the following extract, wherein this gentleman differs from his adversary, and on which side there is reason and argument. ‘What has been complained of, and is still exploded with so much reason, is the setting up and extolling what is usually called a saving faith, which is recommended with as much earnestness as if that alone were the one thing needful, and repentance and obedience were unnecessary parts of the covenant. The fruit, as you justly observe, receives its goodness from the tree; but if the tree puts forth leaves only which soon fade away, how shall we be able to judge of its goodness? Will not the master of the vineyard be apt to say to the husbandman, *Cut it down, why cumbereth it the ground?*’ p. 15, 16.”

XXV. A *Letter to a Young Lady concerning the Principles and Conduct of the Christian Life.* By Lawrence Jackson; B. D. Prebendary of Lincoln. Octavo. 1s. Owen.

This letter, Mr. Jackson tells us, was occasioned by the request of a young Lady, in a family with which he is very nearly connected, to send her his thoughts on a religious conduct of life; and particularly to assist her apprehensions, and guide her behaviour, in her approaches to the sacrament of the Lord's Supper. It was received with approbation where it was sent; was spoken of and communicated to some, and desired by others; and the author was from thence led to supersede the trouble of frequent transcribing, by a publication of it, rather in compliance with the judgment of others, than his own. — To give a minute and particular account of what is contained in it, were to little purpose. It may be sufficient to say, that Mr. Jackson bids his fair pupil be a good girl, say her prayers morning and evening, read her Bible, the Common-prayer book, and Nelson on the Festivals and Facts of the church; recommends to her the duties of self-denial and mortification; and, in a word, gives her a great deal of good advice. In regard to Nelson's book, he wishes it a place, in every Lady's, in every person's library and esteem. ‘Nelson,’ says he, ‘has had the happiness to unite the character of the gentleman and the scholar, the clearest head with the warmest heart, the graces of piety with those of good breeding: he does honour to the religious constitution of our country, sets her appointments in the truest light, shews their conformity with the purest ages of Christianity, and points out and persuades all the improvements intended by them.’ — To conclude; tho' there are many good things in this letter, and the author seems to be much in earnest, yet he treats his subject in too superficial a manner, and his performance wants that beauty of colouring, that spirit and energy, which are necessary to enforce his directions, to captivate the affections, and subdue the hearts of his readers.

POETICAL.

XXVI. *A pathetic Address to all True Britons.* Folio, 6d. Scott.

This is not a *pathetic*, but a *ridiculous* address, of some wrong-headed pretender to poetry, who has not, however, the least spark of genius, or minutest claim to the Muse's most distant regard; witness the following no-*verses*: the first three lines are taken from his encomium on Fabius, p. 4.

Tho' caution made him of his troops take care,
His conduct and his valour did appear,
When he his colleague from their snares did clear.

Again, p. 6. speaking of matters nearer home,

Lift to your country's cry, behold her moan,
Her sorrow for the loss of PORT-MAHON—

But as 'tis lost, each British heart must mourn,
And his whole thought to keep GIBRALTAR turn:

Page 7.

Methinks ! I see a num'rous train descend !
And on the beach their armed ranks extend ;
Guarding the coast ; *see DOVER CASTLE full.*
And ev'ry fortress betwixt that and HULL !

Page 8. The concluding couplet.

*But if they of their Leader don't approve,
They will not fight for fear, so well as love.*

The Author, however, is right, as to his *meaning*; tho' a little out of tune in his *music*.

XXVII. *An Ode of Consolation upon the Loss of Minorca.* Humbly addressed to his Royal Highness the Duke of Cumberland. By John Free, D.D. Vicar of East-Coker, in Somersetshire, and Thursday-lecturer of St. Mary-hill, London; and Lecturer of Newington, in Surry. Folio, 6d. Baldwin.

Whatever fancied animosity may have been observed betwixt Dr. Free and us, we sincerely congratulate him upon his consolatory ode; which is not only the least exceptionable of the Doctor's poetical writings, but, in truth, the best of all the political poems we have seen, since the commencement of the present war. To criticise on particular passages, to point at any defects of harmony or expression, and to convict the Doctor of any little mistake, either in his poetry or politics, might be construed into malice against our late antagonist; we shall therefore conclude

clude with a specimen of his poetry: and candor forbids that we should chuse the worst. There is really good painting in

STANZA V.

•See yon good LEADER, mark'd with age and scars,
Propping his feeble footsteps with his lance,
Wrapt in deep thought, amidst the din of wars,
By moonlight, tow'rd the gleaming waves advance,
Why comes he? but some succours to defery,
For sore his castle by the foe is press'd:
Yet, ah! in vain he rolls his haggard eye,
His hopeless state is not to be redress'd;
He sighs indignant, and in grief returns,
Tho' still his thunders roar, and all the *Walton* burn.

XXVIII. *The British Hero, and ignoble Poltron contrasted:* or, the Principal Actors in the Siege and Defence of Fort St. Philip, and the Mediterranean Expedition, characterized. With some strictures on the French proceedings in America. An Ode. 4to. 1 s. Robinson.

Was ever, before this instance, such a title-page prefixed to an Ode? But *this* Ode, indeed, is suitable to such a title. It is a monstrous compound of wretched panegyric, impotent satire, and ridiculous doggrel. To speak of such a strange performance in terms adequate to its demerits, is no easy task: for, as Rochester says,

As charms are nonsense, nonsense seems a charm,
Which *Readers* of all judgment does disarm.

Wilmot, indeed, was speaking of fingers, and he does not say *Readers*, but *Hearers*: however, the alteration is justifiable enough; and that the thought is founded in truth, we have but too much reason to believe: for, as Reviewers, we have often experienced *sad* * conviction, that the surest opiate is a stupid book.

* Your muse *diverts you*, makes the *Reader sad*:
You think yourself inspir'd, *He* thinks you mad. ROCH:

XXIX. *Virtue*. A Poem on the breaking out of the war between England and France, in 1756. 4to. 6d. Morgan.

Tho' the author of this small and crude performance is no poet, he seems to be a good Englishman: see the following lines.

O Virtue rouse thy sons to gen'rous deeds!
Lo, gallant Blakeney in the fortress bleeds!
The soldiers emulous of martial strife,
Fir'd by example, and contempt of life,
Or die with glory, or the bulwarks keep,
While useless Navies range along the deep.

Gari'd

Curs'd be the slave, that shuns an equal fight,
His friends and country bleeding in his fight,
White mid the horrors of th' ensanguin'd plain,
The honest veteran fights and dies in vain.

MEDICAL.

XXX. *A Treatise* on the virtues and efficacy of a Crust of Bread eat early in a morning fasting. To which are added, some particular remarks concerning the great cures accomplished by the saliva, or fasting spittle, as well when externally applied, as when internally given, in the scurvy, gravel, stone, rheumatism, and divers other disorders, arising from obstructions. With some critical observations concerning the recrements of the blood; demonstrating, that when regularly secreted, they both contribute to preserve the life of animals, and keep them in health. By a Physician. 8vo. 1s. 6d. Edw. Robinson.

As the proper parent [Dr. Robinson] has thought fit to own this his child, we shall take no further notice of it than to observe, that the medicine hereby recommended, and so generously communicated, is (to use the good-wives phrase) perfectly innocent: provided the patient does not put too much confidence in it.

ERRATA in our last.

P. 174, l. 30, for *Levetical*, read *Levitical*. P. 177, l. 32, for, and xxviii. read, and *Exod.* xxviii. Ibid. l. 35, for *Hab.* read, *Nabum*. P. 179, l. 31 and 32, for *Genesis*, read *Leviticus*. P. 181, l. 35, for 1 *Sam.* read 2 *Sam.* P. 182, l. 23, before *Exod.* xx. put, and of *idol-worship*; and *del* the same words, l. 24. —N. B. The Hebrew throughout the whole article, in which the above mistakes happened, is also incorrect; owing to the absence of the gentleman who should have examined the proof of that sheet: the learned reader, however, will easily set this to rights, by turning to his Hebrew Bible.

T H E

MONTHLY REVIEW,

For OCTOBER, 1756;

A Short History of the Israelites. With an account of their Manners, Customs, Laws, Polity, and Religion. Being an useful Introduction to the reading of the Old Testament. Translated from the French of Abbé Fleury, Author of the Ecclesiastical History. By Ellis Farnsworth, M. A. 8vo. 3s. Whiston.

AS this work has never before, that we know of, been translated into English, and as the generality of our Readers are therefore, probably, unacquainted with it; we shall, without any apology, lay before them the following view of its contents.

The Abbé has divided his work into three parts, in the first of which he treats of the Patriarchs; in the second, of the Israelites, from their going out of Egypt, to the Babylonish captivity; and in the third, of the Jews, after they returned from captivity, to the promulgation of the gospel. In treating of the Patriarchs, he considers, first, their nobility, and tells us, that they lived after a noble manner, in perfect freedom, and great plenty, tho' their way of living was plain and laborious; that Abraham knew the whole succession of his ancestors, and no way lessened his nobility, since he married into his own family; that he took care to provide a wife of the same race for his son, and that Isaac made Jacob observe the same law. He observes farther, that the families of the Patriarchs were little states, of which the father was, in a manner, King.

Vol. XV.

Y

From

From treating of their nobility, he proceeds to consider their riches, which consisted chiefly in sheep, camels, horned cattle, goats, and asses. Notwithstanding which, the Abbé observes they were very laborious, always in the field, lying under tents, frequently upon the march, shifting their abode according to the convenience of pasture, and consequently often taken up with encamping and decamping.

‘One may judge of the men’s laborious way of living,’ says he, ‘by that of the young women. Rebecca came a good way off to draw water, and carried it upon her shoulders; and Rachael herself kept her father’s flock; neither their nobility nor beauty made them so delicate as to scruple it. This primeval simplicity was long retained amongst the Greeks, whose good breeding we yet admire with so much reason. Homer affords us examples of it throughout his works, and pastorals have no other foundation. It is certain, that in Syria, Greece, and Sicily, there were persons of condition, who made it their sole occupation to breed cattle for more than one thousand five hundred years after the Patriarchs; and who, in the great leisure that sort of life afforded, and the good humour those delightful countries inspired them with, composed several little pieces of poetry, still extant, of inimitable beauty and simplicity.’

He concludes his short account of the Patriarchs, with saying somewhat of their frugality; shewing, that they were far from being nice in their eating, &c. and that it was their plain and laborious way of life, that made them attain to such a great old age, and die so calmly. ‘Both Abraham and Isaac,’ says he, ‘lived near two hundred years. The other Patriarchs, whose age is come to our knowledge, exceeded an hundred at least, and we do not hear that they were ever sick, during so long a life. *He gave up the ghost, and died in a good old age, full of days,* is the manner in which the scripture describes their death. The first time we read of physicians is, when it is said that Joseph commanded his domestics to embalm the body of his father. It was in Egypt, and many have ascribed the invention of physic to the Egyptians.

‘The moderation of the Patriarchs, with regard to wives, is no less to be admired, when we consider they were allowed to have several, and their desire of a numerous posterity.— And yet I do not undertake to justify all the Patriarchs in this point. The story of Judah and his sons affords but too many examples of the contrary. I would only shew, that we cannot, with justice, accuse those of incontinence, whom

‘ whom the scripture reckons holy. For with regard to the rest of mankind, they were from that time very much corrupted. Such then, in general, was the first state of God’s people. An entire freedom, without any government, but that of a father, who was an absolute monarch in his own family. A life very natural and easy, through a great abundance of necessaries, and an utter contempt of superfluities; through an honest labour, accompanied with care and frugality, without anxiety or ambition.’

The Abbé now proceeds to the second period of the history of the Israelites, viz. from their coming out of Egypt, to the Babylonish captivity. This period lasted more than nine hundred years, and most of the sacred writings relate to it. In treating this part of his subject, he sets out with considering the *nobility* of the Israelites, a point he seems very desirous of establishing.

‘ They were very exact,’ says he, ‘ in keeping their genealogies, and knew all the succession of their ancestors, as high as the Patriarch of the tribe; from whom it is easy going back to the first man. Thus they were really brethren, that is to say kinsmen, according to the eastern language, and of genuine nobility, if ever there was such a thing in the world.’

‘ They had preserved the purity of their families, by taking care, as their fathers did, not to marry with the nations descended from Canaan, that were under a curse. For we do not find, that the Patriarchs avoided matches with any other people, or that they were expressly forbidden by the law to marry with them. Their families were fixed and tied down, by the same law, to certain lands, on which they were obliged to live, during the space of the nine hundred years I have mentioned. Now, methinks, we should esteem that family very noble indeed, that could shew as long a succession of generations, without any disgraceful weddings in it, or change of mansion. Few noblemen in Europe can prove so much.—

‘ The principal distinction that birth occasioned among the Israelites, was that of the Levites and Priests. The whole tribe of Levi was dedicated to God, and had no inheritance but the tenths, and the first fruits, which it received from the other tribes. Of all the Levites, the descendants of Aaron only were priests: the rest were employed in the other functions of religion; in singing psalms, taking care of the tabernacle, or temple, and instructing the people. Two of the other tribes were sufficiently distinguished. That of

‘Judah was always the most illustrious, and the most numerous; of which, according to Jacob’s prophecy, their Kings, and the Messiah himself, were to come. That of Ephraim held the second rank, on account of Joseph: yet the eldest branches, and the heads of each family, were most esteemed in every tribe; and this made Saul say, surprized with the respect that Samuel paid him, *Am not I of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin?*’

Our author now goes on to treat of their employments; and here he tells us, that there were no distinct professions amongst the Israelites, but that from the eldest of the tribe of Judah, to the youngest of that of Benjamin, they were all husbandmen and shepherds, driving their ploughs, and watching their flocks themselves. He is at great pains to vindicate the honours of agriculture, and to shew that the laborious life of the Israelites, was a proof of their wisdom; after which he proceeds to consider the fruitfulness of their soil, their riches, their arts and trades.

‘We know no people,’ says he, ‘more entirely addicted to agriculture, than the Israelites. The Egyptians and Syrians joined manufactures, navigation, and trade to it: but above all, the Phœnicians, who, finding themselves straitned in point of room, from the time that the Israelites drove them out of their country, were obliged to live by trade, and be in a manner brokers and factors for all the rest of the world. The Greeks imitated them, and excelled chiefly in arts. On the contrary, the Romans despised mechanics, and applied themselves to commerce: as for the Israelites, their land was sufficient to maintain them; and the sea-coasts were, for the most part, possessed by the Philistines and the Canaanites, who were the Phœnicians. There was only the tribe of Zabulon, whose share of land lay near the sea, that had any temptation to trade; which seems to be foretold in the blessings of Jacob and Moses.

‘Nor do we see, that they applied themselves any more to manufactures. Not that arts were not then invented: many of them are older than the flood: and we find that the Israelites had excellent workmen, at least, as soon as the time of Moses. Bezaleel and Aholiab, who made the tabernacle, and every thing that was necessary for the service of God, are an instance that puts it out of dispute. It is surprizing how they came to be so well skilled in arts that were not only very difficult, but very different from one another. They understood melting of metals, cutting and en-

engraving precious stones: they were joiners, makers of tapestry, embroiderers, and perfumers.—

But whether these two famous workmen had learned from the Egyptians, or their skill was miraculous and inspired by God, as the scripture seems to say, it does not appear that they had any to succeed them, nor that any of the Israelites were artificers by profession, and worked for the public, till the time of the Kings. When Saul began to reign, it is taken notice of, that there was no workman that understood forging iron in all the land of Israel.—

If one was to reckon up all trades particularly, it would appear that many would have been of no use to them. Their plain way of living, and the mildness of their climate, made that long train of conveniences unnecessary, which we think it hard to be without, tho' vanity and effeminacy, more than real want, have introduced them. And as to things that were absolutely necessary, there were few of them that they did not know how to make themselves. All sorts of food were cooked within doors. The women made bread and prepared the victuals, they spun wool, made stuffs and wearing apparel: the men took care of the rest.

Homer describes old Eumæus making his own shoes, and says, that he had built fine stalls for the cattle he bred. Ulysses himself built his own house, and set up his bed with great art, the structure of which served to make him known to Penelope again. When he left Calypso, it was he alone that built and rigged the ship; from all which we see the spirit of these antient times. It was esteemed an honour to understand the making of every thing necessary for life one's self, without any dependence upon others; and it is that which Homer most commonly calls *wisdom* and *knowledge*. Now I must say, the authority of Homer appears to me very great in this case. As he lived about the time of the prophet Elias, and in Asia-minor, all the accounts that he gives of the Greek and Trojan customs, have a wonderful resemblance with what the Scripture informs us of, concerning the manners of the Hebrews, and other eastern people: only the Greeks, not being so antient, were not so polite.—

But luxury increasing after the division of the two kingdoms, there is reason to believe they had always plenty of workmen. In the genealogy of the tribe of Judah, we may observe there is a place called the *Valley of Craftsmen*, because, says the Scripture, they dwelt there. There is likewise mention made, in the same place, of people that wrought fine linen, and of potters, who worked for the

King, and dwelt in his gardens. All this shews the respect that was paid to famous mechanics, and the care that was taken to preserve their memory. The prophet Isaiah, amongst his menaces against Jerusalem, foretells, that God will take away from her the *cunning artificers*: and when it was taken, it is often said, that they carried away the very workmen. But we have a proof from Ezekiel, that they never had any considerable manufactures, when the prophet, describing the abundance of their merchandize which came to Tyre, mentions nothing brought from the land of Judah and Israel, but wheat, oil, resin, and balm; all of them commodities that the earth itself produced.—These were the employments of the Israelites, and their manner of subsisting.

The Abbé now proceeds to describe the apparel of the Israelites, their houses, their furniture, their food, their purifications, &c.

Their marriages and women fall next under consideration; and here we are told, that, in the manner the Israelites lived, marriage was no incumbrance to them, but rather a convenience. The women were laborious as well as the men; wrought in the house, whilst their husbands were at work in the fields; dressed the victuals, and served them up; and commonly employed themselves in weaving stuffs, and making wearing apparel.

'The Israelites,' continues the Abbé, 'made great feasts and rejoicings at their weddings. They were so dressed out, that David could find no fitter comparison, to describe the splendor of the sun by, than that of a bridegroom. The feast lasted seven days; which we see as early as the times of the Patriarchs. When Jacob complained, that they had given him Leah for Rachael, Laban said to him, *fulfil the week of the marriage*. Samson having married a Philistine, made feasts for seven days, and the seventh day the feast ended. When young Tobias had a mind to go home, his father-in-law pressed him to stay two weeks, doubling the usual time, because they were never to see one another again. It is the constant tradition of the Jews, and their practice is agreeable to it. Whoever thoroughly studies the song of Solomon, will find seven days plainly pointed out, to represent the first week of his marriage.

'We see in the same song, the friends of the bridegroom, and the companions of the bride, who were always at the feast. He had young men to rejoice with him, and the young women. In the gospel there is mention made of the
' bride-

‘ bridegroom’s friends, and of the virgins who went forth to meet the bride and bridegroom. He wore a crown in token of joy, and she too, according to the Jewish tradition. They were conducted with instruments of music, and their company carried branches of myrtle and palm-tree in their hands.

‘ As for any thing farther, we do not find that their marriages were attended with any religious ceremony, except the prayers of the father of the family, and the standers by, to beg the blessing of God. We have examples of it in the marriage of Rebecca with Isaac, of Ruth with Boaz, and of Sara with Tobias. We do not see that there were any sacrifices offered upon the occasion, that they went to the Temple, or sent for the priests; all was transacted between the relations and friends. So that it was no more than a civil contract.’

The Abbé now comes to treat of the education of their children, their exercises and studies; and here he tells us, that the education of children seems to have been very nearly the same amongst the Israelites, as that of the Egyptians, and most antient Greeks. They formed their bodies by labour and exercise, and their minds by letters and music. Strength of body was greatly esteemed amongst them, but they did not make the exercise of the body their main business, like the Greeks, who reduced it to a profession, and studied the greatest improvements in it. They contented themselves with labouring in the field, and some military exercises, as the Romans did. Nor had they occasion for hard studies to improve their minds, if by study be meant, the reading of many books, and the knowledge of several languages; for they despised learning foreign languages, because that was as much in the power of slaves, as those of higher rank.

It is not at all probable, our Author says, that the Israelites studied the books of foreigners, from whom they were so careful to separate themselves. This study might have been dangerous; since it would have taught them the impious and extravagant fables, of which the theology of idolators was composed.

‘ The Israelites,’ continues he, ‘ were the only people that related truths to their children, capable of inspiring them with the fear and love of God, and exciting them to virtue. All their traditions were noble and useful. Not but they made use of parables, and riddles, besides simple narrations, to teach truths of great importance, especially to morality. It was a practice among the ingenious, to propound riddles

to one another, as we see by the instances of Samson and the Queen of Sheba. The Greeks tell us the same things of their first sages. They made use too of these fables, as Æsop did, the fiction of which is so plain, that it can impose upon no body. We have two of them in scripture, Jotham's, the son of Gideon, and that of Joash, King of Israel. But the chief use of allegories, and a figurative way of speaking, was to comprehend the maxims of morality in few words, and under agreeable images, that children might learn them more easily; and such are the parables or proverbs, of which the sapiential books of Scripture are a collection.

These parables are commonly expressed in verse, and the verses were made to be sung; for which reason, I believe, the Israelites learned music too. I judge of them by the Greeks, who had all their learning and politeness from the eastern people. Now it is certain, that the Greeks taught their children both to sing and play upon instruments. This study is the most antient of all others. Before the use of letters, the memory of great actions was preserved by songs. The Gauls and Germans retained the same custom in the times of the Romans, and it is well preserved amongst the people of America.

Tho' the Hebrews had letters, they knew that words in measure, and set to a tune, were always best remembered; and from thence proceeded that great care which they always took to compose songs upon any important event that had happened to them; such are those two songs of Moses, one at passing through the Red Sea, the other when he died, to recommend the observation of the law. Such likewise is that of Deborah, that of Samuel's mother, and many others; but, above all, the psalms of David. These poems are wonderfully instructive, full of the praises of God, the remembrance of his loving kindness, besides moral precepts, and such sentiments as a good man ought to have in every station of life. Thus the most important truths, and exalted notions were agreeably instilled into the minds of children, by poetry set to music.—

After considering briefly the politeness of the Israelites, their pleasures, mournings, funerals; our Author proceeds to treat of their religion. He observes, that some religious truths were revealed to them clearly, whilst others were still obscure, tho' they were already revealed. What they knew distinctly, he says, was this: that there is but one God; that he governs all things by his providence; that there is no trust to be put in

in any but him, nor good to be expected from any one else; that he sees every thing, even the secrets of the heart; that he influences the will by his inward operation, and turns it as he pleases; that all men are born in sin, and naturally inclined to evil; that, however, they may do good by God's assistance; they are free, and have the choice of doing good or evil; that God is strictly just, and punishes or rewards according to merit; that he is full of mercy and compassion, for those that sincerely repent of their sins; that he judges the actions of all men after their death; that the soul is immortal, and that there is another life.

They knew besides, we are told, that God, out of his mere love and kindness, had chosen them from among all mankind, to be his faithful people; that from them, of the tribe of Judah, and the family of David, would be born a Saviour, that should deliver them from all their hardships, and bring them to the knowledge of the true God. The truths they were taught more obscurely, were, it is said, that in God there are three persons, Father, Son, and Holy Ghost; that the Saviour they expected should be God, and the Son of God; that he should be God and man at the same time; that God would not give men his grace, and the assistance necessary to perform his law, but through this Saviour, and upon account of his merits; that he should suffer death, to expiate the sins of mankind; that his kingdom should be altogether spiritual; that all men shall rise again; that in another life, there shall be a just reward for the good, and punishment for the wicked.

Whether the creed of the Israelites was so extensive as our Author makes it, or not, we shall not stop here to enquire; but proceed to give some account of what the Abbé says of their idolatry. Their propensity to idolatry, he observes, appears to us very strange and absurd, and has given occasion to many persons to look upon them as a brutish and unpolished people. The existence of one intelligent and independent Being is now almost universally acknowledged, and thence we conclude, that such as believed more Gods than one, and worshipped pieces of wood and stone, ought to be accounted the most ignorant of mankind, and indeed perfect Barbarians. But, as the Abbé observes, we cannot call the Greeks, the Egyptians, the Romans, and other nations of antiquity, ignorant and barbarian, from whom all the polite arts have been handed down to us; and yet idolatry prevailed amongst them in the most absolute manner, at the very time when they had carried the polite arts to the highest degree of perfection.

This

This leads him to enquire a little into the source of this evil : part of what he says is as follows :

• The mind of man is so overcast since the fall, that while
• he continues in the state of corrupted nature, he has no
• notion of spiritual things ; he thinks of nothing but matter
• and corporeal subjects, and makes light of whatsoever does
• not fall within the compass of his senses ; nor does any thing
• appear even substantial to him, but what strikes the grossest
• of them, the taste and touch : we see it too plainly in chil-
• dren and men that are guided by their passions, they make
• no account of any thing but what they can see and feel ;
• every thing else they look upon as castles in the air. Yet
• these men are brought up in the true religion, in the know-
• ledge of God, the immortality of the soul, and a future
• state. What sentiments had the ancient Gentiles, who ne-
• ver heard these things mentioned, and had only objects of
• sense and matter laid before them by their wisest men ? We
• may read Homer, the great divine and prophet of the
• Greeks, as long as we please ; we shall not find there the
• least hint that can induce us to imagine he had any notion
• of things spiritual and incorporeal.—

• All mankind had preserved a constant tradition, that there
• was a nature more excellent than the human, capable of do-
• ing them good or harm ; and being acquainted with none
• but corporeal Beings, they would persuade themselves, that
• this nature, that is, the Divinity, was so too : and conse-
• quently, that there were many Gods, that every part of the
• creation might have some, and that each nation, city, and
• family, had Deities peculiar to themselves. They fancied
• they were immortal, and to make them happy ; attributed
• to them all sorts of pleasures, (without which they thought
• there could be no true felicity) and even the most shameful
• debauches : which afterwards again served to countenance
• their own passions, by the example of their Gods. They
• were not content with imagining them either in heaven or
• upon earth ; they must see them and touch them : for which
• reason, they honoured idols as much as the Gods themselves,
• conceiving that they were united and incorporated with
• them : and they honoured these statues so much the more
• for their beauty, or antiquity, or any other singularity they
• had to recommend them.

• Their worship was of a piece with their belief. It was
• wholly founded upon two passions, the love of pleasure, and
• the fear of coming to any outward harm.—Their religion
• then was not a doctrine of morality, like the true religion ;
• they

they reckoned him a saint, that was neither murderer, traitor, nor guilty of perjury; who avoided the company of those who had committed such crimes, who kept up the rights of hospitality, and places of refuge; who faithfully performed his vows, and gave liberally towards sacrifices and public shews. Religion was looked upon as a trade; they made offerings to the Gods, that they might obtain what they desired in their prayers. Debauchery was so far from being condemned by religion, that it was sometimes enjoined; there was no celebrating the Bacchanal feasts in a proper manner without getting drunk, and there were women who prostituted themselves in honour of Venus, particularly at Corinth. It is well known what the God of gardens, and the mysteries of Ceres and Cybele, were.

Thus they honoured the Gods whom they thought kind and beneficent. But for the infernal deities, Hecate, the Eumenides, the Færcæ, and others, with the stories of whom they were terrified, they were to be appeased with nocturnal sacrifices, and frightful inhuman ceremonies. Some buried men alive, others sacrificed children, and sometimes their own: as the worshippers of Moloch, mentioned with so much detestation in Scripture, who still kept up this abominable custom in Africa in Tertullian's time.

To this fear and dread were owing all the rest of their cruel and troublesome superstitions. All their lustrations or expiations for crimes, consisted in purifying the body by water or fire, and performing certain sacrifices: but there was no mention of either repentance or conversion.—It will seem strange, perhaps, that people so wise as the Greeks, should give into such gross superstitions, and so easily suffer themselves to be imposed upon by Astrologers, Diviners, Soothsayers, and many other sorts of Conjurers. But it must be considered, that, till Alexander's time, and the reign of the Macedonians, they had made no great progress in such learning as might cure them of superstition. They excelled in arts; their laws were wise; in a word, they had brought every thing to perfection, that makes life easy and agreeable: but they took little pains in the speculative sciences, Geometry, Astronomy, and Physics. The anatomy of plants and animals, the knowledge of minerals and meteors, the shape of the earth, the course of the stars, and the whole system of the world, were still mysteries to them. The Chaldeans and Egyptians, who already knew something of them, kept it a great secret, and never spoke
of

of them but in riddles, with which they mixed an infinite number of superstitious fables.—

A proneness to idolatry was not therefore peculiar to the Israelites. It was a general evil ; and the hardness of heart, with which the scriptures so often reproaches them, is not for being more attached to earthly things than other people, but for being so much as they were, after having received such particular favours from the hand of God, and seen the great wonders he had wrought for them. It is true, much resolution is necessary to resist the influence of bad example in all other nations. When an Israelite was out of his own country, and amongst infidels, they reproached him with having no religion at all, because they did not see him offer any sacrifice, or worship idols : and when he told them of his God, the Creator of heaven and earth, they laughed at him, and asked where he was. These taunts were hard to bear : David himself says, that when he was an exile, *He fed himself day and night with his tears*, because they daily asked him, *where his God was*. Weak minds were staggered with these attacks, and often gave way to them.

The propensity that all mankind has to pleasure heightened the temptation : as the Heathen feasts were very frequent and magnificent, curiosity easily prevailed upon young people, especially women, to go and see the pomp of their processions, the manner of dressing out the victims, the dancing, the choirs of music, and ornaments of their temples. Some officious body engaged them to take a place at the feast, and eat the meat that was offered to idols, or come and lodge at his house. They made acquaintance, and carried on love intrigues, which generally ended either in downright debauchery, or marrying contrary to the law. Thus did idolatry insinuate itself, by the most common allurements of women and good cheer. In the time of Moses, the Israelites were engaged in the infamous mysteries of Baal Peor, by the Midianitish women, who were the *strange women* that perverted Solomon.

Besides, the law of God might appear too severe to them. They were not allowed to sacrifice in any place but one, by the hands too of such priests only as were descended from Aaron, and according to some very strict rules. They had but three great feasts in the whole year, the Passover, Pentecost, and feast of tabernacles ; a very few for people that lived in plenty, and in a climate that inclined them to pleasure : as they lived in the country, employed in husbandry, they could not conveniently meet together but at feasts, and

for

' for that reason were obliged to borrow some of strangers,
 ' and invent others. Do not we ourselves, who think we
 ' are so spiritual, and no doubt ought to be so, if we were
 ' true Christians, often prefer the possession of temporal things
 ' to the hope of eternal? and do we not endeavour to recon-
 ' cile many diversions with the Gospel, which all antiquity
 ' has judged inconsistent with it, and against which our in-
 ' structors are daily exclaiming? It is true, we hold Idolatry
 ' in detestation, but it is now no longer a familiar sight, and
 ' has been quite out of fashion above a thousand years. We
 ' are not then to imagine, that the Israelites were more stupid
 ' than other people, because the particular favours they had
 ' received from God could not reclaim them from Idolatry.
 ' But it must be owned, that the wound of original sin was
 ' very deep, when such holy instructions, and repeated mira-
 ' cles, were not sufficient to raise men above sensible things.
 ' We see, however, a much greater degree of blindness in
 ' other nations, as the Greeks and Egyptians, who were, in
 ' other respects, the most enlightened.

Our Author comes now to say something of the political
 state of the Israelites, their domestic power, their adminis-
 tration of justice, and their wars. In the third part of his work
 he takes a short view of their last state, from the Babylonish
 captivity to their entire dispersion; but the extracts we have
 already given will be sufficient to convey to our Readers a just
 idea of the whole performance, and likewise render it unne-
 cessary to say any thing of the translation.

*The Civil and Natural History of Jamaica. By Patrick Brown,
 M. D. continued from Page 43 of the Review for July,
 1756.*

THAT part of this Work which relates to the Civil
 History of Jamaica having been already taken notice
 of, we now proceed to give some account of what relates to
 the natural productions, which, as has been before observed,
 employ a large share of this volume. It is here our Author's
 more arduous task begins; and truly his industry and applica-
 tion are particularly conspicuous. These subjects are treated
 of in three books; the 'first, besides a circumstantial account
 ' of the Fossils of the island, their uses and properties; with
 ' some remarks on its waters, ores, and soil; ' professes to
 contain ' a new and easy method of classing Fossils in general,
 ' with

with an account of the nature and properties of each class. The proposed improvements in the distribution of Fossils is thrown into a synoptical table. With respect to the products of this class, peculiar to Jamaica, as they are here described, they afford very little worth particular attention.

Book II. is intitled, 'a History of the Vegetable Productions, classed and distributed nearly according to the Linnæan system; with the characters of such as were not hitherto known, or have been but imperfectly represented: to which we have added the Synonyma, from the most approved authors, as well as the best methods for cultivating and manufacturing the more useful species; with the properties and uses of each in mechanics, diet, and physic.' Dr. Brown seems to think it no inconsiderable recommendation of this part of his undertaking, that, whereas Sir Hans Sloane hath not collected above eight hundred species of plants, in all his travels, he [our Author] has examined and described, in *Jamaica alone*, about twelve hundred. This exuberance may, indeed, be admitted as a proof of his assiduity, but will it be considered as an equal testimony of his judgment? Surely English readers could not want any information with respect to the artichoke, carrot, parsnip, and many other productions common at every table, and in, almost, every garden in Great Britain.—But let the following extracts speak for our Author.

‘ZINZIBER. I. *Falis lanceolatis, Floribus spicatis, scapo florifero partiali.*

‘AMOMUM *scapo nudo, spica ovata*, L. H. C. & Sp. Pl.

‘Zinziber & Gingiber *Off. & Zingiber. C. B. Slo. Cat. 60.*

‘Zinziber *Angustiori folio fæmineo, &c. Thez. Zey. &*

‘*Infchi H. M. Part XI. t. 12.*

‘Ginger.

‘This plant is sometimes cultivated with great care in our Sugar Colonies, and frequently furnishes a considerable branch of their exports; but as the demand is uncertain, and the price very changeable, it is not so regularly planted as so valuable a commodity ought to be: It is propagated by the smaller pieces, prongs, or protuberances of the root, each of which throw up two different stems; the first bears the leaves, and rises sometimes to the height of three feet, or more, though its usual growth seldom exceeds sixteen or eighteen inches: when this spreads its leaves, and grows to a full perfection, the second stalk springs up, which is also simple, and furnished only with a few scales below, but at the top is adorned with a roundish squamose flower-spike, and seldom

dom rises above two thirds the height of the other. The plant thrives best in a rich cool soil; (that lately cleared is best) and grows so luxuriantly in such places, that I have sometimes seen a Hand * of Ginger weigh near half a pound: it is, however, remarked, that such as are produced in a more clayey soil shrink less in scalding, while those raised in the richer free black moulds, are observed to lose more considerably in that operation.

* The land laid out for the culture of this plant is first well cleared and hoed, then slightly trenched, and planted about the month of March or April: it rises to its height and flowers about September; and fades again towards the end of the year. When the stalks are wholly withered, the root is thought to be full grown and saturated, and then fit to dig; which is generally done in the months of January and February following. When these are dug up they are picked and cleaned, and then scalded gradually in boiling water †: after this they are spread and exposed to the sun, from day to day, until the whole be sufficiently cured; they are then divided into parcels of about one hundred weight each, and put into bags for the market. This is called Black Ginger.

* The White sort differs little from this; it is, however, more agreeable to the eye, and generally more pleasing; but the difference is wholly owing to the different methods of curing them; for this is never scalded, but instead of that easy process, they are obliged to pick, wash, and scrape every root separately, and then to dry them in the sun and open air, which takes up too much time and pains for any real advantage it can produce.

* But to preserve this root in syrup, as it is usually done, it must be dug while its texture is yet tender and full of sap, and then the shoots seldom exceed five or six inches in height: those roots are carefully picked, and washed, and afterwards scalded until they become tender enough for the

* The larger spreading roots are called Hands in Jamaica.

† For this purpose they have a large kettle fixed in the field, or some convenient place, which is always kept full of boiling water, during the whole process; the picked Ginger is divided into small parcels, put into baskets, and dipped, one after another, in the boiling water, in which each is kept for the space of ten or twenty minutes; it is then taken up and spread upon the common platform: and thus they proceed till the whole is scalded; but they always take care to change the water, when it is highly impregnated with the particles of the root.

* purpose;

purpose; they are then put into cold water, and scraped and peeled gradually: this operation may last three or four days; during which time the roots are constantly kept in water; but is frequently shifted, both for cleanliness and to take off more of their native acrimony. After they are well prepared in this manner; they are put into jars, and covered over with a thin syrup, which, after two or three days, is shifted and a richer put on; and this is sometimes again removed, and a fourth put on; but it seldom requires more than three syrups to be well preserved: the shifted syrups are not, however, useless, for in these countries they are diluted and fermented into a small pleasant liquor, commonly called Cool Drink.

As the botanic characters of this plant have been but imperfectly described hitherto, and generally laid down from imperfect specimens, I have been induced to give them here at large, as they appear in the perfect state of the plant.

Perianthium. *Spatha duplex uniflora, exterior membranacea conica florem laxè cingens, interior membranacea tenuior et minor tubo floris adnata, et limbum cum genitalibus striatè involvens, in conum acuminatum leniterque compressum producta.*

Corolla, et Nectarium. *Monopetala, infernè angusta tubulata, germi in- cidens; limbus tripartitus, laciniis oblongo-ovatis medio majori: à sinu huic opposito emergit Nectarium crassum oblongo-ovatum, in acumen simum deflexum.*

Stamina. *Filamenta duo tubo floris adnata; antheræ crassæ nectario adnatæ: rudimenta vero totidem superne libera per longitudinem tubi porrecta, nullisque antheris donata, laciniæ majori floris suppositæ sunt.*

Pistillum. *Germen subrotundum flori suppositum; stylus rectus simplex longitudine floris, et inter antheras porrectus: stigma crassius tubulatum et ciliatum.*

Pericarpium. *Capsula subrotunda unilocularis, obtusè-triloba, tribus lineis longitudinalibus internè notata.*

Semina. *Plura, &c. sed plerumque abortiunt.*

The root of this plant is a warm, pungent aromatic, and answers in all weaknesses of the stomach and viscera; proceeding from cold, or inertion: when preserved, it is mild, and generally used as a stomachic, tho' not less effectual in defluxions of the breast, or weakness of the nerves; but the other coarser preparations of it, are used more by those who are obliged to bear the inclemency of the weather

in colder regions, and require some warm stimulants to rarify their chilly juices, as well as to promote the tonic action of the nerves.

* CEDRELA 2. *Foliis pinnatis, floribus sparsis, ligna gravi.*
* *viari.*

* Arbor. *Foliis pinnatis, &c.* Catf. vol. II. t. 81. & Miller in Appen.

Mahogany.

* This tree grew formerly very common in Jamaica; and while it could be had in the low-lands, and brought to market at an easy rate, furnished a very considerable branch of the exports of that island; it thrives in most soils, and varies both its grain and texture with each: that which grows among the rocks is smaller, but very hard and weighty, of a close grain and beautifully shaded; while the produce of the low and richer lands is observed to be more light and porous, of a paler colour and open grain; and that of mixed soils to hold a medium between both. The tree grows very tall and straight, and generally bears a great number of Capsules in the season; the flowers are of a reddish or saffron colour, and the fruit of an oval form, and about the size of a turkey's egg, while that of the foregoing species hardly exceeds the size of a nutmeg. The wood is generally hard, takes a fine polish, and is found to answer better than any other sort in all kinds of cabinet ware; it is now universally esteemed, and sells at a good price; but it is pity that it is not cultivated in the more convenient waste lands of that island. It is a very strong timber, and answers very well in beams, joists, plank, boards, and stingles; and has been frequently put to those uses in Jamaica in former times. Surely the best methods of cultivating a tree more than once recommended, and, indeed, from whence Great Britain has been no less benefitted than ornamented, deserved our Naturalist's enquiry; but of that we have not one word.

* THEOBROMA 2. *Fructu ovato-acuminato, subverrucoso, decem
* cem sulcis longitudinalibus subarato.*

* Cachaos. Mart. 3^o 9.

* The Chocolate tree, with long pods.

* THEOBROMA 3. *Fructu subrotundo, subverrucoso, decem
* sulcis subarato.*

* Theobroma *foliis integerrimis.* L. Sp. Pl. & H. C.

* Cacao. Ger. Ema. &c. Slo. Cat. 134. & H. t. 160.

* Cacao. Catf. App. t. 6. & Chocolate Bontii, p. 198.

* The Chocolate tree, with round pods.

REV. OCT. 1756.

Z

* Both

Both species of the Cacao or Chocolate tree are pretty frequent in Jamaica; and often found wild in the woods, where doubtless they had been cultivated in the time of the Spaniards: but they are seldom planted there in regular walks, as they are on the Main; where hurricanes are neither so frequent nor so destructive. The trees are very delicate, and rarely survive when once loosened in the ground, which is generally the case, when they are not well shaded, in hurricane times; for the ground is then soft and yielding for the space of many feet under the surface; and the force of the wind often such, as to break, or bend the most robust trees. The Spaniards, to prevent such inconveniences, used to intermix many of the Coral Bean trees† (from whence they have been since generally called *Mader di Cacao*) in their walks, which helped greatly to break the force of the wind, and thereby generally preserved their Cacao trees. I have, however, seen numbers of them thrive well, without any shelter of this kind; and bear the force of many storms without damage; but, probably, they were protected while young, and yet too tender to bear any extraordinary shocks; for I generally observed them to be planted in a good deep mould, and a warm, well covered situation.

These trees grow naturally to a moderate size; and seldom exceed six or seven inches in diameter, or rise above fifteen or sixteen feet in height. They are very beautiful, and, in general, extremely engaging to the sight when charged with fruit; which grows from all parts of the trunk, and larger branches indiscriminately. When the seeds are loose and rattle in the pods, they are picked off, opened, and the kernels picked out, and exposed daily to the sun, until they are thoroughly cured, and fit for the store, or market.

These seeds are remarkably nourishing, and agreeable to most people, which occasions them to be now commonly kept in most houses in America, as a necessary part of the provisions of the family: they are generally ground or pounded very fine, at leisure hours; and made into a paste.

* The root cankers generally on those occasions, and decays most commonly afterwards: but I query, whether many of them would not recover, had they been pulled up, and pruned, both at top and bottom, when they begin to wither; and then transplanted?

† The Erythrina.

‡ Our Author must have learned this process for making Chocolate from some ignorant Negro, or it could not have been so very imperfect.

to be the more in readiness upon occasion. It is naturally pretty much charged with oil, but mixes very well with either milk or water, the usual vehicles, with which it is prepared for immediate use. It is much esteemed in all the southern colonies of America, and well known to make up the principal part of the nourishment of most of the old people in those parts; as well as of a great number of Jews.

The plant is propagated by the seed; but requires a great deal of care to raise it with success. It is generally planted and cultivated in the following manner, viz. You take a full grown pod, that has lain by some days, and cut off the top at the pointed extremity, so that the seeds may be fully exposed to view; you then bury it two thirds, or deeper, in mould, in some moist and shady place. In a few days the seeds begin to germinate, and then they ought to be taken out, one by one, and transplanted into proper beds: but the mould to which they are transferred should be rich, well divided, and free; moist, properly shaded, and disposed at proper distances, so as to leave convenient room for the roots and branches of the trees to spread. In each of these beds, you plant one or two seeds, with the root part downwards, scarcely covering them at the top; you then moisten the mould gently about them, and cover the bed with some large leaves, to protect the young budding plants from the more active rays of the sun; which may be still guarded by some little ambient bulwark to ward off such accidents as may happen from heavy rains, or blowing, windy weather. They seldom require to be watered after the first day; but if this should become necessary, it must be done with great enderness; and is best managed by laying a piece of wet cloth, or some watered weeds, gently round the young plant; which should be left there till the earth soaks a sufficient quantity of the moisture. But great care must be taken not to break off the seed-leaves of the plant on these occasions; for these are only the tender divided lobes of the kernel, and the loss of them would wholly prevent its further growth.

The plantain-walks afford the most natural and agreeable shade for those plants, while young; but as they rise, they should be supplied with a more substantial guard, to protect them from the inclemencies of the weather; which ought to be continued until they grow to full perfection, and must be removed with caution even then.

The above may suffice for samples of our Author's botanical judgment. Let us next take a short view of his third book,

containing an account of the several sorts of Quadrupedes, Birds, Fishes, Reptiles, and Insects, commonly observed in and about the island; their properties, mechanism, and uses.' With respect to the method, the Doctor professes to have followed 'the distribution of Linnæus, as much as possible, in the arrangement of this tribe, as well as the foregoing; but 'having proceeded from the mineral to the vegetable, and thence to the animal region, he was obliged to invert the order in which Linnæus disposed them, and to begin with those which shew least of animality.' Accordingly the first chapter of this book treats of Insects; from which we shall take the

- NEREIS 1. *Tentaculis capitis binis, tripartitis; corporis, plurimis penicilli-formibus, duplici serie ad latera positis.*
- *Scolopendra Marina auctorum.* Pet. Gaz.
- The Ship-worm of Jamaica.

• This insect is extremely destructive to all the ships that anchor for any time in the harbours of Jamaica, or in any other part within the Tropics: they cut with great facility through the planks, and burrow a considerable way in the substance of them, incrustating the sides of all their holes with a smooth testaceous substance. They cut with equal ease thro' most sorts of timber, nor do we yet know any, except some of the palm tribe, that is free from their attacks; but, from late experiments, we have some reason to hope that Aloes and Indian Pepper mixed up with the other ingredients, with which the bottoms of ships are commonly daubed, may retard their attacks, if not wholly prevent them.

• It is amazing with what ease these insects run through all sorts of timber; but it is remarkable that they burrow most in the parts that are chiefly exposed to a vicissitude of elements. In the harbour of Kingston, where all the wharves are made of wood, and sustained by large piles of the strongest timbers, there are frequent occasions to observe the operations of this insect, which generally destroys the largest pieces of the hardest and most resinous woods, in the space of a few years.

• There is a great variety of these insects, and many of the other species are equally destructive.'—Our Author has given the figure of this insect.

• The second chapter is appropriated to Fishes; whence, for the sake of throwing in an observation, that might not, perhaps, have occurred to the Doctor, we shall extract the

- PERCA 3. *Minor subergentea.* The Siganet.

PERCA

* PERCA 2. *Majer subargentea maculata, pinnis nigrantibus*;
 * The *Paracuta*, and *Paracuta* of Cat. ii. t. 1.

* These two Fishes are so like each other, that it is necessary
 * to be well acquainted with the different appearances of both,
 * to be able to distinguish the one from the other with any cer-
 * tainty. The first seldom exceeds seventeen inches in length,
 * but the other frequently grows to be three feet and a half, or
 * better. The head is of an oblong conic form, bony, and
 * pretty sharp at the point; but the lower jaw is somewhat
 * longer than the upper: the mouth or rictus is very large;
 * the jaws in proportion to the head, and well furnished with
 * teeth, of an oblong lanceolated form, whereof the two fore-
 * most pierce through so many sockets formed in the tip of the
 * upper jaw, while the others lodge on either side of the op-
 * posite teeth. The tongue is of an oblong figure, rough,
 * and denticulated; and the *branchiostegous* membrane sus-
 * tained by seven ossicles. The aperture of the gills is very
 * wide; the eyes large, the iris of a silver white; the body
 * long and tapering, pretty tumid, and slightly covered with
 * small scales. The pectoral fins are of an oblong make, and
 * placed near the bronchial apertures; but the ventrals are
 * more remote. The dorsal fins are two in number, the fore-
 * most of which is sustained by five pointed radii, and situated
 * in the fore-part of the back; but the other is placed oppo-
 * site to the anal; which it resembles very much, both being
 * nearly of the same size, and of a triangular figure. The
 * tail is forked; and the lateral line stretched almost in a di-
 * rect line from the upper part of the bronchial aperture, or
 * opening of the gills, to the middle of the tail. They are
 * fishes of prey, and seldom spare any thing that comes in
 * their way; but the last species is very ravenous, and being
 * much larger than the other, is more remarkable for its dar-
 * ing attempts. They are both firm and palatable fishes, and
 * much esteemed by many people.—But it may not be amiss
 * to observe, for the information of strangers, that however
 * palatable these fish are, many disagreeable consequences attend
 * the eating some of them, particularly the larger species;
 * such as violent vomitings and purgings, pains in the extremi-
 * ties, and sometimes a general itching eruption on the skin;
 * many of them, indeed, are perfectly wholesome and pleasant;
 * but tho' the cooks use several methods to distinguish such as
 * are called poisonous*, yet they are sometimes deceived. The

* The common experiment is, to put a silver spoon, or a dollar,
 into the kettle with the fish, and if the silver is not discoloured, the
 fish is esteemed good.

more secure way of dressing, is to caveac them; i. e. cut in slices, and fried in oil, and afterwards put into a pickle of spiced vinegar.

The third chapter is employed in describing Reptiles: these are divided under Serpents, Lizards, Tortoise, and Frogs. We shall select the

‘ CHAMÆLION 1. *Major cinereus, caudâ in spiram involutâ, pedibus pentadactylis unguiculatis, digitis duobus tribusque coadnatis et oppositis.*

‘ The large grey Chamælion.

‘ I have taken the liberty of describing this creature under its ancient appellation, having separated it from the Lizard kind, on account of the peculiar form of the head, and disposition of the toes; which, with some other remarkable particularities, both in its mechanism and genus, distinguish it sufficiently from the rest of the tribe.

‘ The head is large and bony in all the species of this genus: the sockets of the eyes very deep; the jaws beset with teeth; and the bone that covers the forehead stretches a good way back over the neck and shoulders. The body is moderately large, and thicker than most of the lizard kind, in proportion to the length. The tail winds downwards in a spiral form; and the toes are disposed like those of parrots, in two opposite bundles, which enables it to hold itself very readily on the smaller branches of trees, where it chiefly keeps.

‘ This species is a native of Africa, and was brought to Jamaica from the coast of Guinea. It is extremely slow in its motion, though it chiefly supplies itself with food from the most humble tribe of insects; [flies] but whatever Nature has denied it in agility, seems to be abundantly supplied in mechanism; for its slow and easy motion renders it but little suspected at a distance; and when it comes within a certain space of the object, it stretches out its tail, poises its body, and fixes itself so as to meet but seldom with a disappointment in its attack: when all is ready, it uncoils its long, slender muscular tongue, and darts it, as it were, with such unconceivable swiftness, that it hardly ever fails of its prey. But though the slowness of its motion alone would naturally prevent any suspicion in those agile little bodies, while it keeps at a distance, it adds another piece of mechanism to the former, and changes its colour constantly with its station, putting on the same hue and complexion with every sprig or branch, &c. on which it fixes itself.

Among

Among the feathered tribe, to which the fourth chapter is devoted, few are more curious than the Polytmæ: four sorts of these are mentioned.

1. POLYTMUS 1. *Major nigrans aureo variè splendens, pinnis binis uropigii longissimis.*

• The long-tailed, black-cap'd Humming-bird of Edw. t. 34 & Sl. t. 264.

2. POLYTMUS 2. *Medius nigrans aureo subsplendens, pinnis uropigii deftitutus, caudâ subtus subcroceâ.*

• The short-tailed black Humming-bird,

3. POLYTMUS 3. *Viridans aureo variè splendens, pinnis binis uropigii longissimis.*

• *Regulus omnium minimus*, &c. Barr 146. 7.

• The long-tailed green Humming-bird, of Edw. t. 33.

4. POLYTMUS 4. *Minimus variegatus.*

• The little Humming-bird of Edw. t. ult.

• All the birds of this kind are easily distinguished by their very delicate make, various glossy colours, small size, long slender arched bills, very short legs and thighs, and swift easy flight. They live chiefly upon the nectar of flowers, which they sip upon the wing, and pass from one blossom or tree to another, with inconceivable agility. They are naturally very gentle; but when they nestle they grow fierce, and are frequently observed to chase the largest birds that come near their haunts, with great fury; and this they can do the more readily, as their flight, which is extremely quick, enables them to attack their adversary in every part of the body, and continue an equal progressive motion also; but they generally attack the eyes, and other tender parts, and by that means put the others in great confusion, while they endeavour to make off. The motion of these little birds is extremely nimble, flying frequently backwards and forwards, to and fro, in an instant; and that, often, with their bodies in a perpendicular position; but as they return from these chasing combats, their flight is so swift that you cannot observe them, nor know what course they take, but by the rushing noise they make as they cut through the air.

• They make their little nests chiefly of cotton, or the down of some other plants, intermixed with a few hairs, and a little fine moss, and fasten them generally to some small branch of an orange or lemon tree, where they are well covered by the foliage and larger branches.

Quadrupedes are the subject of the fifth chapter, in which the most extraordinary thing is, that our Author should rank

the human species among this class of animals, under the title of Anthropomorphites.

Having gone thro' the two first parts of our Author's work, we naturally expected the third, as it is promised in the title, and expressly distinguished in his preface. These are commonly the last printed; and if it was not intended to give this part, why was it mentioned? The Doctor, by way of apology, tells us at the end of this volume, that he "would willingly have added the three dissertations;—but as [his work] has already swelled to the bulk he designed; and that the season of the year is too far advanced to finish the whole this year, he determined to publish the Civil and Natural History alone; leaving those, with another on Worm-fevers, &c. which will make a small volume in 8vo. to be printed the ensuing season."—But is this keeping his word with his subscribers? pay, is not every one who buys this book, upon the credit of its title-page, deceived in his purchase? In short, what would have been highly culpable in a jobbing bookseller, is more inexcusable in a scholar, and a gentleman.

We shall here take leave of Dr. Brown; without troubling our Readers with observations on the inaccuracies of his style; or attempting to be witty upon his Irishisms. We have given pretty large extracts, and his defects will be sufficiently obvious to an intelligent Reader.

Continuation of Voyage d'Egypte et de Nubie, par Monsieur F. L. NORDEN.

HAVING, in our last, given an account of what this Author has said concerning the pyramids and obelisks in Egypt, we return to his description of Old Alexandria.

The wall, with the towers that surround it, are in a very ruinous condition. The towers are not all of the same size or form; some are round, others square. The wall likewise, is higher and thicker in some places, than in others; in general about thirty or forty feet high, and twenty thick: the whole is very massive. The pillars have not such capitals as would induce one to believe them the work of the age of Alexander. The wall does not seem to have inclosed so large a space as, according to all accounts, the old city must have covered; and the whole appears so much in the taste of the Saracens, that our Author cannot think of any other people for the architects. The bodies of the pillars were, without doubt, taken from the ruins of Alexandria, probably from Cleopatra's palace; but

but then it must be owned, that Barbarians only could apply them to the purposes they were made to serve in these buildings, viz. to support the inside of the towers belonging to the wall that inclosed the city.

Within the walls are seen nothing but ruins, except a very few mosques, churches, gardens, and some cisterns; which last are kept in tolerable repair, to supply the city with water. Near Cleopatra's obelisk may be seen the churches of St. Mark and St. Catherine, in which service is performed by Copts and Greeks. They have nothing to recommend them but their names; and are so gloomy, dirty, and full of lamps, that they rather resemble the temples of some demon, than the house of God. There is nothing that deserves notice in St. Mark's, but an old wooden chair, in which that Evangelist is said to have sat. In the other church, St. Catherine's, is shewn, with great veneration, a bit of the pillar upon which, it is pretended, that Saint was beheaded; and they say, that some red spots which appear on it, were drops of her blood. Not far from this church is a hill raised from the ruins of the city, and called St. Catherine's mount; there is also another of the same sort and size. They have both been so often turned over, as to appear like a heap of dust; and nothing more is now found, except, when washed by the rain, some antique seals, cameos, and other little curiosities: for the Saracens, like the Goths and Vandals at Rome, picked out the gems from the rings, and flung them away, that they might have the gold by itself. Our Author says he saw a great many of these stones, but none that were well cut.

Before we take our leave of the city, we must observe, that there are some pillars of granite, without capitals, larger at the base than at the top, and one third hidden under ground. They stand in the way that leads to Rosetta, and may have formed a colonnade, or portico, for shelter, before the houses. Having passed the gate of Rosetta, you come to that stately monument called Pompey's pillar. It is the greatest and most magnificent column the Corinthian Order has produced. The shaft is one entire piece of granite, the capital is likewise one piece of marble, and the pedestal a greyish stone, not unlike flint. Our Author refers his Readers to the plate he has given of this pillar, for its dimensions; but they are omitted. The foundation on which this noble column, and its pedestal, are supported, has been damaged by an Arabian, who suspecting that a treasure had been buried under it, attempted to blow up the whole; but being a bad engineer, failed in his design, and only drove out four shovels, making a void space of about three feet.

fect. Here our Author finds great fault with a Consul-General, who had resided six years at Cairo, for giving a bad design of this pillar, from the travels of Paul Lucas. If he means Consul Maillet, it should be considered, that the editor, Abbé Malscrier, added much of his own to the Consul's papers, which are known to be still extant; and great pity it is, that they are not published as he left them.

From hence our Author took the road for the Canish, or Canal of Cleopatra, which supplies Alexandria with fresh water all the year round. It was made for the convenience of trade, to transport merchandize from Cairo to Alexandria, without hazarding the dangerous passage of the Bogass, or mouth of the Nile. Decay of trade, and the ruin of the country, hinder the inhabitants from expending annually what is necessary to keep it in tolerable repair. It is now like a ditch, and scarcely serves to supply the reservoirs at New Alexandria. In the month of June it was so dry, that our Author walked thro' it. We are referred to the plates at the end of the book, for a view of one of the reservoirs. The pillars that support them are of different kinds, for the most part Gothic; which shews that they were repaired by the Saracens. The smallness of the present city of Alexandria, when compared with the old city, and the great expence and trouble of cleaning these reservoirs, is the reason why so few remain, and so many have been demolished: for if they were not cleaned, or destroyed, they would poison the country. The canal, tho' distinguished by the name of Cleopatra, is certainly as ancient as the old city of Alexandria; for the inhabitants could have had no fresh water without it, the Nile here mixing with the sea. Besides, such a canal was necessary for the conveyance of the materials for building. That it was called Cleopatra's canal, might have been owing to some considerable repairs she made, or to some shews she exhibited there.

Where the ruins of the city end, the Burying-caves, or Sepulchral-grottos, begin. They are now all of them open, and unfurnished; they are hewn out in the rock, and extend to a great distance, along the sea-side: they are broad enough to have admitted two corps, and are in length about the size of a man; their height is as the rock permitted. There are other rocks which advance into the water, and form natural grottos, which, with some artificial improvement, are made cool and pleasant retreats for shade, and bathing. At the distance of thirty or forty paces from the shore, and opposite to the point of the peninsula that forms the port, is a subterraneous monument, which is commonly called a temple. You enter

enter with torches in your hand, thro' a small opening, and stop as you go along a narrow, low passage, which, at the end of twenty paces, opens into a large square chamber. The top is regular, like the four sides; the bottom is covered with sand, and the dung of bats, and other animals that find a retreat here. But you do not arrive at the temple till after going thro' another passage; you meet with a more beautiful room, having the top cut out like a vaulted roof; and four doors opposite to one another, each ornamented with an architrave, a cornice, and a pediment; with a crescent, or half moon, over it. One of these doors serves for the entrance, the others form a sort of niches, which contain each of them a place hollowed in the rock, of a size sufficient to admit a corpse: which shews it to have been the tomb of some king, or other great person. There is no inscription, nor sculpture, to inform us for whom, or on what occasion, it was made. There may be many more such; some never opened since they were first shut, and others choaked with sand, as this will be in time; for the entrance and passage seem to lessen from the increase of sand driven into it. In ascending, upon the top of the same rock, you see large fosses or ditches; when or for what purpose cut, no one knows. They descend perpendicularly, and are about forty feet deep, fifty long, and twenty feet wide. Their sides are even; but the bottom is so covered with sand, that it is difficult to discover the height of a passage which, in some of these fosses, should seem to lead to some subterraneous place: and a stranger, travelling into these countries, cannot be supposed to have it in his power to clean out one of these places, to satisfy his curiosity.

Before we take our leave of Old Alexandria, it may be worth while to consider, whence came all that quantity of marble and granite employed in building so great a city; and what is become of it all, since the destruction of Alexandria?

To suppose that the workmen went very far for materials, which they might have had near at hand, were absurd; nor, if they had sent a great way off for their materials, could Alexander have raised the city to the magnificence with which it appeared; even in his time; nor could it have arrived, so soon after, at the still greater splendor it acquired under the Ptolemies. It is, therefore, a probable supposition, that the grandeur of Alexandria, sprung from the ruins of Memphis. And this, says Mr. Norden, may be the easier admitted, because of the difficulty there would be to account otherwise for the present state of the ruins of that great city; of which little more remains than barely suffices to shew where it once stood.

Should

Should it be objected, that so great a Prince as Alexander, would never have destroyed one city in order to raise another from its ruins; this is granted: but he might well have employed the materials of a city, already decayed, in building another that was to bear his own name. That Memphis still existed in the days of Alexander, no one can doubt; but it must have been then in a state of ruin: for it is not likely that the Persians, who carried destruction thro' the whole country, would shew more favour to Memphis than to the other cities in Egypt. Cambyſes had carried away their Deities; their priests were gone; and the splendor of religion was eclipsed at Memphis. What then must have been the condition of their magnificent temples, forsaken by their own inhabitants, and despised, and prostituted to the vilest purposes, by the Persians? In this case, Alexander might have made use of them in building other temples: and the canal, since called after Cleopatra, might assist in conveying the materials from Memphis. But if from thence, how is it that they are not adorned with hieroglyphics? This is, indeed, an objection that must be clearly answered, or it will destroy this favourite hypothesis of Mr. Norden's, that Alexandria was raised from the ruins of Memphis. He observes, therefore, that in Alexander's time, there was no longer any taste, even in Egypt; for the old Egyptian architecture; that Greece, tho' she derived the principles of that art from the Egyptians, had changed their way of building, into one that was more light, and ornamented in a different manner; and that she had neither the immense riches, nor quantity of materials and workmen, necessary for such solid edifices. Here, perhaps, our Readers will be ready to ask, what has this to do with hieroglyphics; and materials ready for use? Alexander, according to Mr. Norden, being accustomed, from his youth, to the Grecian architecture, would not change it for that of a country he had conquered; and, in cutting down, to a proper size, the materials with which the ruins of Memphis might furnish him, the hieroglyphics must be lost: which, probably, gave the Greeks little concern, as they had no reverence for them on a religious account, and were, moreover, totally ignorant of their meaning. Besides, how improper would it be to make use of a pillar covered with hieroglyphics, together with a pillar of the Corinthian Order?

If this answer prove not satisfactory to our Readers, as very likely it may not, Memphis must remain in its own ruins, and the canal must be restored to Cleopatra. If you ask, what is become of the ruins of Alexandria itself? the answer is, great part

part of them are still on the spot, either above, or under ground; and some have been transported to Europe. It is but little, indeed, that is carried away at once, but this in time will amount to a great deal.

If you enquire of Mr. Norden after the tomb of Alexander, the Serapeum, Museum, &c. he will tell you, that he could find no traces of them, tho' he took all possible pains to discover them. Alexander's tomb is said, by one author, in the fifteenth century, to have existed at that time, and to have been respected by the Saracens; but the inhabitants have no tradition left about it. Our Author enquired, and searched for it in vain. This discovery, says he, may be reserved for some future traveller. The same is said of the Serapeum. He could discover no traces of that magnificent temple; but thinks its ruins may be hid under one of the hills or mounts he has mentioned. From what the seventy Interpreters have said, he determines the situation of the Museum to have been where the lesser Phazillon now is. However, adds he, you may, if you think proper, suppose it to have been between that and the palace; but he advises you, in this research, to keep near the port, and then cautions you not to dispose of the different quarters of the city, at the author of Remarks upon the Commentaries of Caesar, published in England, has done. He is a little severe upon this Editor, and upon the great architect, Palladio, whom that Editor is said to have followed, and whom Mr. Norden charges with having indulged himself in the same liberty that painters take, who, in designing the scene of an history-piece, represent, by imagination, places they never saw.

Our Author opens his account of New Alexandria, in terms which we translate as follows. 'We may compare the new city of Alexandria to a poor orphan, who has no inheritance left him but the honourable name of his father. The vast extent of the old city, is, in the new, reduced to a small slip of land, lying between the two ports. The splendid temples, are changed into insellegant mosques: the magnificent palaces, into ill-built houses: the royal palace itself, into a place of confinement for slaves: a numerous and opulent people, are succeeded by a few foreign traders, and a parcel of wretches, the servants of those traders. A city once so famous for the extent of its commerce, is now no more than a place to take shipping at. In short, it is not a phoenix raised out of its own ashes, but rather one of those vermin bred from the dirt, or dust, which has infected the whole country, by means of the Kioran.

This

▪ This is a sketch of what Alexandria appears to be at present. It does not deserve a more particular description. The traveller to Egypt, however, could not well dispense with this task, as it is the first place at which he disembarks: here he begins to experience the manners and customs of the country; here he learns to support the rude behaviour of a gross, stupid people, ever averse to strangers; and to form some idea of the inconveniences and disagreeableness that he may promise himself if he goes further; in fine, here he enters, as a novice, on his travels into Egypt.

▪ On your arrival you pay a trifle for your baggage. Nothing you carry there is contraband. The merchant to whom your goods are consigned, takes care of them, and provides you with lodging and entertainment. Merchandise, of all sorts, pays a duty according to the money to be raised upon the subject, by order of the Grand Signor, or according to treaty. This duty is farmed out, generally, to a Jew. The Turk does not care to be concerned, for fear of appearing too rich, and of the consequences that would follow. One would imagine that those Europeans who are in alliance with the Porte, and pay so much [our Author does not tell us how much] per cent. less than those who must pay the tax levied by the Grand Signor, would carry on a much more advantageous commerce than any other traders, but it is not so; for the Jews and Turks at Alexandria, always under-sell them; which they are, in some measure, enabled to do, by agreeing with the farmer of the duties, for the whole time he is employed: to which he is glad to agree, upon moderate terms, as he knows they would not otherwise import any considerable quantity of merchandise for the two first years of his farming the duties. There may be about twelve principal Jew-merchants at Alexandria; the rest of that people are retailers, and under absolute subjection to the richer Jews. The most respectable among them are foreigners, from Constantinople, Portugal, or Leghorn. It is not to be imagined, that the Jews who reside at Alexandria are the heads of families; such generally settle at Leghorn, and from thence extend their families and trade to Alexandria, Cairo, Aleppo, Constantinople, Tunis, Tripoli, and every trading town in the Mediterranean, particularly in the Levant. At Alexandria they have neither privilege nor protection; but by their intrigues, and application to the chief persons in power, who reside at Cairo, they manage their affairs to great advantage. They pay dear for it at first; but those expences turn out to their advantage in the end.

After

After this account of the Jews, our Author describes the other inhabitants of Alexandria.

The Turks govern the city; the garrisons in both the Pharillons, and another in the town, consist of Turks, who are under the command of an Aga. They have also a Cadi, or civil magistrate: the rest of them are either mechanics or little shop-keepers. They have few merchants among them; but these few are richer than they would seem to be.

There are many Christians, (Copts, Greeks, and Armenians) at Alexandria; where, however, they make no great figure, but support themselves as the Turks do; only with this difference, that, excepting a few of the more opulent Greek and Armenians, they are generally despised. The Patriarch of the Copts, who calls himself the successor of St. Mark the Evangelist, sits in that Apostle's chair, in this city, tho' his ordinary residence is at Cairo.

All Europeans are called Franks. The chief of them are French and English; the former of whom boast that they make themselves most respected; but the latter have, perhaps, a great advantage over them in matters of commerce. The French have a Consul, who depends upon another at Grand Cairo. He is placed here by the French Plenipotentiary at Constantinople; and has a sort of secretary, who carries on the correspondences, determines all differences between merchants and captains of French vessels, and is therefore called *Le Chancelier* *. The Consul has also another officer, called the *Drogman* †, or interpreter, who interferes in all disputes that may happen between the French and the Turks. He has a priest, and a chapel, in a very large house, where he resides, with the greatest part of the people of his nation: the rest live in separate houses. He does not appear to carry on any trade for himself; and is seldom seen abroad, that he may not become too familiar: for the vanity of the French, according to our Author, is such, that they not only shew him all the respect in their power, but would have other nations entertain the highest ideas of his person and character; and it is not their fault, if he is not believed to be of the blood royal. He never takes a trip to Rosetta, but he hoists the white ensign on his flag-staff; and when he goes out of, or enters the port, is saluted with a general discharge of cannon from all the French ships in the harbour. To support this magnificence, they pay a considerable duty, or tax, to their Consul; and they

* *Canceller*, is the general name for this officer, all over the Levant, to whatsoever nation he belongs.

† *Fergiman* or *Dragoman*, in Turkish, an Interpreter.

have another tax upon houses, or goods, to defray the expence of providing for the common security, and for recompensing such as may have suffered by the insolence and oppression of the Turks. These duties oblige them to raise the price of their commodities, and, consequently, lay them under a disadvantage, from which the English, who pay no duty but that to the Consul, are entirely free. The English live in a more familiar manner with one another, and with their Consul, than the French do. They are quiet, and mind their business; but if there is any thing to be got, they are sure to have their share: if any difficulties arise, they withdraw, and leave to the French the honour of determining them.

The Author here takes up almost three pages, in telling a story of a Janissary, Bravo to some Greek women, who kept a house for the entertainment of sailors. The French Consul finding it of very bad consequence to his countrymen, forbade them going to the house; which exasperated the Janissary so much, that he insulted the French, wherever he met them. The government refused to meddle in the affair. The French, therefore, applied to the magistrates at Cairo, and procured a *Sious** or black-head (*Titmouse*) to be sent, who banished both the Greek women, and the Janissary. But the wives of the Bravos supposing that their husband was sentenced to be drowned, gathered a mob, and attacked the Consul's house. The Janissaries on guard there, could not protect it, till reinforced by others sent by the English Consul, and by the *Sious*. The commotion lasted till night, when, satisfied that the sentence was only banishment, the rioters were appeased.

The Venetians and the Dutch had once an establishment here; but the Consuls themselves became bankrupts. There are now but few vessels that arrive from those nations, or from the Swedes, who are likewise in alliance with the Porte; and they are all at the mercy of the person who farms the duties: except some Venetian vessels which arrive under French colours, and are protected by the Consul of that nation.

Our Author knew of no other Europeans who traded to Alexandria. The Turkish vessels that arrive here belong to the Sultan, and come every year for the Grand Signor's *Cherag*, which is paid in merchandize. The Bacha of Cairo collects it, and sends a Bey from Cairo to Constantinople with it.

* *Sia* signifies black in the Turkish language.

† *Cherag* or *hataz*, signifies tribute, and by this name is always meant, the capitation, or poll-tax.

"While Mr. Norden was at Alexandria, a Turkish fleet came there, for three thousand men, which Egypt was to furnish, as its contingent; during the war between the Porte and the Emperor of Germany. These soldiers, consisting of Assassins* and Janissaries, committed many and great outrages in the two months they staid at Alexandria: they robbed and pillaged almost every body, and, in particular, a French merchant, of one thousand Shequins, which the French Consul tried, but in vain, to recover.

There are two sorts of vessels seen every day in the harbour; the larger, called Saiks, go to Damiette, and other ports of the Levant; the Vergues†, or other vessels, are employed in bringing from Rosette, and Damiette, the merchandises of Europe; or carrying to those ports the merchandises of Cairo; that are designed to pass into Europe.

During the three weeks Mr. Norden staid at Alexandria, he frequently repaired to certain places that lay at no great distance from the city, which enabled him to give six drawings of different views of towns, mosques, and castles, situate in or near *Delta*: but we can say no more of these copper-plates, than that the designs are finely executed by Füscher, who engraved them, as well as a considerable number of the lesser ornaments: of which there are a great many in this work.

Before our Author departs from Alexandria, to go into Upper Egypt; he gives his advice to travellers into this country; that they take care to get a good Bunker; that they dress in the habit of a Turk, get a pair of whistlers, and assume an air of gravity and importance; and that they take into their service a Janissary who talks *Lingua Franka*; knows the country, and will protect them against the inhabitants. As the Drogman belonging to the French is generally one that has been brought up in the country, and a perfect master of the language and customs thereof, he may be of great use to travellers. Three things they should carefully avoid; not to attempt the going into mosques, forts, or other prohibited places; not to dig about, or break any ancient monument, as the Turk will believe your design is to carry off some great treasure; not to indulge a passion for the other sex: some young merchants having been murdered on that account; and others, who were assured by their Janissaries, that they had been favoured by women of great distinction, have met with diseases they could never be cured of. They must also take care never to strike

* *Assis*, signifies a Centinel in the Turkish language.

† Perhaps *Barra* or *Barks*.

a Mussulman; for if they escape with life, it will, at least cost them all they are worth.

Cairo * the capital of Egypt, is situate to the east of the Nile, a little above the place where the river divides, to form the Delta. There are two towns, one called New, the other Old Cairo. As the description of this great city is so well known, our Author contents himself with three remarks; the first relates to the opening the calish, or canal, which, during the time of the Nile's increase, conveys the water to Grand Cairo. As this canal passes through the country, it looks like a neglected ditch. In the city it has a better aspect, but is not very broad any where; at the place where the waters of the Nile enter, it may be about 15. or 20 feet wide. When the Nile rises, the passage which admits it into the calish is shut, by means of a bank of earth raised there, on which is marked the time for opening this, and all other canals in the kingdom. On the appointed day, the Basha and Beys repair to this place, with a grand retinue, to assist at the ceremony of opening the canal. They are placed under a tent on one side, and the Copts and Jews are employed in cutting the dyke. Some dirty fellows, in a miserable bark, throw nuts and melons, and other trash, into the water, as it enters; and the Basha flings away some parats (small pieces of money) while a poor sort of fire-work, consisting of about twenty rockets, is played off. The people on seeing the Nile risen to that height which fertilises their fields, and insures them an abundant harvest, indulge in a thousand extravagances. In particular, they express their joy by the most lascivious dances: moreover, the tumult is so great, that not a year passes, in which some one, or other, does not lose his life. Thus ends this contemptible ceremony, which former travellers have described in very magnificent terms. Of this festival, our Author has given us a fine representation among his designs.

Our Author next mentions the famous well of Joseph. Its mouth is 18 feet wide, by 24 long; but the whole depth, 276, from the upper wheel, to the bottom of the water. This depth is divided into two parts; for at 146 feet from the top, is a resting-place, to which height the water is raised by means of another wheel, with a chain of earthen buckets: this second place is not so large as above, being but 15 feet long, by nine wide; its height also nine. The whole well is cut out in the rock, and so artificially performed, that the rock serves as a wall, or

The Arabic name of this place is *Masser. Al Kehir*, from whence the Europeans have made *Cairo*, signifying simply, *the City*; and is here used by way of pre-eminence for the metropolis of Egypt.

rampart, in going down on the side of the well; and at proper distances, passages are made for the admission of light, which comes from the mouth of the well; and the oxen go down the same way to draw up the water by the second wheel. From this place to the bottom, is another descent, in like manner as the first, only not so large, being but three or four feet wide, and six high, and without any parapet on the sides. It is entirely open, which makes the descent very dangerous. At the bottom of this last descent is the spring, or basin, which is about five or ten feet deep. The water tastes brackish, and therefore is not used for drinking, but in time of siege, or other distress.

His third remark relates to weights and measures, and merchandise: for which, as there is nothing very entertaining in names and numbers, we refer our readers to the book itself; and proceed with our Author to Old Cairo.

This ancient city, of which Mr. Norden has three views, is situated on the edge of a great canal, which detaches the island of Rodda from the main land. Its length, reckoning from the machine that raises the water of the aqueduct to Basar*, is about a quarter of a French league; and its greatest breadth, taken from the Hospitium to the canal, is about 500 common paces; the rest is very unequal, and its extremities are bounded by common houses. Most of the buildings, excepting those in which the labouring people live, are recesses for people of distinction, when the Nile overflows. There are many gardens; and date-trees, and arbors of vines, cover a great deal of the ground. The Turks have six mosques here, adorned with minarets; the Jews a synagogue; the Romanists a convent, or hospitium, occupied by the Fathers of the Holy Land; the Copts a district, with several churches, in one of which is the cave, where, as tradition will have it, the blessed Virgin reposed, when she went into Egypt: the Fathers of the Holy Land, pay a certain annual sum to the Copts, for the privilege of saying mass in this cave. The water-house is a work of the Saracens; and may once have been a palace. At present there are four mills, with chains of earthen pots: they are worked by oxen, and supply the aqueduct that conveys the water to the castle of Grand Cairo. One of the most remarkable edifices here, is Joseph's Granary. It covers a great deal of ground, is encompassed with a wall, is divided into several apartments, and is the repository of corn, collected from the several districts in Egypt, as a tribute to the Grand Signior. As the top is open, the doves, and other birds, come daily, and in great numbers, to feed upon the corn. The doors are shut only with wooden bolts, but the Inspectors of the granary, after they have shut a door, take

* Basar is the market.

a handful of dirt, and put their seal to it. Some stones are used in this building, but, for the greatest part, it is built of bad bricks, and mud; and therefore has no pretence to be deemed so antient, as the name it bears might import: it must have been a work of the Saracens.

The canal is of great antiquity: it reaches from Bazar to the water-house, is a quarter of a league long, and 200 common paces broad. When the Nile is low, you may pass the whole length of the canal on foot, without being wet; but when the waters of the Nile rise, you will see the canal covered with all sorts of boats, and even barks.

The Mokkias, or Mikkias, is a work of the Saracens, and derives its name, which signifies measure, from its use, which is, by means of a graduated pillar, to shew the degrees of the increase or decrease in the waters of the Nile, which are proclaimed, at different hours, in the city, by public criers. The basin is in a square tower, environed by a gallery, with several windows; the whole terminated by a vaulted roof, after the manner of the Arabians: our Author has given us a fine section of this building. The Arabic inscription at the entrance, was thus explained to Mr. Norden: "The entrance into this place witnesseth, that there is no other God but one God, and that Mohamed is his ambassador." On one side of the Mokkias is a grand mosque, and on the west side of this mosque are stairs, leading down to the water: and here the people make their observations; for the mokkias itself is shut, and not readily opened to every one.

It is called by the Greeks, Nilometron. Abdalaniz, brother of Caliph Abdalmalek, of the family of the Ommiads, erected one at Hulvan; but this was of no service, and therefore Solomon the Caliph, who was son of Abdalmalek, built another in the island, where the river divides, one branch going to Cairo, the other to Gize. The Caliph Al-Mamon, of the family of the Abessides, built one in the Saïd, or Thebaid, near Banbenouda, in a place called Sourat, and repaired another in the city of Akhmin. In the 245th year of the Hejira, Motavakkel, son of Mawaffek, ninth Caliph of the family of the Abessides, hearing that the Nilometre erected in the island of Cairo, by Solomon, son of Abdalmalek, was spoiled, built one at Gize, which is now called Mekias Algeid, or the New Nilometre: that by Soliman being called Mekias Alatik, or the Old Nilometre. Moradi, an Arabian poet, sitting on the banks of the Nile, near the Mekias, and reciting his verses, was observed by an Egyptian, who supposing him to utter some incantation to hinder the increase of the Nile, threw the unfortunate poet into the river, and drowned him. See Herbelot's *Bibliothèque Orientale*.

Our Author, amongst other designs, gives us a view of Gize; a large town on the west side of the Nile; opposite to Cairo, and the Isle of Rodda. It is built of brick and mud, and has four or five minarets. This, according to some, was the very spot on which the ancient Memphis stood; but it is not half so big as Old Cairo, and the plains about are overflowed by the waters of the Nile: a circumstance the ancient authors would have recorded of Memphis, if it had been situated in this place. Half a league to the south of Grand Cairo is seen the great mosque of Otter-Emnabi; the Mohammedans have a great veneration for it, because they believe, that the first Calif, Omar, in descending upon the spot where this mosque has since been founded in honour of him, left the impression of his foot upon marble. Near this place is the town of Deir Eftin; which, as some pretend, signifies a convent of figs. Upon this occasion Mr. Norden tells us, there are several kinds of figs in Egypt; but that which differs most from the common sort, grows on the sicamore, called giomez, in Arabic. This tree is as tall as the beech, and bears its fruit in a manner different from all other trees: for the figure, and further description, of this tree, we refer to our Author. Here is also a print of Adam's fig-tree, commonly called *bananas*, and of two cypress-trees at Old Cairo: also of some other trees, and insects, and utensils; and instruments of husbandry; with a plan of the ovens made use of in order to hatch chickens.

It is a great mistake to suppose, that Egypt, by its natural fertility, and the annual overflowing of the Nile, requires, like Paradise, little or no labour to bring forth its productions; on the contrary, says our Author; 'I dare aver, from what I have seen with my own eyes, that there is no country where the land requires more culture, than the land of Egypt.' The best land is in Delta, because it is more cultivated, and better inhabited, and from its low situation, receives greater advantage from the overflowing of the Nile. But this yearly inundation not proving sufficient, the natives have contrivances for saving water. The ancients succeeded wonderfully in their inventions for preserving and distributing the waters of this river, to different parts of the country; witness their canals, aqueducts, &c.—which, tho' now in so decayed a condition, are still of prodigious advantage. They, however, approach so fast towards ruin, that if the Arabs are not, by extreme necessity, obliged to work for their preservation, in less than a century, Egypt will be reduced to as miserable a state as the lesser Barbary, in the neighbourhood of the cataracts, where no one labours, or tills, beyond twenty or thirty paces from the sides of the river. The prosperity of a province here depends

pends upon the care taken of the canals; but every one endeavours to gain what he can by them, insomuch, that the Bey of Gize actually raises above 500,† purses, yearly revenue, on these canals; yet no body, it seems, takes any thought about keeping them in repair; so that they are continually decaying, and the fertility of the land decreases in proportion to their ruin.

After this account of the natural and unimproved state of Egypt, our Author proceeds to consider the civil government of that country.

Selim I. Emperor of the Turks†, conquered Egypt in one campaign; and, to secure his conquest, he erected a Basba, whom he made absolute governor of all Egypt, accountable to none but the Emperor himself. Twenty-four Beys were also established, to govern the provinces, with as absolute power as the Basba; to whom alone they were answerable for their conduct. One of these, as we observed before, was obliged to attend the Carats, or tribute, sent every year to Constantinople; another to conduct the caravan to Mecca, and such as were not otherwise engaged, were to assist once a week at the divan, or council of the Basba, to receive the Grand Signior's orders, and to determine upon the most speedy and effectual means of putting them in execution.

When Egypt supplies any troops for the service of the Emperor, they are commanded by these Beys, or Begs, and the office of High Chancellor, cannot be discharged but by one of them. The title of Bey they retain for life, but their continuance in any office depends upon the will of the Basba. The power of these officers would be too great for subjects, but their charge seldom continues for more than one or two years, and the army is not at their disposal. When Selim had defeated the Mamelukes, and established this sort of government

† About 30,000 l. sterl.

* Mr. Norden might have compared Egypt with Holland. The preservation of both depends upon the care they take of their dykes and canals; nor is there any work in the former, so great as the building such a city as Amsterdam, upon piles in the sea; but as both are against nature, she, in the end, will get the better of them; and that soon of the latter, if the inhabitants depart but a very little more than they have already done, from that industry, honesty, and concern for the public welfare, which at first made them what they are; and if the sea returns upon them, their having existed, will be known only from tradition, and books.

† He was born in 1472, and conquered Egypt a few years before his death, which happened in 1520. He possessed many good qualities, and was as learned as he was brave. He was the ninth prince of the Ottoman family, and the first of the name of Selim.

already described, he put the militia upon the same footing as it was in other parts of the empire; mixing the natives with Turks drawn from other provinces: they were divided into different classes, called *Portes*; the two principal of which are the *Janissaries* and *Affasss*, between whom there subsists great jealousy, which seems to proceed from the insolence of the former, who think the more highly of themselves from the importance of their name at Constantinople. Every *porte*, or class, is commanded by an *Aga*, who is chosen by the corps, and receives his *Cassetah*, or commission, from the Grand Signior. His power extends no farther than his own class, or division. He sits at the *divan*, and presides in all councils of his own corps; and has under him other officers, called *Kiaja*, or *Kieche*, and *Sious*; of the last, which are the lowest in command, there may be some hundreds to each class, or *porte*.

They have no naval force here; and not more than six fortified places in all Egypt. The garrisons consist of *Janissaries*, and *Affasss*, commanded by an *Aga*, with subalterns, called *Shorbashies*. Their power is, strictly speaking, limited to their fort; but they find the means of extending it to whatever passes within their reach. In civil matters, the *Cadi*, as judge, determines all causes, without appeal; but not without apprehension that the parties may have powerful friends, who may call him to account for any injustice, before a higher tribunal. At Cairo, besides the *Cadi*, is another officer, called *Huash*. The public markets, weights, and measures, fall under his cognizance. He traverses the city day and night, attended with fifty officers; and has the power of life and death, without being accountable for any thing he does.

The government of provinces is generally committed to the *Beys*, but many places have only *Casheffs*, or *Caymakans*: the former have the care of three or four towns committed to them; the latter only one. Their power is the same as that of the *Beys*. In affairs of religion, Egypt is governed by the *Mukhi*, and the *Doctors* of the law.

The Arabs in Delta, and higher up, beyond Cairo, are divided into *Felashes* and *Bedouins*. The first are peasants, who live in towns, and are obedient to the Governors. The others live in tents, are divided into troops, each under the command of a chief they call *Sheck*, and every band forms a little camp. As they have no property, they often change their situation. When they continue any time, they agree with the *Beys*, or *Casheffs*, or *Caimakan*, at a certain price

and yeh Jahan, looshin tapers, a Lieutenant.

by the year, for leave to cultivate a quantity of land, sufficient for corn, and for pasture for their cattle. Under this agreement they come and go into the towns, buy and sell, and have all the privileges they can desire; and are better used than the other subjects of the Grand Signior; for they have nothing to lose, and, as military men, they can make themselves feared. It would be well for Egypt if all the Arabs were to behave in this manner: the land would be better cultivated, and the officers receive greater, and more easy, tribute. But these Bedouins are of too roving a disposition, and not honest enough to continue long in a place. When they have either done or received an injury, they decamp, and join other bands of Arabs, till they are become very numerous; and then, choosing a good commander, they return to the country they left, and pillage it. Engagements of this sort happen every year; in which the Bedouins often get the better; and then they pay no tribute, but carrying away whatever they please, greatly distress the people, particularly the Felacques, who, by this means, are not able to pay their tribute: which, therefore, the officers must make good; for the Basha, and the Grand Signior, admit of no defaults. Besides these Bedouins, there are other Arabs, who live upon the mountains opposite Ell-guzone. They are amphibious robbers, plundering all they can, both by land and water. The Bey of Girge is continually in pursuit of, but can not extirpate them.

The Arab Princes, called Shechs, command all that part of Egypt which lies on both sides the Nile, between Girge and Esnaan. They are tributary to the Grand Signior, and pay an acknowledgement to the Basha, when they succeed upon the death of a former Shech, but not if he conveys his authority to them during his own life. They are exceedingly jealous of their power, and suffer not the Bey of Girge to enter their territories without asking leave: which they never allow him, unless it be to go to Kene, where he assists at a feast; or to give his advice, when they think proper to ask it. There are a great many of these princes, the chief of which are those of Negadi, Achmin, Esna, Farcin, Niehe, Berdis, and Uadjeche. They frequently consult together, for the common good of themselves and their subjects, and generally agree; but if some are obstinate, and disagree, it ends in an open war. In these disturbances they do not permit the Turk to assist either side with his troops: but then he often sows their divisions, and by such policy keeps them in proper subjection. When a Shech dies, and leaves ten sons, without naming which of them shall be his successor, the affair is

referr'd to the Basha of Cairo, who is sure to divide the inheritance among all the brothers. This sentence not being agreeable to them, they fight it out, and he that conquers, must have recourse to the Basha again, and pay a large tribute to be confirmed in his dominions. It is not to be imagined, that all this is as soon done as said; for these disputes and processes last sometimes for two or three generations. Such of the Arab Princes as are most powerful, are most caref'd by the officers of the Porte; who being liable to be removed, take care to behave in such manner towards these princes, that in case of necessity they may have a safe retreat among them.

We are now arrived at the conclusion of the first volume: the second is come to hand, and next month, a view of its contents will be laid before our Readers: We make no apology for the length of this article; the work is new and curious; is written in a foreign language; and the remarks, and explanation of Arabic words, which we have added, may be of use to those who shall read Mr. Norden's performance in the original.

Conclusion of the Philosophical Transactions, begun in our last.

See page 271, seq.

Art. 22. Extracts of two Letters to Thomas Hollis, Esq; concerning the late discoveries at Herculaneum.

THESE Extracts are curious, but Art. 23. is more to our purpose, particularly Father Antonio's method of unfolding the paper scrolls lately discovered in the same subterraneous city.

This Friar, who is a writer at the Vatican, made a machine, with which, (by the means of certain threads, which being gummed, stuck to the back part of the papyrus, where there was no writing) he begins, by degrees, to pull, while, with a sort of engraver's instrument, he loosens one leaf from the other, (which is the most difficult part of all) and then makes a sort of lining to the back of the papyrus, with exceeding thin leaves of onion, (if I mistake not) and with some spirituous liquor, with which he wets the papyrus, by little and little he unfolds it. All this labour cannot be well comprehended without seeing. With patience superior to what a man can imagine, this good Father has unrolled a pretty large piece of papyrus, the worst preserved, by way of trial. It is found to be the work of a Greek writer, and

is a small philosophic tract (in Plutarch's manner) on music; blaming it as pernicious to society, and productive of softness and effeminacy. It does not discourse of the art of music. The beginning is wanting, but it is to be hoped, that the author's name may be found at the end: it seems however to be the work of a stoic philosopher; because Zeno is much commended. The papyrus is written across in so many columns, every one of about twenty lines, and every line is the third of a palm long. Between column and column is a void space of more than an inch. There are now unrolled about thirty columns, which is about half of the whole; this roll being one of the largest: the letters are distinguishable enough. Father Antonio, after he has loosened a piece, takes it off where there are no letters, and places it between two crystals, for the better observation; and then having an admirable talent in imitating characters, he copies it with all the lacunæ, which are very numerous in this scorched papyrus; and gives this copy to the Canon Mazzocchi, who tries to supply the loss, and explain it. The letters are capital ones, and almost without any abbreviation. The worst is, the work takes up so much time, that a small quantity of writing requires five or six days to unroll, so that a whole year is already consumed about half this roll. The lacunæ, for the most part, are of one or two words, that may be supplied by the context. As soon as this roll is finished, they will begin a Latin one. There are some so voluminous, and the papyrus so fine, that unrolled, they would take up as hundred palms space. They tell me, that some of the Latin ones are in a running hand; which confirms the opinion of the Marquis Maffei, "That the character by us absurdly called Gothic and Lombard, is the ancient running hand corrupted by time." However, I have not seen any of these last. The curiosity of these papyri is, that there is no little staff of wood, on which they were rolled.

Thus have I told you all that I know concerning these papyri.

We may comfort ourselves, that the affair is in good hands; being under the care and conduct of so learned an antiquarian, as the Canonico Mazzocchi, and of this able and adroit Father Antonio.

Art. 15. *Letters of Henry Eeles, Esq; concerning the cause of the ascent of Vapour and Exhalation, and those of winds; and of the general phenomena of the weather and barometer.*

There have been several hypotheses proposed, in order to account for the ascent of vapours. Des Cartes was of opinion, that the particles of water, by the action of the sun, are formed into hollow spheres, filled with the *materia subtilis*; by which means they are rendered lighter than an equal bulk of air, and consequently must ascend in it.

But as the *materia subtilis* could never be proved, this theory gave no satisfaction to those who would not admit of any occult agent in accounting for the phenomena of nature. Instead of the *materia subtilis*, they had therefore recourse to the air, and supposed, that by the action of the sun on the surface of the water, the aqueous particles are formed into bubbles, filled with a flatus, or warm air, whereby they are rendered specifically lighter than those of air, and therefore must rise therein.

Those among the foreign philosophers, who maintain fire to be a particular substance, suppose, that the rays of the sun, or the particles of fire separated from them, adhere to those of the water; by which means the aqueous particles are rendered lighter than an equal bulk of air, and consequently, by the laws of hydrostatics, must ascend in it.

Dr. Desaguliers, aware of the objections made to the above hypotheses, advanced another. He supposed, that the particles of water are so far separated by heat, as to be without the sphere of each other's attraction, when they begin to repel each other, and by that means rise from the surface of the fluid in form of a vapour, or body of particles, which are at equal distances from each other; and becoming thus specifically lighter than the same bulk of airy particles, they will rise in the fluid body of air, till they come to that part of it which has the same gravity: where they will form what we call clouds, and will move with the current of the air in those regions.

Such are the principal hypotheses which have been advanced to account for the ascent of vapours; but all of them are liable to so many objections and difficulties, that some have, with very good reason, declared, they 'can think of no way of accounting for the rise of vapours, according to the received principles of philosophy'.

As

* See Rowning's System of Philosophy, Vol. I. p. 138. where the reader will find the several objections brought against these hypotheses.

As therefore, neither impulsion, rarefaction of the air, or any alteration of the watry particles, by expansion, is sufficient to account for the ascent of vapours, our Author has advanced a new hypothesis: that of electricity. He observes, that there is but one way of altering the specific gravity of the particles of vapour and exhalation, to render them lighter than air; which is, by adding to each particle a sufficient quantity of some fluid, whose elasticity and rarity are exceedingly greater than that of the air. That the electric fire is such, will be easily granted; but how far it is adapted to this purpose, can only be determined by experiments; by the help of which Mr. Eeles has found, 'that all fumes arising from fire, whether
' blazing or otherwise, and all steams arising from boiling or
' warm water, and from all other fluids, and the breath of
' man, and of all other animals, and all the effluvia thrown off
' by perspiration, are strongly electrified.' And well known experiments have shewn, 'First, that desultory motion by
' which it flies off from an electrified body to any number of
' non-electrics, which are brought within the sphere of its
' activity and affection, until it be equally diffused through all

potheses. With regard to that hypothesis which some have advanced, namely, That a body divided into minute particles, will ascend in a fluid specifically lighter than itself, it is too evidently false to need a refutation: for tho' it be admitted, that the solidity of a globular particle increases as the cube, but the surface only as the square, of the diameter, and consequently very small bodies will have much larger surface, in proportion to their solid contents, than larger bodies will; yet this increase of surface, whilst the specific gravity remains the same, will as much retard its ascent as its descent; and the proportion between the weight of a particle of one body or fluid (water for instance), and the weight of a particle of the same dimensions of another fluid (as air) will be the same as between the weights of larger masses of these fluids. Thus, leaf gold, for instance, immersed in a basin of water, will not rise to the surface; but, on the contrary, sink to the bottom. Some caution, however, must be used in making this experiment; for leaf gold being so very tenuous, is apt to fold in immersing it in the water, and by that means confine some particles of air, which must render it lighter than water, and consequently it will then rise to the surface. It is therefore necessary, after the gold is immersed, that these folds be entirely taken out, and the leaf pressed with the finger against the bottom, till all the particles of air are discharged, and the water brought in contact with every part of its surface; after which it will no longer ascend to the surface of the water, but, on the contrary, if raised to it, will immediately sink to the bottom by its own gravity.

* Secondly, that the sphere of its activity is increased by heat.
 * Thirdly, that this fire does not mix with air. Fourthly,
 * that it intimately pervades water, and many other bodies,
 * covering their superficies to a certain distance; which dis-
 * tance is not in proportion to the bulk of the body electrified;
 * but in proportion to the state of activity of the electrical
 * fluid. To this our Author adds, that he found by experi-
 * ment, * Fifthly, that this electrical fluid readily joins with
 * any fire which fumes, or rather with the blaze or fumes of
 * any fire; but will not mix or fly off with the fire of red hot
 * iron, or any other metal which does not fume.—

* Now to shew that this electrical fire, or fluid, is the
 * principal cause of the ascent of vapour and exhalation, we
 * need only prove, that it attends all vapour and exhalation,
 * and that in such quantity, as is necessary to render them
 * specifically lighter than the lower part of the atmosphere.

* I shall not undertake to determine, by what cause vapour
 * and exhalation are detached from their masses, whether by
 * the solar or culinary fire, or by the vibrations of the elec-
 * trical fluid, rendered more active by those fires; tho' I am
 * led to think the latter. But it is evident, that they are
 * emitted in exceeding minute distinct particles, and that
 * these particles must pass through that electrical fluid which
 * surrounds the surface of the mass; and that, by that means,
 * they must be equally electrified with the mass; that is, they
 * must be covered with the electric fluid to as great a distance
 * from their superficies as the mass is covered, which must al-
 * ways be in proportion to the state of activity of the electrical
 * fluid. In which state, when they have passed the surround-
 * ing fluid, they must be repelled by it, and also repel each
 * other; and if each particle of vapour, and its surrounding
 * fluid, occupy a greater space than the same weight of air,
 * they must be fitted to ascend till they come in equilibrium
 * with the upper and rarer part of the atmosphere; where
 * they must float until their specific gravity is altered. As it
 * is very difficult to assign the magnitude of each particle of
 * vapour and exhalation, and that of the surrounding fluid,
 * and to shew, that both taken together occupy a greater por-
 * tion of space, than the same weight of air, we can only
 * apply to experiment, to shew that it is possible that it may
 * be so; and that will shew, that in all probability it is so;
 * since it is evident, that every particle must be endued with
 * a portion of this electrical fire, or fluid, and that there is
 * not any other sufficient cause assigned for their ascending.

It

‘ It is evident, that, upon electrifying any light matter, such as down, or the downy parts of feathers, their specific gravity is much lessened; and that by holding another electrified body under them, they may be driven upwards at pleasure. It is also evident, from experiment, that the more you divide the parts of such bodies, the more of their specific gravity they will lose by being electrified; and by dividing them into very minute parts, I have found, that they ascended to a considerable height after they were electrified. From whence I think it highly probable, that the exceeding small particles of vapour and exhalation may be, and are sufficiently electrified to render them specifically lighter than the lower air; and that they do ascend by what means. And that they will ascend proportionably higher, as the surrounding fluid is proportionally greater than the particle which is carried up.’

Our Author next proceeds to shew, that the ascent and descent of vapour and exhalation, attended by this electrical fire or fluid, is the cause of all the regular and irregular motions we find in the atmosphere. And also, First, why it generally rains in winter while the wind is south, south-west, and westerly. Secondly, why north-west winds are generally attended by showers in the beginning, and become more dry as they are of longer continuance. Thirdly, why north and north-east winds are generally dry. Fourthly, why the east wind continues dry and dark for a considerable time together. Fifthly, why squalls precede heavy and distinct showers; and why a calm ensues for some little time after they are passed. Sixthly, why storms and high winds seldom happen in a serene sky, without clouds. Seventhly, why the vapours, in warm seasons, coalesce to form those distinct dense clouds, which produce thunder and heavy showers. Eighthly, why the barometer falls lowest in long continued rains, attended by winds; and why it rises highest in long continued fair weather; and why the intermediate changes happen. Ninthly, of land-breezes, and sea-breezes, and water-spouts.

It would extend this article too far, to shew in what manner Mr. Eeles has accounted for these phenomena; we shall therefore only add the experiments by which our Author found all ascending vapours and exhalations to be electrified.

‘ I extended,’ says he, ‘ a fine string of silk eight feet horizontally, and from the middle suspended two pieces of sack down as grows upon our turf-bags, by two pieces of fine silk, about twelve inches each in length; and then, by rubbing

bing a piece of sealing-wax on my waistcoat, over my side, I electrified the pieces of down; and then brought sundry burning things under them, so as to let the smoke pass in great plenty thro' and about them, to try whether the electric fluid would run off with the smoke; but I had the pleasure to see, that the down was but a little affected by the passage of the smoke, and still remained electrified. I then brought sundry steams from the spout of a boiling tea-kettle, and otherwise, in the same manner, and still found that the down remained electrified. I then breathed on them in great plenty, but found that the down still remained electrified. I then joined the palms of my hands together, with the fingers extended perpendicularly under the down, which still remained electrified, altho' the subtil effluxia, thrown off by perspiration, passed in great plenty through the down; as may appear by holding one or both the hands in the same manner, under any light matter floating in the air, which will be driven upwards thereby, with as great velocity as an electrified feather is, by any electrified body held under it. In short, I tried all the vapours and exhalations I could think of, in the same manner, and with the same success.

I then warmed a wine-glass, and with the skirt of my coat held inside and outside, the glass between my fingers and thumb: I rubbed the glass briskly about, and electrified the down, and found all experiments answer in the same manner as they did with the wax. I mention this particular because some writers on electricity have said, that there were two kinds of electrical fire, the one resinous; and the other vitreous; because light bodies, electrified by glass, are attracted by electrified wax, &c. and those electrified by resins are attracted by glass. But I think these different effects must arise from some differing qualities in the resin and glass, which have power to actuate this fire differently. For if there were really two distinct species of this fire, opposite in their nature, the aforementioned experiments would have a very different consequence from what appears. For if the vapours were impregnated by the vitreous fire, they must absorb, or some way disturb the resinous fire, which electrifies the down, and so *vice versa*: but we find, that the same vapour, with its electric fire, passes through the electrified down, in the same manner, whether it be electrified by glass or resin.—

The electricity remaining in the electrified down, after these experiments made it appear, that the smoke and steams must be either electrics, or non-electrics electrified, it was easy to suppose them non-electrics, as they arise from non-

electric

electric bodies; and the more, because the highest electrics, by a discontinuity and comminution of their parts (long before they come to be as minute as the particles of ascending vapour) become non-electrics, or conductors of electricity. For glass, resin, wax, &c. all become non-electric, even in fusion. But to try whether the steams, &c. were non-electrics, I only bedewed the wax and glass with my breath, steams, &c. from my hand, to the end of the wax and glass; and then touching the electrified down with the end of the glass or wax, I found that the electrical fire immediately passed from the down into my hand, through the steams, &c. which rested on the wax and glass. Which I think sufficiently proves the steams, &c. to be non-electric; and I think, that it as plainly appears, that they are all electrified while ascending, because the electrical fire in the down does not join with them in their passage through it; which otherwise it would do with them, or any non-electric not electrified.

Art. 27. The Abbé Sauvages, of the Royal Society of Montpellier having discovered, that the juice of the *Toxicodendron Carolinianum foliis pinnatis, floribus minimis herbaceis* tinged linen with a deeper black than any other known preparation, and without the least acrimony; the Abbé Mazeas, F. R. S. informs Dr. Hales, that it indeed is an excellent black, but that the juice of the *Toxicodendron triphyllum folio sinuata pubescente*, T. 611. which is a native of Virginia, struck a finer and speedier black than the former, which however was exceeded by the juice of the *Toxicodendron triphyllum glabrum*, T. 611. Neither boiling water with soap, nor a strong lye of the ashes of green wood, diminished in the least the depth and splendor of these colours.

As the blacks of our painted cloths, prepared from iron and nut-galls, grow rusty after a certain number of washings, and in time wear out, this American, and more lasting, varnish, may be an improvement. Mr. Philip Miller, however, informs the society, that it is no discovery of the Abbé's, as Kæmpfer mentions the black-tinging quality of the Carolina *Toxicodendron*; and we know, that the Japanese stain all their utensils, and that the Calicuts paint themselves, with it.—This varnish is obtained by wounding the tree (a). It is white, and clammy, at first, but soon turns black when exposed to the air; and needs no preparation, unless some dirt should mix with it, and

(a) When the shrub is sufficiently drained of its juices, they cut it down to the ground: New stems arise from the root, which in three years are again fit for wounding.

then

then the Japanese fix it through a coarse gauze, and putting it into wooden vessels, doubly secure it from evaporating, with oil, and a skin over it. A good varnish is also made of the juice of the Cashew-nut-tree.

The first species, the inhabitants of Carolina, and the Bahama islands, call poison-tree; and poison-ash; and the other two sorts are named poison-oak, in Virginia and New England. These appellations are expressive of their properties; for the varnish emits a poisonous vapour, which occasions violent head-achs, and swellings of the lips, of those who handle it, unless they tie a handkerchief over their nose and mouth.

As the Toxicodendrons are common in our northern, and the Cashew-nut-trees in our southern colonies of America, it were to be wished, concludes Mr. Miller, that the inhabitants of both would make some experiments to collect this varnish, as it may not only produce much profit to themselves, but also become a national advantage.

Art. 28. *A Letter to the Right Hon. the Earl of Macclesfield, President of the Royal Society, concerning the method of constructing a table for the Probabilities of Life, at London, from the Rev. William Brackenridge, D. D. and F. R. S.*

The generally assumed data, employed by political arithmeticians in their calculations; have, when separately taken, been often found uncertain, and sometimes manifestly erroneous; nevertheless, that, in conjunction, there is more than a probability of making some useful deductions from them, this article pretty clearly evinces. The number of dissenters, of various denominations, as well foreigners as natives, of whose baptisms no account is taken, Dr. Brackenridge justly observes, renders the London bills of mortality very incompetent registers of births: he also takes notice that, in computing the probability of life, there is no better dependence on the numbers of burials therein delivered, especially above the age of twenty; as about that period there is a continual accession of multitudes of strangers to this metropolis, on different occasions: whereby our burials are always in a fluctuating state. Hence he concludes, that those who have formed their calculations upon the London bills only, have been led into several mistakes and inconsistencies.

Dr. Halley, whose table has ever been esteemed the most exact, and useful, of any thing of this kind, founded his computations on the bills of mortality at Breslau; but the difference of country, and way of living, having been objected

REVUE, Oct. 1756.

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against Dr. Halley's scheme, with respect to London, Dr. Brackenridge proposes to rectify the errors that have arisen from the separate consideration of these bills, by making use of ours, so far as the age of twenty years, and those of Breslau for the subsequent periods of life.

Upon this principle our learned calculator endeavours to determine the annual number of births here; in order to which, says he, 'we must have the number of burials known, at least in the several periods, till the 20th year; viz. under two, between two and five, between five and ten, and between ten and twenty. And it is evident, if we suppose no accession of strangers, that the number of the living, in any one year, will be equal to the difference between the births and the sum of all the subsequent burials at each age till that year. The number of the living in any one year is easily known, if we suppose the probability of life to be the same as at Breslau; for then the number of dead there, will be to the number of the living, as the dead at London to the living. Thus in the 20th year, the dead and living at Breslau are as 6 and 598, and the dead at London are 73, or more exactly 72,88; therefore the living must be 7263. The dead in the intermediate years at London may likewise be found, by means of Dr. Halley's table. For, by proportion, if the dead at Breslau, from the age of ten to twenty complete, be 61, and in the 20th year 6, and the dead at London for the same period be 741; then will the dead in the 20th year be 73. And therefore if the living at London, in the 20th year of their age be found to be 7263; this must be equal to the number of births, having subtracted from them all the dead in each of the preceding nineteen years. And consequently, if we put x for the number of births, we shall have this simple equation: $x - 8819 - 2006 - 805 - 741 + 73 = 7263$; and thence the number of births $x = 19561$. And the same number would have been produced from any intermediate age, between twelve and twenty. So that, if we could be certain of the number of the dead, there could be no doubt, but that 19561, would nearly, at an average for ten years, be the whole of the births yearly. And this is greater than any number of baptisms known, 14626, taken likewise at a me-

Dr. Brackenridge has, in the beginning of the article, given a table of the number of burials, at the several ages, taken upon an average, from the bills of mortality, for ten years, from 1743 to 1753: to which he has annexed the numbers of the dead at the respective periods at Breslau. From this table these numbers are taken.

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dium, for the same ten years, from 1743 to 1753 inclusive, by the number 4935.

From which, by the way; we may see, as this difference between the births and baptisms must be occasioned by dissenters, that the number of such, of all denominations, both protestant, and popish, with the Jews, do not make above one fourth of the whole of the people within the bills of mortality; and consequently that the protestant dissenters, exclusive of Quakers and Jews, are not above an eighth part of the whole. And we may also observe, that as the difference between the births, 19561, and burials, 24867, is 5306, there must be a constant supply, yearly, of at least 5000 strangers, to keep up the people within the bills, to their present number: and the births are to the dead, yearly, about four to five.—

Now, from the births found, 19561, and the numbers of the dead in the different periods known by our bills, it will be easy to form a table of the decrements of life; because the dead in the intermediate years may be found by what has been said above. And accordingly I have computed the following, which is constructed from the London and Breslau bills together; which I think is a surer method of computing for us at London, than from either of them alone. The first part, to the 21st year, is done from our bills, and the other part from the Breslau; but it is formed in such a manner, that it goes on, as if from the bills of one place only. For after the age of twenty it is continued by proportion, by making the dead at London in the decennial periods, to have the same ratio to one another, as the dead at Breslau. It supposes one thousand persons born in one year, and shews the annual decrease of them by death till eighty-seven years of age, which may be considered as the utmost period of life. The intermediate numbers marked *d*, shew the dead in each year. The use of this table is well known to all who can compute the value of annuities for lives.

Age.	Perfs.	Age.	Perfs.	Age.	Perfs.	Age.	Perfs.
1	1000	6	447	11	406	16	386
	323 <i>d</i> .		13 <i>d</i> .		4 <i>d</i> .		3 <i>d</i> .
2	677	7	434	12	402	17	383
	127 <i>d</i> .		9 <i>d</i> .		4 <i>d</i> .		4 <i>d</i> .
3	550	8	425	13	398	18	379
	45 <i>d</i> .		7 <i>d</i> .		4 <i>d</i> .		4 <i>d</i> .
4	505	9	418	14	394	19	375
	32 <i>d</i> .		6 <i>d</i> .		4 <i>d</i> .		3 <i>d</i> .
5	473	10	412	15	390	20	372
	26 <i>d</i> .		6 <i>d</i> .		4 <i>d</i> .		4 <i>d</i> .

<i>Age</i>	<i>Perf.</i>	<i>Age</i>	<i>Perf.</i>	<i>Age</i>	<i>Perf.</i>	<i>Age</i>	<i>Perf.</i>
21	368 4 d.	38	288 6 d.	55	181 6 d.	72	75 7 d.
22	364 4 d.	39	282 5 d.	56	175 6 d.	73	68 7 d.
23	360 4 d.	40	277 6 d.	57	169 6 d.	74	61 6 d.
24	356 4 d.	41	271 6 d.	58	163 6 d.	75	55 6 d.
25	352 4 d.	42	265 6 d.	59	157 6 d.	76	49 6 d.
26	348 4 d.	43	259 6 d.	60	151 6 d.	77	43 6 d.
27	344 4 d.	44	253 6 d.	61	145 6 d.	78	37 6 d.
28	340 5 d.	45	247 6 d.	62	139 7 d.	79	31 5 d.
29	335 5 d.	46	241 6 d.	63	133 6 d.	80	26 4 d.
30	330 5 d.	47	235 6 d.	64	126 6 d.	81	22 4 d.
31	325 5 d.	48	229 7 d.	65	120 6 d.	82	18 3 d.
32	320 5 d.	49	222 7 d.	66	114 6 d.	83	15 2 d.
33	315 5 d.	50	215 7 d.	67	108 7 d.	84	13 2 d.
34	310 5 d.	51	208 7 d.	68	101 6 d.	85	11 2 d.
35	305 6 d.	52	201 7 d.	69	95 6 d.	86	9 2 d.
36	299 6 d.	53	194 7 d.	70	89 7 d.	87	7 2 d.
37	293 5 d.	54	187 6 d.	71	82 7 d.	88	7 2 d.

The above table having been, at first, erroneously printed*, and since hastily retailed with all its errors, tho' some of them could not well have escaped a critical reader, induced us to believe the insertion of it, perfectly correct, would not be unpleasing. Hence the preceding calculation became the more necessary, for the reader's understanding of the table: which we the rather mention as an apology for having allowed so much room to this article.

* The Society have ordered the leaf to be re-printed, with the necessary corrections, with which the possessors of this volume may be supplied by the publisher.

Art. 29. *Some account of a Sheep shewed alive to the Royal Society, in November 1754, having a monstrous horn growing from his throat; the stuffed skin of which, with the horn, in situ, is now in the Museum of the Society. By James Parsons, M. D. and F. R. S.*

This preternatural horn measured two feet seven inches on its convex, or anterior surface, and two feet, one inch, on the concave side; its greatest circumference, two feet, two inches; middle circumference, one foot, six inches; and near the apex, one foot; and weighed sixteen pounds, avoirdupoise. But what was still more surprising, 'upon opening the sheep, there was found, in the top of the horn, next the throat, which is hollow half way down, a skull, of a contracted round form, with blood-vessels running upon it, and a bag filled with grumous blood, among which was a substance like a sheep's liver and lungs, and a perfect sound kidney, like that of a fresh loin of mutton.'

Art. 30. In this article M^{rs}. David, Consulting Surgeon in ordinary, and Oculist to the French King, shews, what the cancers of the eye-lids, nose, great angle of the eye, and its neighbouring parts, called the *noli me tangere* (b), deemed hitherto incurable, both by ancients and moderns, are as curable as other distempers.

Mr. David lays it down as a rule, that those cancerous tumours have their seat in the Periosteum and Perichondrium, from whence they sometimes shoot into the bones, &c. themselves; and asserts, that unless the diseased membranes, &c. are removed by total excision, the disorder regenerates, which caustics only irritate. This theory is backed by ten instances of its success.

Art. 32. *Some Observations upon an American Wasp's Nest, shewn to the Royal Society. By Mr. Israel Maudslui, F. R. S.*

In the memoirs of the Royal Academy of Paris, for the year 1730, page 243, Paris edition, M. Reaumur has given a very curious description of one of these nests. The outside of the nest is a kind of paper, composed of the fibres of wood in its first stage of decay; when, by having been long exposed, in the air, to the action of the sun and rain, its external parts begin to separate, and give these insects an opportunity to tear off certain smaller filaments, which are then

(b) There is an impropriety in this term, as surgeons do not call those tumours *noli me tangere* till they are in their ulcerated and spreading state, which none of M. David's cases were.

loosened; and which they collect together into a little ball; and, having moistened it into a kind of paste, spread it out with their talons and four feet, into its present form. These nests are suspended on the lower kinds of trees, in the thickest parts of the American woods. 'The figure is that of a conoid, or accumulated oval: its longest diameter is twenty inches, the shorter, near the base, is twelve.

'It is perforated on both sides, for the inhabitants to enter or go out at.' Mr. Reaumur adds, that the wasps always enter at one hole, and come out at the other; and tho' each hole will admit but one wasp at a time, yet by this regulation their motion is never retarded.

Art. 33. An Extract of a Letter written by the Magistrates of the City of Mascali, in Sicily, and sent from their public office to Naples; concerning a late eruption of Mount Etna. Translated from the Italian.

'On Sunday the 9th of March 1755, about noon, Mount Etna began to cast from its mouth a great quantity of flame and smoke, with a most horrible noise. At four of the clock of the same day, the air became totally dark, and covered with black clouds; and at six, a shower of stones, each of which weighed about three ounces, began to fall, not only all over the city of Mascali, and its territory, but all over the neighbourhood. This shower continued till a quarter after seven; so that by the darkness of the air, the fall of stones, and the horrible eruptions of the mountain, the day of judgment seemed to some to be at hand. After the stones had ceased falling, there succeeded a shower of black sand, which continued all the remainder of the night. The next morning, which was Monday, at eight o'clock, there sprung from the bottom of the mountain, as it were, a river of water; which, in the space of half a quarter of an hour, not only overflowed, to a considerable distance, the rugged land that is near the foot of the hill, but upon the water's suddenly going off, levelled all the roughness and inequalities of the surface, and made the whole a large plain of sand. A country fellow, who was present at so strange a sight, had the curiosity to touch this water, and thereby scalded the ends of his fingers. The stones and sand, which remain wherever the inundation of the water reached, differ in nothing from the stones and sand of the sea; and have even the same saltness. This account, however fabulous it appears, is most exactly true. After the water had done flowing, there sprung from the same opening a small stream

of fire, which lasted for twenty-four hours. On Tuesday, about a mile below this opening, there arose another stream of fire, which being in breadth about four hundred feet, like a river began to overflow the adjoining fields, and actually continues with the same course, having extended itself about two miles, and seeming to threaten the neighbourhood.

Art. 34. *Some account of the Charr fish, as found in North-Wales. In a letter from the Rev. Mr. Farrington, of Dinas, near Caernarvon, to Mr. Thomas Collinson, of London. Communicated by Mr. Peter Collinson, F. R. S.*

Mr. Farrington tells, that the charr is called in Welch, *tor-goch*, a compound of *tor*, the lower part of the belly, and *goch*, red; in English, red-belly: and that it greatly resembles the trout, but is much more elegant and delicate. 'They appear to us,' says Mr. Farrington, 'but at one season of the year, about the winter solstice: their stay is but of short continuance, as if an act of necessity, and they were in haste to be gone to some more remote and private habitations. Three lakes, or large pools, at the foot of Snowden, afford being and subsistence to this remarkable finny race.— They never wander far from the verge of these lakes, or the mouths of the rivers issuing from them; but traverse from one end to the other, and from shore to shore indifferently, or perchance as the wind sits, in great bodies; so that it is a common thing to take in one net, twenty or thirty dozen at a night in this place; and not above ten or a dozen fish in all at any other. Thus in winter frosts and rigours, they sport and play near the margins of the flood, and probably deposit their spawn, and continue their kind; but in the summer heats, they keep to the deep and center of water abounding in mud and large stones, as the shoaler parts do with gravel.' Mr. Farrington adds, the whole number of the charrs annually taken in the two pools of Llanberris, does not amount to an hundred dozen.

Art. 35. *A method proposed to restore the hearing, when injured from an obstruction of the Tuba Eustachiana. By Mr. Jonathan Wathen, Surgeon.*

This is done by injection. Mr. Wathen gives some instances of its salutary effects. He acknowledges, in a note, that he had the first hint of this method from Mr. Douglas, the Surgeon; and we could have wished, that Mr. Douglas, himself, had communicated it to the Society; Mr. Wathen's anatomy of the parts being far from accurate; nor has he ascertained

stiff diseases of the Tuba Eustachiana in which this method can be of most service: some other objections, too, may be made, both to his quotations and cases.

Art. 36. *Tentamen Chemicum de calcis viva actione in salem volatilem alcalinum. Auctore Johanne Alberto Schlosser, Ultrajectino, M. D.*

Dr. Schlosser observes, that there is no difference in volatile alkaline salts; but by the admixture of quick-lime, great part of their qualities are destroyed; and therefore it is necessary to distinguish a salt thus prepared, by a different name. Boerhaave calls it an igneous spirit, from a kind of igneous property he imagined was communicated to it from the quick-lime; and this name our Author has adopted.

Hoffman, Boerhaave, Pott, Duhamel, Macquer, Malouin, Allston, and Whytt, have made a great variety of experiments on quick-lime, from a careful comparison of which, particularly those of Boerhaave and Pott, the Doctor is persuaded, That quick-lime is a true simple alkaline earth, brought to its utmost purity by the force of fire; that the salts extracted from quick-lime do not properly belong to its original composition, but are derived from various acids, attracted from the atmosphere, and united with quick-lime, as a real alkaline earth; and therefore, that the purest and strongest quick-lime water, is a simple and well saturated solution of this alkaline earth. Adding, that if some of the above authors had read Pott, their experiments would have probably been conducted in a different manner.

In order to discover the nature and properties of the igneous spirit, our Author took a drachm of very pure volatile alkaline salt, extracted from sal amoniac, by a fixed alkali which he dissolved in a little distilled rain-water. Into this solution he poured twelve ounces of strong quick-lime water filtrated; the mixture immediately became opaque and milky, and white flocculi precipitated to the bottom and sides of the vessel. As these flocculi precipitated, the milkiness disappeared, and the liquor recovered its transparency. The same quantity of lime-water was again added, and the same phenomena followed. In this manner the addition was repeated, till fifty-four ounces of lime-water was poured into the volatile alkaline solution; the same phenomena succeeding each affusion of the lime-water, but in a less degree, so that the last affusion produced hardly any alteration.

On examining the liquor, the flocculi were found adhering so fast to the bottom and sides of the vessel, as not to be separated

parated by agitating the liquor, so that our Author was obliged to make use of a small stick. The liquor was then filtrated through paper, by which means it was again rendered transparent, and the flocculi remained in the paper cone.

The filtrated liquor retained a small taste of the lime, but was not the least saline. It had a strong smell of an igneous spirit. Syrup of violets being mixed with it, scarce indicated any change to green. A very strong vitriolic acid mixed with it caused no effervescence; nor was there any effect produced by adding a fixed alkaline salt.

The flocculi in the paper cone being thoroughly and carefully dried, were found to have increased one drachm, six grains, in weight; but had neither smell nor taste. A drachm of the powder of these flocculi was put into a clean crucible, and the fire gradually increased till it attained a perfect ignition. It was then suffered to cool, and on examination it was found to have lost almost sixteen grains of its weight, and to have acquired an igneous taste, resembling quick-lime. Some pure distilled rain water being poured upon a few grains of this calcined salt, was immediately turned into a real quick-lime water, as sufficiently appeared from its taste and precipitating effect on the addition of some volatile alkaline salt.

Dr. Schlosser made several other experiments, both on the liquor and flocculi, from whence he concludes, 'that the igneous spirit is produced from the real volatile alkaline salt of the quick-lime.'

Art. 37. Fifty-seven inches of intestine, which had been forced out at the anus of a boy of 13 years of age, by the fall of a cart upon him, after various attempts to replace and keep them in their natural situation, were cut off by John Nedham, Surgeon, of North Walsham, in Norfolk. This extraordinary fact, with the boy's entire recovery, is witnessed by another surgeon.

Art. 38. In this article Dr. Brocklesby confirms some of Haller's experiments, with regard to the sensibility and irritability of the several parts of animals.—He also recommends the long continued rubbing in of salad oil, as a remedy in rheumatisms.

Art. 41. *A short account of some new Astronomical and Physical Observations, made in Asia; and communicated to Matthew May, M. D. F. R. S. by his Excellency Mr. Porter, his Majesty's Ambassador at Constantinople, and F. R. S.*

This Gentleman has determined the latitudes of Aleppo, Mount Cassius, Seleucia in Syria, Antioch, Diarbekir, and Bag-

Bagdad; and observed an occultation of a star in *Virgo*, marked ω in Bayer's catalogue, by the moon, on June 10, 1753. He is persuaded, that the vast number of stars imagined to be seen in Europe, in a clear winter's night, are not, as generally supposed, mere scintillations, but real stars. He says, that nitre is produced by a combination of the universal acid with the natrum of the antients; that *assa foetida* is drawn from a ferulaceous plant of the *thapsia* kind, very common in Media, &c. that he has had the good fortune to find the *Nardus Indica*, a gramineous plant, of which some bear spicaceous flowers, both male and female, and others only female ones: and that the country is so dry, that electrical experiments often succeed, without any stand of bitumen, pitch, silk, glass, &c.

Art. 42. *Some observations proving; that the fetus is in part nourished by the liquor amnii.* By Malcolm Fleming, M. D.

From hairs being constantly found in the meconium of ripe calves, Dr. Fleming concludes, that the liquor amnii, which detaches them from the skin of the calf, contributes in part to the alimentary support of the foetus. Besides the liquor is concretable by heat, like the white of an egg; a farther proof of its alimentary nature.—As chance led the Doctor to a discovery of these hairs, he has since found, that Swammerdam, in his *Biblia Naturæ*, and Slade, an Amsterdam physician, under the feigned name of *Aldes*, in his *Epistola contra Harveium*, had observed the same phenomenon, but without making any physiological applications.

Art. 45. This article is no improper supplement to one by the same author (Dr. Brackenridge) in the last volume of the Transactions *.—From the number of houses, and quantity of wheat used in England, the Doctor concludes, that this kingdom contains rather less than six million of inhabitants; of whom, according to Dr. Halley's rule, fifteen hundred thousand are capable of bearing arms; but that if properly cultivated, the country could cloath and feed, with the help of fishing, nine millions, independent of trade, and our American colonies.

Ireland contains only a million, but were it fully cultivated, it might maintain three times that number.

Scotland has a million and an half of inhabitants; but if all its arable acres were cultivated, it might support half a million more.

* See Review, Vol. XIII. p. 428.

The whole globe, if fully improved, might maintain twenty-six times its present inhabitants.

The annual increase of the people of England is computed not to exceed 18,000; which, tho' small, is not unreasonably suspected to be much diminished, by the emigrations of great numbers to our American colonies, and other settlements; and by our wars, and losses at sea; whence the Doctor pertinently infers, 'that if it was not for the accession of foreigners, and those who come from Scotland and Ireland, the increase would be very inconsiderable, if any at all; which, by the way, shews the reasonableness and good policy of encouraging foreigners to settle among us.'—This is an ingenious paper, and the calculations, as well as data, seem very just.

Art. 48. Informs us, that the exact representation of the fish, called an Old Wife, in the West-Indies, was found in the heart of a stone, dug out of a quarry on the side of a mountain in Antigua, two miles from the sea, and 300 yards higher than high water mark. The stone was sent over to England, and we have here an engraving of it.

Art. 51. *Electrical Experiments, made in pursuance of those by Mr. Canton, dated December 3, 1753. With explanations, by Mr. Benjamin Franklin, communicated by Mr. Peter Collinson, F. R. S.*

The ingenious Mr. Franklin has given a series of curious and well adapted experiments, to support the three following principles.

1. Electrical atmospheres, that flow round non-electric bodies, being brought near each other, do not readily mix and unite into one atmosphere, but remain separate, and repel each other.

2. An electric atmosphere, not only repels another electric atmosphere, but will also repel the electric matter contained in the substance of a body approaching it; and without joining or mixing with it, force it to other parts of the body that contained it.

3. Bodies electrified negatively, or deprived of their natural quantity of electricity, repel each other, (or at least appear to do so, by a mutual receding) as well as those electrified positively, or which have electric atmospheres.

Art.

Art. 52. *Extract of a letter concerning Electricity, from Mr. B. Franklin, to Mons. Delibard, inclosed in a letter to Mr. Peter Collinson, F. R. S.*

In this letter Mr. Franklin observes, that his meaning with regard to the effect of points in drawing the electric matter from the clouds, and thereby securing buildings, &c. has been but imperfectly understood. 'I have mentioned it in several of my letters,' says he, 'and except once, always in the alternative, viz. That pointed rods erected on buildings, and communicating with the moist earth, would either prevent a stroke, or, if not prevented, would conduct it, so as that the building should suffer no damage. Yet whenever my opinion is examined in Europe, nothing is considered but the probability of those rods preventing a stroke, or explosion; which is only a part of the use I proposed from them; and the other part, their conducting a stroke, which they may happen not to prevent, seems to be totally forgotten, tho' of equal importance and advantage.'

That pointed rods are of great use in conducting the stroke of lightning, appears from an accident which, Mr. Franklin tells us, happened at Newberry, in New England. And also from another, which happened at Darking, in Surry, related in article 53.

Art. 57. *Extract from a Letter of Thomas Barker, Esq; to the Rev. James Brady, D. D. Astronomer royal, and F. R. S. concerning the return of the Comet expected in 1757 or 1758.*

This article is illustrated with a copper-plate, on which a circle, representing the Orbis Magnus, is divided into degrees, and the parabolic path of the Comet delineated; by which means the Comet's place, at any time, may be found. To this Mr. Barker has added a table, shewing where the Comet may be expected to begin to appear in any month, as the theory of Comets is not yet brought to such perfection as to enable us to calculate exactly, the time of the returns of these planetary bodies.

Art. 58. *An account of an extraordinary and surprising Agitation of the Waters, tho' without any perceptible motion of the earth, observed in various parts of this island, both maritime and inland, November 1, 1755, chiefly about the time that the more violent commotions of both earth and waters so extensively affected many very distant parts of the globe. In several Letters transmitted to the Society.*

Art.

Art. 59. *An account of the Earthquake, November 1, 1755, as felt in the Lead-mines in Derbyshire.*

This last article is followed by a series of accounts transmitted to the Society, of the terrible effects of this dreadful calamity, in Portugal and Barbary; also how far it was felt in Spain, Switzerland, Madeira, New-York, Pennsylvania, &c. But, for these, we are obliged, for brevity's sake, to refer to the Collection itself; as well as for the articles passed over, without any mention, in the course of the foregoing Summary: See the Apology for such Omissions, in our last, p. 271.

Essays and Observations, Physical and Literary, read before a Society in Edinburgh, and published by them Vol. the II.
8vo, 6s. Printed at Edinburgh, by Hamilton and Balfour.

IN our account of the first production* of this Literary Society, we took notice of the occasion of their establishment, and the views they proposed in it to themselves; how diligently, and judiciously, they have pursued their plan, may be collected from the volume now before us, which contains thirty-six articles, most of them curious and instructive.

The first is an account of a new plant; by Dr. Alexander Garden, of Charles-town in Carolina. As we would not willingly pass over unnoticed, any thing that may contribute to the honour of the fair sex, we think it necessary to mention, that the discovery of this plant is ascribed to a young Lady†, a most ingenious Botanist, who has named it *Gardenia*, in compliment to Dr. Garden.

Art. 2. Is a description, accompanied with a plate, of the Matrix, or Ovary, of the *Buccinum Ampullatum*; by Robert Whytt, M. D. F. R. S. &c. &c. And,

Art. 3. Gives the Drawings of some very large Bones, by George Clerk, Esq; supposed to be the remains of an Elk, or some other foreign animal, found in a shell marl pit near the town of Dumfries.

* Review, vol. IX. p. 169.

† Miss Jenny Colden, daughter of Cadwallader Colden, Esq; a Gentleman well known, and as well respected, in the Commonwealth of Literature.

Art. 4. *Observations on Light and Colours.* By Thomas Melvill, M. A.

The Editors of this volume, in a Note, inform us, that the ingenious Author of this article died in 1753, at the age of twenty-seven. 'Had he lived,' say they, 'to have put the finishing hand to it, he would, probably, have added many things, and, perhaps, retrenched some others, by which it would have been rendered still more deserving the approbation of the public. Mr. Melvill used to observe, that as, of all Sir Isaac Newton's discoveries, those relating to Light and Colours were, perhaps, the most curious; it was somewhat remarkable, that few, if any, of his followers had gone one step beyond him on these subjects, or attempted to complete what he had left unfinished. Our Author, therefore, proposed to have applied himself particularly to the farther illustration of the theory of Light and Colours.'

It is certainly a loss to the learned world, that so ingenious a Gentleman did not live to prosecute this curious branch of science, as he was certainly very well qualified for the task, of which the Essay before us is an undeniable proof. It is divided into eight sections, viz. 1. On the mutual Penetration of Light. 2. On the Heating of Bodies by Light. 3. On the silver-like appearance of drops of Water on the leaves of Colewort. 4. On the change which coloured bodies undergo in different Lights. 5. A Remark on Euler's *Nova Theoria Lucis et Colorum*. 6. Concerning the cause of the different Refrangibility of the Rays of Light. 7. On the Imperfection of our Knowledge concerning the Inflections of Light. 8. Queries, consisting of doubts, difficulties, and conjectures, concerning Light, Colours, and Coloured Bodies.

As a regular abstract of this Essay would too much extend the present article, we shall only give a few extracts from some particular parts of it, and refer our Readers, for further satisfaction, to the Essay itself; which highly merits an attentive perusal: tho' in some particular passages, we apprehend our Author is mistaken; which will not appear at all surprising, if we consider the many difficulties attending this curious subject. What Mr. Melvil observes, in the third section, concerning the silver-like appearance of the drops of water on the leaves of Colewort, is very curious, and, at the same time, shews, the extensive utility of Optical Principles, in leading to the knowledge of things otherwise inaccessible.

'It is common,' says Mr. Melvill, 'to admire the volubility and lustre of drops of rain that lie on the leaves of colewort,

‘wort, and some other vegetables; but no philosopher, as far as I know, has put himself to the trouble of explaining this curious phenomenon. Upon inspecting them narrowly, I find, that the lustre of the drop arises from a copious reflection of light from the flattened part of its surface contiguous to the plant: I observe further, that when the drop rolls along a part which has been wetted, it immediately loses all its lustre; the green plant being then seen clearly thro’ it; whereas, in the other case, it is hardly to be discerned.

‘From these two observations laid together, we may certainly conclude, that the drop does not really touch the plant when it has the mercurial appearance, but hangs in the air at some distance from it, by the force of a repulsive power; for there could not be any copious reflection of white light from its under surface, unless there were a real interval between it and the surface of the plant.

‘If that surface were perfectly smooth, the under surface of the drop would be so likewise; and would therefore shew an image of the illuminating body by reflection, like a piece of polished silver: but, as it is considerably rough and unequal, the under surface becomes rough likewise; and so by reflecting the light copiously in different directions, assumes the resplendent white colour of unpolished silver.

‘After it is thus proved by an optical argument, that the drop is really not in contact with the plant which supports it, we easily conceive whence its wonderful volubility arises, and why it leaves no tract of moisture where it rolls.

This explanation of our Author will help us to account for that common phenomenon, the suspension of the drops of dew on the very summits of the blades of grass, &c. and their assuming that pearly, or resplendent white colour, observed by our Author, in the drops on the leaves of colewort.

In the sixth section our Author is inclined to think, that the differently coloured rays are projected with different velocities from the luminous body: but this, from accurate experiments made on eclipses of Jupiter’s Satellites, since our Author wrote the Essay before us, appears to be false.

In the last section, Query 15, our Author endeavours to shew, that the various colours reflected by the clouds, in the morning and evening, are not separated from the rays by the clouds themselves, as Sir Isaac Newton believed they were, but in passing through the horizontal atmosphere.

‘Is not,’ says he, ‘the opinion which Sir Isaac Newton seems to have had, and, since him, the generality of philosophers,

' phers; concerning the cause of the various colours reflected
 ' by the clouds, at sun-rising and setting, liable to great dis-
 ' culties? For, why should the particles of the clouds be-
 ' come, at that particular time, and never at any other, of
 ' such magnitude as to separate these colours? and why are
 ' they rarely, if ever, seen tinged with blue and green, as
 ' well as red, orange, and yellow? Is it not more credible,
 ' that the separation of rays is made in passing through the hori-
 ' zontal atmosphere? and that the clouds only reflect and
 ' transmit the sun's light, as any half transparent colourless
 ' body would do in their place? For, since the atmosphere,
 ' as was said in the last query, reflects a greater quantity of
 ' blue and violet rays than the rest, the sun's light transmitted
 ' through it, ought to draw towards yellow, orange, or red;
 ' especially when it passes through the greatest tract of air:
 ' accordingly, every one must have remarked, that the sun's
 ' horizontal light is sometimes so deeply tinged, that ob-
 ' jects directly illuminated by it, appear of a high orange, or
 ' even red; at that instant is it any wonder that the colourless
 ' clouds reflect the same rays in a more bright and lively man-
 ' ner? It is observable, that the clouds do not commonly
 ' assume their brighter dyes till the sun is some minutes set;
 ' and that they pass from yellow to a flaming golden colour;
 ' and thence, by degrees, to red; which turns deeper and
 ' deeper, tho' fainter and fainter, till the sun leaves them al-
 ' together. Now, it is plain, that the clouds, at that time,
 ' receive the sun's light through a much longer tract of air
 ' than we do at the instant of setting, perhaps by the differ-
 ' ence of a hundred miles or more; as may be computed
 ' from their height, or the duration of their colours. Is it
 ' not, therefore, natural to imagine, that, as the sun's light
 ' becomes always somewhat yellowish, or orange, in passing
 ' through the depth of the atmosphere horizontally, it ought
 ' to incline more and more from orange towards red, by
 ' passing through a still greater length of air; so that the
 ' clouds, according to their different altitude, may assume all
 ' the variety of colours observed in them at sun-rising and set-
 ' ting, by barely reflecting the sun's incident light as they re-
 ' ceive it? I have often observed with pleasure, when in
 ' Switzerland, that the snowy summits of the Alps turn more
 ' and more reddish after sun-set, in the same manner as
 ' the clouds. What makes the same colours much more rich
 ' and copious in the clouds, is their semi-transparency joined
 ' with the obliquity of their situation.

“Dend

Does it not greatly confirm this explication, that these coloured clouds immediately resume that dark leaden hue which they receive from the sky, as soon as the sun's direct rays cease to strike upon them? For, if their gaudy colours arose, like those of the soap-bubble, from the particular size of their parts, they would preserve nearly the same colours; tho' much fainter, when illuminated only by the atmosphere. About the time of sun-set, or a little after, the lower part of the sky, to some distance on each side from the place of his setting, seems to incline to a faint sea-green, by the mixture of his transmitted beams, which are then yellowish; with the ethereal blue: at greater distances, this faint green gradually changes into a reddish brown; because the sun's rays, by passing through more air, begin to incline to orange: and, on the opposite side of the hemisphere, the colour of the horizontal sky inclines sensibly to purple; because his transmitted light which mixes with the azure, by passing through a still greater length of air, becomes reddish; as we have said above.

To understand distinctly why the sun's rays, by passing thro' a greater and greater quantity of air, change by degrees from white to yellow, thence to orange, and lastly to red, we have only to apply to the atmosphere, what Sir Isaac says (book I. of his Optics, part II. prop. 10.) concerning the colour of transparent liquors in general.

Art. 5. *An easy method of computing the Parallaxes of the Moon*
By ———

The greatest difficulty and labour attending the calculation of Solar Eclipses, results from the tedious methods of finding the Moon's Parallax, and therefore whoever discovers an easy and concise method of finding it, does great service to Astronomy; such a method we have in this paper, and which cannot fail of being kindly received by Astronomers. Some time since a pamphlet intitled, *A new and compendious Method of investigating the parallactic Angle, without regard to the Nonagesimal Degree*, was published, (See Review, vol. XI. p. 38.) in which a method nearly similar to that in the Essay before us was given; but this is much easier, and rather more accurate.

Art. 6. *A Solution of Kepler's Problem.* By Matthew Stewart,
Professor of Mathematics in the University of Edinburgh.

If the sun were placed exactly in the center of the earth's orbit, and the earth described equal angles in equal times, then the sun's apparent motion in the ecliptic, would be al-

ways equable, and, at all times, equal to the mean motion; whence the place of the sun being known at any certain time fixed, his place, at any other time assigned, would be readily computed. But Astronomers, by comparing together the places of the sun deduced from observation, have found, that the apparent motion of the sun through the ecliptic is unequal, and that he moves swifter through some parts of it than through others; that his apparent motion is, sometimes, 61 minutes nearly, at others, scarce 57 minutes; and that he is nearly seven days longer in moving from the first point of Aries through the northern half of the ecliptic, to the first point of Libra, than from thence through the southern half of the ecliptic, to the first point of Aries.

The ancient Astronomers, who allowed of no other motion in the heavens than what were circular and equal, that they might account for these inequalities in the sun's motion, and adjust the several quantities of it in several parts of the orb, supposed that the sun moved round the earth in a circular orb, but excentrical; that is, whose center was at some distance from the center of the ecliptic, in which they placed the earth; and that this circular orb was described by an equal motion, so that a line or ray drawn from the center of the orb to the sun, described equal areas in equal times.

But the great Kepler, by comparing the observations of the famous Tycho together, discovered, that Mars was not carried round the sun in a circular, but in an elliptic orb; that the sun was placed in one of the foci of that ellipsis, and that in moving round the sun his motion was so regulated, that a ray of light drawn from the sun to the planet, described an elliptic area, or space, always proportionable to the time. This induced him to examine whether the motions of the other planets were regulated by the same law; and having satisfied himself that they were, he concluded, that it was reasonable to suppose, that the earth also observed the same law, and moved round the sun in an elliptic orb; and this having been confirmed by all observations made since his time, there is no room left to doubt of the truth of it.—And, therefore, as the earth in her annual motion round the sun, is governed by the equal and uniform description of areas, which increase and decrease uniformly with the time, it is impossible she can every where move with the same uniform velocity, but it must be constantly changed; and that in every different part of her orb she will acquire different degrees of velocity; wherefore, to determine her true place at any given time, we must find the position of a right line, which passing through one of the foci

of the ellipsis, will cut off a triliteral area described by its motion, so which the whole area of the ellipsis shall have the same proportion that the periodical time of the earth has to any other given time: which position being found, we shall have the place of the earth, at the given point of time.

This problem was first proposed by Kepler, after he had discovered the laws of uniform areas, and hence called by Astronomers *Kepler's Problem*, the solution of which Mr. Stewart has given in the paper before us. Several Mathematicians have, however, solved it before Mr. Stewart, but not without having recourse to the higher Geometry, or very operose methods of calculation; both which this Gentleman has avoided and solved the problem in an easy, perspicuous, and strict geometrical method.

Art. 7. *Of the Cold produced by evaporating Fluids, and of some other means of producing Cold.* By Dr. William Cullen, Professor of Medicine in the University of Glasgow.

From several experiments made by Dr. Cullen, it appears, that the power of evaporating fluids in producing cold, is nearly according to the degree of volatility in each; and that the cold produced, is the effect of evaporation.

Art. 8. *Contains experiments upon Magnesia, Quick-lime, and some other alkaline substances.* By Joseph Black, M. D.

This Gentleman's motive for undertaking these experiments, and candid acknowledgement of his disappointment, appear truly laudable. 'My curiosity,' says he, 'led me, some time ago, to enquire more particularly into the nature of Magnesia, and especially to compare its properties with those of the other absorbent earths, of which there plainly appeared to me to be very different kinds, altho' commonly confounded together under one name. I was, indeed, led to this examination, partly by the hope of discovering a new sort of lime, and lime-water, which might possibly be a more powerful solvent of the stone, than that commonly used; but was disappointed in my expectations.'—

The following process is given to prepare Magnesia. 'Dissolve equal quantities of Epsom salt and of pearl ashes, separately, in a sufficient quantity of water; purify each solution from its dregs, and mix them accurately together by violent agitation: then make them just to boil over a brisk fire.

'Add now to the mixture three or four times its quantity of hot water; allow the Magnesia to settle to the bottom, and decant off as much of the water as possible. Pour on the

‘ same quantity of cold water; and after settling, decant it off in the same manner. Repeat this washing with the cold water ten or twelve times; or even oftner, if the *magnesia* be required perfectly pure for chemical experiments. .

‘ When it is sufficiently washed, the water may be strained and squeezed from it in a linnen cloth; for very little of the *magnesia* passes through.’

As a proof of the medicinal efficacy of *magnesia*, the Doctor informs us, that he ‘ made a neutral salt of *magnesia* and distilled vinegar; chusing this acid, as being, like that in weak stomachs, the product of fermentation.’ Six drachms of this being dissolved in water, was given to a middle-aged man, with directions to take it by degrees. ‘ After having taken about a third, he desisted, and purged four times in an easy and gentle manner. A woman of a strong constitution got the remainder as a brisk purgative, and it operated ten times, without causing any uneasiness. The taste of this salt is not disagreeable, and it appears to be rather of the cooling, than of the acrid kind.’

From hence Dr. Black proceeds to an investigation of the chemical properties of *magnesia*. His experiments to this purpose are well planned, and seem to have been accurately conducted; but they are so numerous, as to extend to upwards of sixty pages, and at the same time so mutually dependent on each other; that we must refer the inquisitive reader to the original.

Art. 9. Of the Analysis and Uses of Peat; by Alexander Lind, Esq;

‘ This is far from being one of the least important articles in this collection: the particular design of it is, to render the subject treated of more extensively useful. Besides the purposes for which it has been commonly employed, Mr. Lind conceives it might be advantageously used for smelting iron and other ores. The method he recommends is, ‘ to bring them to be as solid and compact a substance as possible. The densest bodies,’ he observes, ‘ *ceteris paribus*, when thoroughly heated, are the hottest: hence it is, that metals, as they are the heaviest bodies, so they reach the greatest degree of heat. The same holds in fewel; the hardest woods are made choice of when a strong heat is wanted; and even in common peats I have shewn you how far preferable the hard and solid are to the light and spungy. By some experiments which I have made, I find it to be no difficult matter to bring peat to a considerable degree of solidity, as you yourselves may

may see, by the specimen I now shew you. The simple operation of grinding does the business; and as a peat, when taken out of the moss, is a soft body, and easily grinded, a machine may be easily contrived to grind, at a moderate expence, several tons in a day. The charge of digging peats, cutting them into squares, or the form of bricks, when of a proper dryness, will be little different from that of making peats in the ordinary way. The solidity of peat prepared in the manner mentioned, is surprizing; its specific gravity being somewhat greater than that of pit-coal.

The advantages of peat-ashes and peat-dust, for manure, are pretty well known in South, as well as North Britain. But as this gentleman has proposed another method of using peat, for the melioration of land, what he has advanced on this subject may prove a serviceable hint to such as have sandy farms, and are situated in the neighbourhood of this commodity.—‘Peat-moss,’ he says, ‘being wholly a vegetable matter, must, if reduced to a thorough state of putrefaction, answer the same purposes of fertilizing ground, as other putrified vegetables. While it lies in the moss, there is too great a quantity of water, to raise a sufficient degree of heat, to bring the vegetables of which peat-moss is composed, whether actually growing, decaying, or decayed, to a complete degree of putrefaction. But if it were taken out of the moss, and laid in heaps, like other vegetables, to rot, with a degree of moisture suitable for that purpose; and if, to begin, and also quicken, the putrefaction, green, fresh, succulent plants were employed in a sufficient quantity first to raise a heat; this I make no doubt would, by communicating it to the mossy substance, in a suitable time, and by right management, reduce the whole mass to the state desired.’

The mention of two other uses of peat concludes this article; the one is, ‘that peat-dust strewed upon ground where peas, or other seeds are sown, in order to have an early crop, is an excellent preservative of such vegetables from the frost; as it keeps the ground warm.’ The other is, ‘that there is nothing properer than peat to stop water, and to confine it, in the making of fish-ponds,’ &c.

Art. 10. The Effects of Semen Hyosciami Albi, by Dr. Archibald Hamilton, Physician in Edinburgh.

The effects here described, are such as might naturally be expected from an over-dose of any narcotic vegetable: but what makes this case the more remarkable, is, that the patient

had accustomed himself to the use of white hen-bone food, in order to procure sleep, for two years before, and that the quantity at this time taken, did not exceed twenty-five grains.

Art. 11. *The effects of the Thorn-apple, by Dr. Abraham Süssane, Physician at Brentford.*

In this case the *stramonium* was gathered, and taken, instead of the fruit of the Burdock, which is said to have been advised as a remedy for the gravel. The consequence that happened is not near so unaccountable, as that such a mistake could be made. It also is not impossible, that the patient might further misunderstand his adviser, and look for *fruit*, instead of a *root*; the latter being a common prescription for complaints of that sort.

Art. 12. *The effect of Musk in curing the Gout in the Stomach; by James Pringle, Esq; late Surgeon to the third regiment of foot-guards.*

The case is thus related. "A gentlewoman aged forty-three years, naturally of a delicate constitution, who has been for several years subject to *hysteric fits*, attended with a dry asthma, which her shape much contributed to; was frequently attacked, to a violent degree, with the gout in her head and stomach, as well as in all her extremities; and with which she was lame the most part of Summer, 1745. On the 3d of November following, she was violently seized with it in her stomach, which occasioned violent *bicups* and *convulsions* of the part. The description she gave of it was, that as soon as these fits seized her, there came on a violent working of her stomach, and so great an agitation of her back, that her maid was not able to keep her hand on it. By degrees it rose to her throat; when she was almost *strangled*. She could by no means lie down, but was forced to sit night and day in an easy chair; and even then, if she leaned her head to the one side or the other, it gave her great pain, so that she was obliged to sit in an erect posture. Her legs were very much swelled, which subsided a little on laying them on a chair; but as soon as that happened, the asthma returned."

In this condition Mr. Pringle found his patient on the 21st of November; when he ordered her the following *bolus*:

R *Cinnab. nativ.*

Antimon. ana. gr. xxv.

Mosch. opt. gr. xvi.

Syr. bals. q. s. F. Bolus.

Half of this was directed to be taken immediately, drinking after it a cup of brandy; and the other half in six hours after. The consequence was, that after the first dose, her stomach was no more convulsed, and she was in general much better. By a more frequent repetition of the same medicine, in larger quantities, a profuse sweat was obtained, which continued for two days; and by the 4th of December the patient was able to go abroad.—But may not a medical critic be inclined to ask, How are we to be assured, that the disorder here described was really the *gout* in the stomach, seeing most of the symptoms are perfectly *hysterical*? And again, it may be enquired, What share of merit ought to be allowed the cinnabar in the above composition?

Art. 13. *An account of an uncommon effect of antimonial Wine, by Dr. James Walker, Surgeon, and Agent for the Navy, at Edinburgh.*

Dr. Walker having, on account of a cold, ordered some whey to be made for himself, the antimonial wine, instead of Lisbon, was by a mistake, made use of. Of this whey he drank a full English pint, in which was contained about a gill and a half of the wine. But instead of producing the effect that might naturally be expected from such a preparation, it brought on an unusual propensity to sleep, with a lassitude and numbness of his limbs. Two apprentices, who had eat the curd, were affected in the like manner. Half an ounce of the same antimonial wine was afterwards found to vomit a patient very well.—*Query*, If its combination with milk should be found not only to deprive the antimonial wine of its emetic quality, but even to render it, in some degree, narcotic, may not some useful hints be drawn from this case, to extend the use of that preparation in practice? At least the experiment may be safely tried, in proper quantities.

Art. 14. *An obstinate Dysentery cured by Lime-water; by James Grainger, M. D. Physician at London.*

After the distemper before mentioned had, without intermission, affected the unhappy patient for upwards of twelve-months, and had baffled all the efforts of judicious practice, it manifestly appears to have been cured by the use of lime-water only, in the space of six weeks. Another instance is also mentioned, where the same medicine was equally serviceable in the same disorder.

Art. 15. *The anthelmintic virtue of the Wild Cabbage, or Bulgewater Tree; by the late Mr. Peter Duguid, Surgeon, in Jamaica, in a letter to Alexander Monro, senior, M. D. and Professor of Anatomy.*

Mr. Duguid has justly observed, that the writers on the diseases of the West-Indies have paid too little attention to worms; to which, especially in Jamaica, may be ascribed by far the greatest part of the maladies that occur there, in persons of each-sex, and of every age, rank, and colour. Nature, indeed, has provided that island with many excellent vermifuges, tho' with none of more efficacy than that recommended by this gentleman, who informs his correspondent, that he was then 'making experiments for ascertaining the dose to patients of different ages.' But from this he was prevented by an immature, and much-lamented death.—However, we shall endeavour to supply the loss of his communication, by mentioning the observations of a gentleman, who resided some time there, and whose profession was physic: according to whom, the safest and most effectual way of administering this remedy is in decoction, allowing two drachms of the bark, to about twelve ounces of water; to be boiled till about four ounces are consumed. The remaining liquor, after straining, may be sweetned to the palate of the patient. Of this, one large spoonful is sufficient for a child of four years old, and should be taken two or three times a day.

Art. 16. *The description of a monstrous Fœtus; by Mr. John Mowat, Surgeon, at Langholm, in a letter to Alexander Monro, senior, M. D. &c.*

Art. 17. *The Dissection of the same Monster, continued by Alexander Monro, junior, M. D. and Professor of Anatomy in the University of Edinburgh.*

Art. 18. *Bones found in the Ovarium of a Woman, by Dr. George Young; and communicated to the Society by Dr. John Boswell, Fellow of the royal College of Physicians, in Edinburgh.*

The three articles above-mentioned, are illustrated by plates, without seeing which, any extract will convey but an imperfect idea of the several subjects.

Art. 19. *Proofs of the Contiguity of the Lungs and Pleura; by Alexander Monro, senior, M. D. &c.*

This ingenious Anatomist here directs the following as easier methods of proving the non-existence of air in the thorax, than that proposed by Lieberkuhn, and practised by Haller. 1. Dis-

sect

fect the teguments and intercostal muscles from the pleura of either a dead man, or quadruped, without wounding this membrane, in which there is no difficulty; then pull up, and depress, alternately, the sternum and ribs, as often as you will, the lungs are seen contiguous all the while to the pleura; but on making a small puncture through this membrane, the lungs, if they are not grown to the pleura, which is often the case in the human subject, fly from the pleura, and are no more seen.

2. This connection of the lungs and pleura, more or less of which is seen in most human bodies, implies strongly a natural contiguity of these two parts.

3. Lay bare the pleura, without wounding it, between two ribs of any living quadruped, which requires no great dexterity; and then the contiguity of the lungs and pleura may be seen, tho' the lungs are constantly sliding and changing place along the pleura, and tho' this membrane is in different states: while the creature inspires, it is concave; during expiration, it is convex, and prominent outwards, for this plain reason, that while inspiration is performing, the air does not pass so quickly at the narrow glottis, as to fill the lungs at once with air, of density and weight equal to the atmosphere; and during expiration the air cannot escape so fast at the glottis, as to prevent its more than ordinary condensation and expansibility in the lungs, than the external air has.

Art. 20. An account of some Experiments made with Opium, on living and dying animals, by Robert Whytt, M. D. F. R. S. &c. &c.

Most of these experiments are cited by the Doctor in his observations on sensibility and irritability against Haller. The design of them may be seen in our abstract of that work. Review, Vol. XIV. p. 139.

Art. 21. The history of a complete Luxation of the Thigh, in a letter to Dr. John Rutherford, President of the Royal College of Physicians, and Professor of Medicine in the University of Edinburgh; by James Mackenzie, M. D. late Physician at Worcester.

The method used for reducing so uncommon a dislocation appearing to us well worthy a place in a literary register, we shall not scruple to give it at length. 'After mature deliberation', it was agreed, that in case the usual extension

• There were four physicians and three surgeons in the consultation, and the luxation appears to have been clearly ascertained.

• did

did not succeed, the *vis percussiva* (which is well known to increase the force to a surprising degree, by accelerating the motion) should next be tried. In order to both, therefore, we provided a large strong table, of a proper length and height, which we fastened with screws to the floor, and covered with such blankets and bolsters as we wanted; a piece of strong cloth was also laid upon the blankets, under the patient's back, of sufficient length to turn up between his thighs, and pass over his shoulders down to the floor, where both ends were securely fixed, with a view to resist or counter-act the necessary extension. We provided also two towels of a convenient length and thickness; one of which, at the middle, was tied with a tight, but easy, knot, above the patient's ankle, and the two ends, twisted together, were given to three strong men to hold. The other towel was, in the same manner, fastened above the knee, and the double end given to three more; while the surgeons stood ready, one with his hand on the ball of the dislocated bone, to direct it into the socket; one at the knee, and another at the foot, to turn them inwards.

When all things were ready, the extension was begun in the common method, by the towel-men; but tho' they exerted their utmost strength, the head of the bone was not moved in the least, and their effort served only to increase the poor man's torture to an insupportable degree.

Finding thus the extension of no significance, and the patient's courage reviving after some respite, the *vis percussiva* was carried into execution after the following manner: the towel-men were directed to slacken their towels to a certain point, to stand with their feet firm, their arms straight, and their bodies bending a little forward; and, upon a certain signal agreed on, were ordered to pull with a vehement and quick jerk, throwing themselves back with all their might.

After every thing was in good order, and the assistants apprised of the nature and necessity of the operation which they were about to perform, the signal agreed on was at last given. The towel-men pulled in a moment with a strong and sudden spring; the surgeons performed their parts dexterously; and instantly there was a loud crash heard, which made one of the physicians call out, *Alas! the table is broken*; but at the very moment the patient, with a thundering voice, cried, *It's in, it's in, it's in*. And so it really was, for we immediately found the limb restored to its natural position, length, and flexibility. The patient was put

‘ to bed, and, by a proper diet and care, recovered his former health, and could walk perfectly well in three weeks.’—

Art. 22. *Some observations on the new Method of curing the Cataract, by extracting the chrySTALLINE humour; by Thomas Young, Surgeon, in Edinburgh.*

Mr. Young's success in six patients, on whom he performed this operation, induces him to recommend it to further experience: the manner of performing it is here accurately described; and the necessary instruments are delineated in a plate.

Art. 23. *A Hernia from the Omentum falling down into the Scrotum; by Thomas Livingstone, M. D. Physician at Aberdeen.*

We find nothing so very remarkable in this case, as to make any further mention of it necessary here.

Art. 24. *A Child brought forth at a Rent of the Belly.*

Extraordinary as this fact must appear, the truth of it seems well attested. In the same article, Dr. Monro, senior, has added an instance of a child's escaping at a rent of the womb into the abdomen.

Art. 25. *A preternatural Collection of Waters in the Womb with Twins; by Stephen Fall, Surgeon, in Ulverston.*

The quantity of water evacuated in this delivery, is said to be not less than six wine gallons.

Art. 26. *Histories of tophaceous Concretions in the alimentary Canal, by Alexander Monro, senior, M. D. &c.*

These histories, to say the least of them, may serve as proper cautions against suffering any indigestible substances, as the stones of fruit, &c. to pass into the stomach.

Art. 27. *Remarks on Præcædia Ani, Intussusceptio, Inflammation, and Polypus of the Intestines; by the same.*

Several curious and necessary observations on the above disorders are here illustrated by apposite histories, and a drawing of a remarkable intussusception. The following we cannot but particularly recommend as generally useful premonitions: ‘ The common practice of taking spirituous liquors, or the warm carminatives, when people feel cholic pains, is often unlucky, and public warning should be given against it; for tho' relief is found from such things in the windy or spasmodic cholics, which is not a deadly disease, yet they hurry on the inflammatory ones so fast, that they soon prove mortal.’

‘ mortal. I must likewise think, that writers on the inflammation of the intestines do not represent strongly enough the languor and low small pulse which such patients generally have, more than in most other diseases. It is such, that I have seen several cases, where people of skill, deceived by these symptoms, have been afraid to order blood-letting, lest the patient had not strength to bear it, and thereby neglected this evacuation till it was too late. When there is a fixed pain in the stomach, or intestines, with a quick, tho’ small pulse, no time is to be lost; blood ought immediately to be let plentifully, and venæsection should be repeated till the pulse become full and free, which is a hopeful sign of a cure’s being made, tho’ neither pain nor fever have yet ceased.’

Art. 28. *A history of a genuine Volvulus of the Intestines; by Alexander Monro, junior, M. D. &c.*

Dr. Monro, senior, in the preceding article had observed, that the Volvulus, or twisting a part of the intestines into a knot, was a very rare case; but, as an instance that it is not impossible, he quotes this history, which was communicated to him by his son.

Art. 29. *A description of the American Yellow Fever, in a letter from Dr. John Lining, Physician at Charles-Town, in South-Carolina, to Dr. Robert Whytt.*

The dreadful ravages this fatal visitor makes, wherever it comes, renders it an object of universal concern. Dr. Lining has fully and accurately described it, but his description will not admit of any abbreviation.

Art. 30. *Answer to an objection against Inoculation, by Ebenezer Gilchrist, M. D. Physician at Dumfries.*

The objection is this: “ The small-pox in the ordinary way is designed by nature as a drain; to clear the constitution of some gross humours, which, if not carried off in this way, would bring on other dangerous diseases; and, for the most part, end in death, before persons arrive at middle age. Now, say the objectors, the suppuration, where the small-pox is inoculated, is so inconsiderable, that it cannot be supposed sufficient to clear the body of those humours which are the parent of other destructive distempers. Besides, say they, this theory is justified by facts and experience. Upon enquiry, it is found, that in those places where inoculation has most prevailed, particularly in and about Dumfries, there are as many that die in childhood, and before they arrive at the age of twenty, as formerly, even including those who are

"cut off by the small-pox. If this is the case, then inoculation is to no purpose."

With respect to the facts, Dr. Gilchrist replies, "In order fully to satisfy myself and others, I have not trusted wholly to my own opinion; but conversed with all who have been long and principally concerned in inoculating, through an extensive country: and we can affirm, that of the inoculated, few are dead. Two or three of an hundred are the most we can recollect; but supposing them more, it is far short of the number that in ordinary circumstances die before twenty. Nor are we mistaken, do we think, when we say, that they are uncommonly healthy; which the small proportion that are dead will readily suggest to every one. It is impossible to be very exact; but it is sufficiently evident to us, that the state of the inoculated is much the reverse of what is objected. If this is true every where, as here it certainly has been hitherto, we are led to a very material discovery; and that which was intended as an unanswerable objection, by giving occasion to a pretty careful enquiry, has accidentally furnished a new argument in favour of inoculation, and a further proof of the great benefit of it. Long use has shewn it to be a real security against the prevailing malignity of a very mortal distemper; and the present instance affords a strong presumption, that it is, in its consequences, no less a preservation from many diseases incident to a period of life the most fatal to mankind.

"As to the theory in the objection, it is more philosophical, perhaps, to argue thus: The fever of the small-pox, communicated in the infant state, not only destroys, or expels the latent seeds of diseases; before they are by time and accidents perfected, and put into action; but causes such an alteration of the humours, as may make them less susceptible of any morbid impressions: and the vessels being so soon accustomed, before they become rigid, to certain motions and extensions, the body is rendered ever after more passive to the impulses of any subsequent distemper; which therefore will be attended with less danger. This is agreeable to experience; for, one who has suffered an acute illness, will bear sickness better than another, who never had the like distemper, and be less overcome by it."

Art. 31. *A proposal of a new Method of curing obstructed Menstrues; by Dr. Archibald Hamilton, Physician at Edinburgh.*

The method here proposed, is by a mechanical compression of the external Iliacs; the utility of which is evinced by an instance of its success.

Art.

Art. 32. *A Dropsy unexpectedly cured; by Thomas Livingston, Physician at Aberdeen.*

This paper may serve as a proper admonition to all practitioners in physic, not to be too precipitate in their prognostics, nor ever to desert a patient, without making use of every means for recovery.

Art. 33. *History of a Patient affected with periodic nephritic Convulsions; by Cornwell Tathwell, M. D. Physician at Stamford.*

Art. 34. *History of a Fever after child-bearing; by the Same.*

Art. 35. *History of a Fever with bad symptoms; by the Same.*

In the first of these cases, considering the periods of the fit's accession was previous to, but near the time of menstruation, it may perhaps be doubted whether the disorder was not rather hysterical, than nephritic. With respect to the two latter cases, it may be sufficient to take notice, that they were attended with imminent danger, and that the prescriber's sagacity met with success.

Art. 36. *Accounts of extraordinary Motions of the Waters in several places of North Britain, and of a shock of an Earthquake felt at Dumbarton.*

As these accounts contain nothing more remarkable than what appeared in the public papers relative to these convulsions of nature, happily uncommon in Great Britain, we shall, without particularizing them here, close this article.

A. Cornelius Celsus of Medicine, in eight books. Translated, with Notes critical and explanatory. By James Grieve, M. D. 8vo. 6s. Willson and Durham.

As it must be superfluous to say any thing of an author so justly admired as Celsus is, by all medical persons of sufficient literature, we shall confine ourselves to the consideration of this translation, which may well be called a Work, and was not a very easy one.

Dr. Grieve acquaints us (Preface, p. 15) 'that he has translated from the editions of Linden, or of Almeloveen' who, he observes, has almost literally followed him. By this it appears, that he has carefully compared them, selecting undoubtedly what he judged the best readings, where they differed. And indeed it is obvious, both from the preface, and from many notes, occurring throughout the translation,

that

that he has omitted no pains in examining the various editions of his original, nor in consulting his best annotators; particularly the celebrated Morgagni. To Dr. Arbutnot's two tables of Roman measures of capacity, for dry and liquid substances, the Translator has added a third, of his own, by which the weights of Celsus are adjusted to, and compared with, apothecaries weights, with an exemplification of its use, exhibiting the proportion of the different ingredients in the plaster of Philotas. This was entirely necessary to a clear comprehension of what may be called Celsus' Dispensatory, as well as to ascertain the quantities of wine, &c. which he sometimes allows and specifies in the cure of various diseases.

We have read on this occasion, with pleasure, the translation of that excellent preface of Celsus, in which he so happily manifests the medical scholar and gentleman, with that fund of distinguishing capacity, independently of which no physician was ever truly excellent, whatever fortuitous reputation and experience might have fallen to his share. On comparing a considerable part of the English with the Latin, the sense of Celsus appeared to us well preserved, and, in general, justly expressed. Dr. Grieve had informed us in his preface, 'that it was his principal care to convey the precise meaning of his Author, and also to preserve the genius of his style, where the English idiom would allow.' The addition of *it* after *alibi* would have read more idiomatically to us here; and possibly, indeed, a pretty strict attention to this point of imitating his Author's style, may, in a very few instances, have led the Doctor into expressions not so accurately idiomatical, or, at least, less elegantly so, than his diction generally is. Thus, in translating that judicious observation of his Author, p. 20, 'Ideoque cum par scientia sit, utiliorem tamen medicum amicum quam extraneum,' into the following words, (which are sufficiently just and exact) 'and therefore, where the knowledge is equal, yet a friend is a more useful physician than a stranger,'—the particle *yet* seems to us more explicative, and less elegantly redundant, in our language, in this place, than *tamen* appears in the Latin; such is the different manner, and, as it were, *mein*, of different languages! It is confessed, however, that this is not strictly a transgression of idiom, but may rather depend on that diversity of ear among individuals, which is sometimes variable, however minutely, even in the same person, at different times. The following passage in the chapter on madness, Book III. seems a little more material. Celsus is mentioning the diet appropriated to a particular species of it, in which he recommends

that

that of a middling nourishment; *ex media materia*, and forbids none but the strongest, in these words—*valentissimam tantummodo esse removendam*; which our Author translates into—'that only the strongest is to be *refrained*.' We apprehend here, that this final word is not true English idiom, without annexing the particle *from*, which it seems to require as indispensibly, as *abstained* would in the same sense, or as the verb and participle *to despair*, and *despaired*, require *to*, or *of*, after them. Possibly *forborn*, or *avoided*, might have answered the purpose, if it had been thought ungraceful to terminate the period in *from*, it having been, undoubtedly, Dr. Grieve's design to give so elegant an author a suitable translation: but the question is, if the utmost elegance, in any language, does not necessarily include a constant attention to its strict and genuine idiom.

We acknowledge at the same time, with pleasure, that these are minute blemishes; which we have quoted, not more in support of our observation, and from a principle of impartiality, than as a hint to the ingenious Translator, of what may be very easily altered, or avoided, on any subsequent occasion: we have met with none that produces any doubt of the Author's sense, nor that prevent the general ease and fluency of his diction. As a short specimen of its correspondence to the original, we have given the little chapter on Abstinence, Book II. in the Latin and English.

Abstinentiæ verò duo genera sunt: alterum, ubi nihil assumit æger: alterum, ubi non nisi quod oportet. Initia morborum primum famem sitimque desiderant: ipsi deinde morbi moderationem, ut neque aliud quam expedit neque ejus ipsius nimium sumatur: neque enim convenit juxta inædiam protinus satietatem esse. Quod si sanis quoque corporibus inutile est, ubi aliqua necessitas famem fecit, quanto inutilius est infirmo, nedum ægro? Neque ulla res magis adjuvat laborantem,

There are two kinds of abstinence: one, when the patient takes no food at all; the other, when he takes only what is proper. The beginnings of diseases call for fasting and thirst: after that, in the distempers themselves, moderation is required, so that nothing but what is proper be taken, and not too much of that; for it is not fit, after fasting, to enter immediately upon a full diet. And if this be hurtful, even to sound bodies, that have been under the necessity of wanting food for some time, how much more is it so to a weak, not to say a diseased one? And there is no one thing more relieves an indisposed person than a seasonable abstinence. Intemperate men,

tem, quam tempeſtiva abſtinentia. Intemperantes homines apud nos, ſibi cibi tempora, modum curantibus dant. Rurſus alii tempora medicis proſono remittunt, ſibi iſtis modum vendicant. Liberaliter agere ſe credunt, qui cætera illorum arbitrio relinquunt, in genere cibi liberi ſunt; quaſi quaeratur, quid medico liceat, non quid ægro ſalutare ſit: cui vehementer, nocet, quoties in ejus quod aſſumitur, vel tempore, vel modo, vel genere peccatur. men, amongſt us, chuſe for themſelves the ſeaſon of eating, and leave the quantity of their food to the phyſicians. Others again comply with the phyſicians with the times, but reſerve the quantity to their own determination. Thoſe fancy themſelves to behave very genteely, who leave every thing elſe to the judgment of the phyſicians, but inſiſt upon the liberty of chuſing the kind of their food; as if the queſtion was, what the phyſician has a right to do, not what may be ſalutary for the patient; who is greatly hurt, as often as he tranſgreſſes in the time, meaſure, or quality of his food.

Whoever has ſufficient leiſure, and diſpoſition, for an attentive peruſal of this work, muſt perceive it has coſt the Tranſlator much time, care, and ſtudy; while the competent, the candid, and unprejudiced, we imagine, will admit, upon the whole, that Dr. Grieve has ſhewn himſelf a gentleman of literature and application. How neceſſary an Engliſh tranſlation may be thought by ſome phyſicians and ſurgeons of our days, is a different conſideration: Since we may reaſonably ſuppoſe, that from the addition of a few important articles to our *Materia Medica*; from the diſcoveries in natural philoſophy and anatomy; and from the augmented experience of time itſelf, phyſic and ſurgery are arrived at a ſtate of greater maturity, than they had attained in the time of Celsus. We may venture, however, to affirm, that as many can now recur to him, who could not in the original, ſo even ſome phyſicians may find many of thoſe difficulties removed, or leſſened, which have formerly rendered him leſs current. And as ſome reaſonable practitioners may undoubtedly have experienced inconveniences from a more limited education, ſuch will enjoy an opportunity of obſerving the ſtate of phyſic and ſurgery, at, and before, his time; while every ſenſible and ingenious reader muſt admire his candour and manlineſs, his excellent and diſtinguiſhing judgment, (as often as it intervenes on diſputable points) and his unaffected elegance. Neither can we ſuppoſe a tranſlation of him as uſeleſs as ſome may have ſuggeſted; ſince we have accidentally learned, that an ingenious and emi-

REVIEW, Oct. 1756. D d gent

ment operator has declared Celsus's method of reducing the luxated humerus (see p. 510, 511) very adroit and eligible. For ourselves, as we have a pretty adequate notion of the difficulty of this work, (which is extended to 519 pages, exclusive of the preface, contents, and index) and as we always intend that impartial and disinterested investigation of truth, which Celsus himself happily professes, in his *Sine ambitione verum scrutantibus*, we cannot forbear giving Dr. Greive our attestation of his having competently translated a truly valuable book, which has been desired by some, may be useful to many, and which can injure no one, except its consequences should fail to reward himself, sufficiently. But if instead of this, he shall hereafter renounce any cavilling brethren, who, regardless of its merit, shall ungenerously insist on, or even aggravate, a few trivial inaccuracies, he may refer them to the difficulties which the several reputable Editors of Celsus have confessedly experienced. He may pretty securely invite even themselves to effect a better English translation than his own, entirely independent of it, and conclude, with Martial,

Carpere vel noli nostra, vel ade tua.

The Cadet. A Military Treatise, by an Officer. 8vo. 5s. Johnston.

SINCE the example of other European nations seems to have rendered a standing army necessary in our own, every attempt to improve on the discipline of our soldiers, ought to meet with a candid reception. True, indeed, it is, that ill-disciplined forces may prove less dangerous to a free state, than a well-trained army; they may plague and injure particular persons, but they will hardly be able to introduce a Stratocracy: yet, where the number of national troops is not great, and where men of independent fortunes share in the command, a soldier cannot know his duty too well, nor can subordination be too much inculcated: as the constitution will then run the less risk.

To enforce a stricter discipline, and reform some parts of the exercise at present practised by our regiments, is the scope (or, as our Author would call it, the *point de vue*) of this treatise, which, in every respect, greatly surpasses another, and much larger (*) work, lately published, pretty much on the same subject. For our Author has not only made some pertinent observations himself, but has selected, from the best mi-

(*) The Target.

Scary

linary books, in French, many valuable remarks: all which he has translated with a competent freedom of spirit. An elegant (a) writer has said; "That Politicians and Generals have appeared in all ages; yet, tho' the British nation has never been exceeded in the career of glory, the Author of the Cadet observes, that 'a disappointed search for books of this kind, in our language, exonerates him from the guilt of plagiarism from his countrymen.' The list of English writers on military discipline is, indeed, not numerous; probably the *just diffidence* which we have always entertained of a standing army, has occasioned their unfrequency; yet are we not so destitute of compositions of this sort, as our Author would insinuate; for, besides General Bland's excellent treatise on military discipline, he would have found some good materials in Lord Orrery's Art of War. The last-mentioned book, indeed, is scarce; but it is to be met with (b).

Nor has our Author confined his martial researches to the moderns only. He has invaded the Roman territories, and brought some classic spoils from Vegetius: yet would his performance, which may be considered in the light of a military trophy, have lost nothing of its value, had it been enlarged with some materials from Frontinus, Ruffus, Modestus, Anonymus (*de Rebus Bellicis*), and particularly from Aelian. And tho' the French have wrote more on Tactics than any other nation, (Lewis XIV. being the first who put standing armies on their present establishment) yet had our Officer traversed the Pyrenees, and the Alps, he would have met with Spanish and Italian works, to recompence his labours (c) for, not to enumerate the military writings of Ludovicus Melzus, Flaminius a Croce, &c. General Count Batta's *Maneggio di Campo Generale*, and his *Governo della Cavalleria Leggiadra*, have not yet been exceeded.

But tho' every military writer has not been consulted by our Author, many have; and when we mention, that a pretty judicious selection has been made from the works of Puysegur, Vauban, Follard, Turenne, the Duke de Rohan, and Marshal Saxe (c), need more be said to recommend the Cadet to the gentlemen of the army? The quotations are, in general, appropriated to the titles of the chapters, where our Author has posted them; and have a reference to our military

(a) Voltair.

(b) There was a little pamphlet published some years ago, by Capt. M——, now Major M——; on the exercise of a battalion, which might also have been of service to our Compiler.

(c) We wonder our Author omitted Fœquien's Memoirs.

manœuvre (d) : sometimes however they are wanting in both these respects. Thus, for instance, the following quotation from Marshal Puysegur, (p. 52.) 'Most regiments have a peculiar method (viz. of exercise) of their own, which must necessarily be, when they have no fixed and written regulation, to reform their different opinions,' has no connection with us, who have stated regulations for our exercise. Again, the passage from Vegetius, (p. 60) 'If the well-trained soldier is arduous for engagement, so does the untaught fear it. Who will deny that discipline is superior to strength? If we neglect or despise that discipline, where will be the difference between the soldier and the peasant?' had better have been assigned under his chapter, *Of the necessity of military discipline*, than where it is. Besides, since his book was to be a collection of quotations, why select a passage from a modern, in which some ancient practice is recommended, and then quote the classic afterwards (e), who has preserved that practice? Might not either of them have sufficed? Or rather, should not the ancient have stood single? There is another thing, likewise, which we wish had been attended to;—where quotations are pretty much detached from each other, ought not authorities to have been placed according to seniority? Yet, on the contrary, we here see that great ancient master of tactics, Vegetius, posted in the rear of a *Monf. Bombelles*, or a *Monf. d'Espagnac*.

But waving these small improprieties, which are, indeed, no material objections to the work, we shall briefly consider that part of the Cadet which is more immediately our Author's own. It has often been remarked, that many of the British evolutions are not only insignificant, but impracticable, before an enemy: that some of our methods of loading and locking-up, are scarce to be preserved, even at a review: and that the square is very defective in its order, both standing and marching, and dangerous for a retreat. To remedy these inconveniences, our Officer, in chap. vi. has proposed a new scheme of exercise, which shall better wear the face of reality, by supposing an enemy in front, and varying the disposition, as necessity, or the supposed *manœuvre* of the enemy shall require. It would lead us too far from our purpose, and might not be so acceptable to the generality of our readers, to give the whole of our Author's plan; we shall there-

(d) We adopt this word with reluctance, for want of one equally expressive in our own language.

(e) See instance of this, p. 54, 55.

fore only observe, that we have read it with pleasure; that it looks well upon paper; but that we fear, it cannot be put in practice in the day of battle. Two, or perhaps more, regiments, fighting by the same signals, might engage in our Author's manner; but the noise, smoke, and unavoidable confusion of a general battle, must, forever, render his new plan, at least in our opinion, less practicable than it may seem to the ingenious author. Besides, experience informs us, that defeats have been the consequence of a line's advancing (as this gentleman directs) when the enemy has fallen (perhaps purposely) back: and is it military, that one line should retreat, when the enemy advances? One part of the scheme, however, we think highly rational; which take in our Author's own words: 'To this exercise, I would, on every opportunity, add the cavalry in their different dispositions, and by that means, endeavour to divest both horse and foot of those unnatural prejudices they too often entertain against each other. I would let them know, and practise, how essentially necessary their mutual assistance is, and in what manner they are to depend on each other, in the face of an enemy.'

'At present our infantry are not at all acquainted with the benefit arising from the assistance of the cavalry; nor are the latter conscious of the security and advantage they acquire by the former. They are exercised by themselves, and are for ever, during peace, ignorant of their connection. Should this be approved, I could recommend a scheme, by which it might be put in execution. Tho' our Author has not yet communicated this scheme, we have the pleasure to inform our Readers, that the Generals who commanded at Blandford, this summer, mixed our cavalry and foot in imaginary fights, retreats, &c. Any future publication, therefore, on this subject, will be the less necessary.'

The last part of this sixth chapter, is employed in enumerating the inconveniences of the present hollow square; and the seventh exhibits a new plan for performing that military movement, both in words, and by a plate. It is, indeed, less exceptionable than the old method: but we have often heard even some *Martinets* acknowledge, that the square ought to be abolished; and if we are not misinformed, it was not once used at Blandford: the Reviews at that camp were express representations of a battle.

Chap. viii. is introduced with some sensible quotations from Puysegur, recommending the Roman practice of officers commanding and charging at the head of their own companies. This is very practicable in the battalion, and would be pro-

deductive of the many good consequences our Author modestly enumerates. But how can this be done in detachments? Since by the *Rosier* some regiments may give an Officer, and some not; some may send more men, and others fewer.

We agree with our Author in his sentiments (chap. ix.) of the advantages that would redound from each regiment's having so many field-pieces to attend it, to be managed by the regimental officers and soldiers. Toward the end of the last war, each battalion, by the Duke's orders, had artillery; and some of the battalion-men were instructed in the management of the great guns.

In chapter x. are some good hints with regard to the institution of a regimental Gunsmith; and to lighter accoutrements*: and in chapters xi. and xii. the duties of a Corporal and Serjeant are pretty fully described. For these our Author has been mostly obliged to M. Bombelle's *Service de l'Infanterie*. The xiii. chapter begins with an accurate description of the academy founded by the Empress-Queen at Neustadt, under the superintendence of Counts Daun and Thierheim. We should be sorry to see such a school established in Britain: that Athenian was wise, who reproved the joy his countrymen expressed, for the finishing a fort at the pyreum, by telling them, that what they then were so glad of, would, in the end, be turned to their destruction.—The remainder of this chapter is very important, and ought to be read by, at least, all young Officers; for much we fear, that the description given by the late Marshal Saxe, of the manner in which the French Officers pass their time in country quarters, is but too applicable to our own,—with the addition of drunkenness: a vice to which the French Officers are no ways addicted.

It is a very false and dangerous notion, that the profession of arms, has nothing to do with books. The soldier has much time on his hands, and if he does not read, it is either wasted away in idle sauntering, or dissipated in debauchery. Steady, therefore, ought, in a particular manner, to be recommended to our military Gentlemen. Books have sometimes formed, and always have improved, the General. One who peruses the great actions of a Xenophon, or a Cæsar, and catches the spirit of those illustrious writers, can hardly ever prove a dastard. One that reads the stratagems of a Polyænus and

* In time of war, our soldiers carry each near 90 pounds weight which, surely, is too much for a march of any length.

Frontinus, will learn to form, in his mind, all possible contingencies, and will never be at a loss for expedients. Our Author is aware of this; and, from Santa Cruz, and Buonaparte, recommends the Muses to the soldier. They, indeed, humanize ferocity, and make that to flow from principle which was formerly brute impulse. We are sorry, however, to find, that our Author thinks the knowledge of the Greek tongue unnecessary to an Officer. Had he been as well acquainted with that language, as he is with the French, he would have talked in another strain: it was the language of free-born Heroes, and, therefore, should seem better suited to the genius of a British Officer.

But to proceed; there are some good things in his chapters entitled, Of Captains, of Majors, of Lieutenant-Colonels, of Colonels, of General-Officers.—We wonder he did not assign a chapter also to that necessary Officer an Adjutant.—What he cites from Mons. de Espagnac, upon Honour and Courage, (chap. 20, 21.) cannot be read with too much attention: and if his instructions for Officers commanding detachments on a march, (chap. 22.) had been punctually practised on a late occasion, Britain had saved much expence of blood, and her soldiers had not fled before an inferior, and savage enemy.

Nor are his precautions with regard to Convoys, Ambuscades, Out-Guards, Garrison-Towns, and the method of Fortifying a Church, Village, &c. less important. These are marked with inverted Commas: (his own observations, too, are distinguished in that manner) but our Author honestly owns, that he is indebted for what he has delivered on these subjects, to Santa Cruz, and the *Ingenieur de Campagne*.

The last chapter, on Castrametation, is chiefly extracted from Le Blond's *Arithmetique*, and *Geometrie de l'Officier*; and concludes with the Measurement of a Camp for a Battalion, as practised in 1755, by Lord Rothes, in Ireland: where this book was first published.

Upon the whole, it appears to us, that tho' this gentleman is a modest, he is not the less an intelligent writer;—and that there is no doubt but his work will be found useful to every rank of military men.

Dr 4

MONTHLY

MONTHLY CATALOGUE

For OCTOBER, 1756.

POLITICAL.

I. **A**N *Appeal* to the Sense of the People, on the present Posture of Affairs. Wherein the Nature of the late Treaties are enquired into, and the Conduct of the Ministry, with regard to M-n—ca, &c. is considered; with some Remarks upon the Light in which these, and other public Affairs, have been lately represented. 8vo. 1s. Hookham.

As the free discussion of public affairs is the privilege, we had like to have said the prerogative of every free nation, so there never was a period, perhaps, when it was exerted in a more ample manner, than at present in England. After a deep sleep, and dead silence, for a considerable interval, the groans of the press are heard from every quarter, and the pamphlet-shops filled with the products of its labours: every measure, and every miscarriage is publicly arraigned, by persons pleading, or pretending to plead, the Cause of their Country; and what must contribute greatly to the discovery and establishment of Truth, the friends and followers of the Administration, condescend, at length, to reply. Of this we had one proof in our last, and the piece now before us, presents us with another: the Author of which is not only well-instructed, but well-qualified to make the most of his cause; his style being easy and natural; his manner, for the general, temperate; his method well adapted to his purpose; his expressions ingenious and acute, and his subject matter of so consolatory a nature, that one cannot help wishing every word he writes to be true.

What he undertakes, is to shew the whole scheme of our operations, so far as a private man may comprehend it; and that, from the whole so laid together, all the objections which have been raised to the detached parts, (and which could not have been raised, were they not industriously separated; shewn out of their natural order, and confounded with other things, wholly foreign to them) will vanish of themselves.

He then gives his own conception of the first part of our scheme, in the following terms:

1. To bind down the arms of France on the Continent, by a chain of judicious alliances.

2. Secondly, To cut off the resources of our enemy, by destroying their trade and seizing their seamen.

3. Thirdly, To secure ourselves from an invasion, by a powerful Squadron in our own ports; and, at the same time, to block up the French navy in their ports, to prevent more effectually their designs either on Ireland or America.

4. Fourthly,

Fourthly, To send such a force into America as might conclusively turn the balance in that part of the world in our favour.

These, I conceive, were the grounds upon which our Administration intended to form the whole fabric of their designs; and if, as I suppose, very little can rationally be objected to the ground-work, the superstructure will appear well built; and the whole taken together, will make one entire well imagined piece.

Descending then to particulars, he further shews the grounds and reasons of our late measures, and that they were not more the result of necessity than of wisdom and policy; justifies the captures of the French trade, as a blow directed at the heart of the French affairs; and, having put the loss accruing to the enemy thereby, into the scale against Minorca, pronounces, that the former out-weighs the latter. He also justifies the care taken, and preference shewn to the defence of Britain and Ireland against an invasion, to the relief of Minorca; and argues, that of four choices which might have been made with regard to the last of those services, we took the best; namely, 'to let Minorca consist in the known strength of St. Philip's Fort, and the experienced courage and fidelity of the Commander, until a fleet could be got ready which, without destroying the other parts of the plan, might baffle that of the French, defeat their fleet, and relieve the place.' What he says, further on, concerning the miscarriage of Mr. Byng's expedition, the present inflamed state of that controversy, requires to be given in his own words: which are as follow.

'If we knew, as a simple view of the plan might have made us know, that Fort St. Philip's was a place hardly second to any in Europe for strength, and fortified by every advantage of Nature, and every contrivance of Art; if we knew the nature of the country of Minorca, which laid the besiegers under innumerable difficulties; if we were convinced of the honour and capacity of the Governor, what error was committed in not stripping our own coast, to send Mr. Byng's fleet before the middle of March, for so soon was he appointed to the Command, when the French fleet did not sail till the 12th of April, did not land before the 18th, nor opened the trenches, to be afterwards carried on with infinite difficulty, before the 5th? It is agreed upon all hands, that Mr. Byng, notwithstanding his delay here till the 9th of April, might have reached Minorca on the 5th of May with great ease; now what scheme was ever yet accused of delay, which was calculated to relieve a place of the most immense strength, attacked under so many disadvantages, ten days after the trenches were opened before it? Or supposing, as the fact was, that the relief did not arrive even for fourteen days after this time; and that this was foreseen, which no human prudence could foresee, who could blame a relief as delayed, which subjected a place of such first-

rate strength, and at best of secondary consideration, to a siege of twenty-four days; to secure the very Being of a nation, and the most valuable objects of the war? But in reality the place held out thirty days longer than this furthest unforeseen period of its relief: and supposing the relief so conceived as to arrive no earlier than this period, is it a very extraordinary presumption to reckon upon such a place's holding out only half the time it was actually maintained? And longer the fleet, even under this Commander, could not have been delayed; that that the fleet performed no effectual service; that the place was not relieved, and that the Admiral did not act conformably to his country's expectations, is but too true. But what had this to do with the original Design? certainly nothing.

But why, say they, should this man at all have been employed? Let me in my turn ask, why he should not have been employed? Who of all those Gentlemen who are now grown so wise by the event of things, then objected to him? Why should not he have been employed, who was bred from his infancy to maritime affairs, had a skill undisputed, a courage unquestioned, and an honour untainted, till that fatal day? who, had his own reputation, the example of an heroic father, and the honour of a noble family, before his eyes to excite him to his duty, in a command which he himself had solicited; had his solicitation been rejected; had this command been given to another, and had he unhappily failed, as this man has, the tide of declamation had run more violently the other way; and these promising circumstances, which seemed to mark him out for playing a noble part on a theatre, where his father had acted so gloriously, had been sounded every where to the disgrace of a Ministry, which had the blindness to neglect such an apparent designation. But objections of the weakest kind are admitted against expeditions which want success: such is that of Mr. Byng's not having had a sufficient force. But it must never be allowed, that we ought not to reckon on Mr. Edgcombe's squadron as next to certain; for we must always reckon that an Officer will do his duty, as Mr. Edgcombe did his; and that, therefore, he would, in all probability, quit Mahon as early as possible, to join the squadron he must have expected, and did expect, to fail to its relief: But if that of the ablest, best appointed ships, that ever sailed out of Britain, with this reinforcement, are not able to engage with assurance of success, twelve French, foul, and but indifferently equipped, I do not know what men can depend upon.

Having also, in his way, assured us, that by adhering steadily to the plan, the enemy will be so wasted by degrees, that we may look forward with Confidence, to make France yield up Minorca, with the rest of her encroachments; he proceeds to show, that the same consistency of measures has been observed in relation to our American concerns, tho' as injudiciously and violently complained of, as to those relating to Mahon, and he promises the following

following glad tidings, which we hope will be verified by every advice that is coming, or shall come, from that part of the world:

It is we, in fact, that have made the most material advantages, and removed the false land-marks, with which the ambition of France had bounded us, even long before the war: we have stopped their most certain communication with their Colonies, and we have driven them from Ports of which they had been long in possession: besides, that the advantages of France are passing away, whereas ours are daily increasing. Our Colonies united, their dissensions quieted, and their present Concord confirmed, and made effective by a good body of troops, headed by an unexceptionable Commander, and every part of our military operations under a superintendence, which promises us every thing.

Nor ought it to pass unnoticed, that taking occasion to touch on that individually abusive performance, called, * *Reasons humbly offered to prove, that the Letter printed at the end of the French Memorial, was a French Forgery*, he justly taxes the Writer with taking up with a Translation of a Translation, because the original could not have been so easily perverted to his malicious purposes. And moreover, that having the egregious Letter-writer, or rather Dictator to the People of England, also under his discipline, he charges him with two super-eminentlly false facts, namely, the quoting a letter from Mr. Blakeney, which was never written by him; and a secret article in the treaty of Aix, prohibiting our sending any ships of the line into the Mediterranean, which never had being.

* See Review for last Month.

II. *A Timely Antidote against a late deadly Poison, or Six Pennyworth of Recollection*; humbly offered to the Common Sense of all the People of his Majesty's British Dominions. In a short Epistle from a Country Gentleman to all his fellow Subjects; but principally addressed to those in a middle Station, &c. to Country Gentlemen, Rectors, Curates, Magistrates, Merchants, Artists, Manufacturers, Farmers, Freeholders, &c. 4to. 6d. Payne.

This piece is written in the character of a Country Gentleman, professing himself not only to be *uninfluenced*, and *unbiased*, but *unacquainted* with the *spacious art of writing*. The declared purpose of it is, to rescue the public out of the hands of the malevolent hungry scribbling tribe, who have meanly taken advantage of our casual ill success in the Mediterranean, to *aspers*, *slander*, and throw dirt at the greatest characters in the kingdom, or, perhaps, in all Europe. And to convince us there is not a word of truth in any thing they say, that the administration of power never was, or will be, in sabbler hands than it is at present.

present. That there is not any one great Officer of State (except the two Secretaries must be understood, because they are not in his list) who, as above, is not one of the greatest men in Europe.

That if our affairs ever go amiss, Fortune ought only to be blamed for it. That we have a thousand blessings to be thankful for; and not one grievance to complain of.

'Shall then,' says he, 'little accidents of state or war alarm you? Shall every daring scribbler who writes for bread, against his own conviction, discompose you? Shall the cowardice of one, and the mistake of another, be the objects of such extravagant dissatisfaction? Shall one unlucky event abroad swallow up in oblivion all the merits of your safety at home? Shall no praise nor applause be given to that vigilance, and attention, that diverted the storm that hung over you?'

'The most determined invasion, the most vengeful purposes of an enraged enemy, backed by the most serious preparations; to have been conducted by the most respectable General, accompanied by the young Chevalier, menaced, at a very small distance, your happy shores.'

'Prudent conduct, wise measures, and that Providence, that has so remarkably watched over you, prevented its execution; the least mischief of which, would have been, to have brought the war to your own doors. Was this a time to weaken your marine guard? Mortification and rage filled every French heart; when they found themselves baffled in their design in the Channel; they attacked Minorca; such succours were immediately sent, as could be safely spared, and such, as were sufficient to have done the business they were destined for, if accidents, impossible to be foreseen, had not rendered them abortive. Minorca has been snatched from you, it is true; but Britain has remained safe and quiet. Defending, guarding your Vitals; you have received, indeed, a wound in your extreme parts; that will, I hope, soon be cured.'

And having made another courtly transition to the several Boards of Business, to shew us they are all filled by persons selected for their abilities, integrity, morals, and property, he makes the following pleasant distinction.

'The very Competitors for power, the rising generation of Patriots and Statesmen, are many of them, Noblemen and Gentlemen of most promising parts, of application, of virtuous abilities; like young and generous Couriers, they shake, indeed, their rising crests; they snort, they paw the ground, they pant with impatient ardour to enter the political Course; and when time and experience shall have knit their nerves and fibres, you may have the pleasure to be assured, they also will greatly take the Lead. But I am persuaded (my dear fellow subjects) you desire fair play, no jockeying, no crossing.'

'Which of you, having a race to run, would depend upon a young colt, preferable to an aged horse? Which of you, having

ing a match to fight, would prefer a raw flag to a tried cock? But it is not these Liable Competitors for power and places, that do the mischief. I must declare to you the truth; these mean, you, nor their country, no harm: they now and then tread on the heels of an older Minister, and possibly with to trip him up; This does, not affect the public. For what is it to you and me, who does the public business, provided it be well done? Whether Lord H. and Mr. P. or Lord E. and Mr. P. write your letters and dispatches? It is not these, nor such as these, that I accuse. I wish there was room for them all; I am sure, you nor I, cannot envy any political Throsters; their brows do not sweat less than ours; their days are not passed in greater pleasures; nor their nights in more tranquillity and peace. It is a set of low scribblers I complain of.

He concludes with giving us to understand, that tho' thus adroit in *feathering* the former, he is ready to take up his *Staff* against the latter. So that, even in political matters, it seems, one man may plead privilege for stealing a horse, and another be hanged for only looking over the hedge.

III. *Remarks on the late Conduct of our Fleet in the Mediterranean.* In a Letter to a Member of Parliament. 8vo. 6d. Exeter printed for A. Tozer.

The Author expatiates on the supposed cowardice of our late Commander, or Commanders, in the Mediterranean; pathetically laments the ill consequences of their misbehaviour; shows the necessity of our doing strict justice upon the guilty; cites the precedent set us in the case of Kirby and Wade; and gives a summary of the defence made by those Captains, on their trial, with the resolutions of the Court-Martial, and the exemplary execution of the sentence. After hinting the probability that some such defence may be made by the delinquents of George the second's time, and the same arguments used, that the criminals in the reign of Queen Anne had recourse to,—and pointing out the assets of a like conduct, on the part of a future Court-martial, with that which was observed by the Judges who condemned Kirby and Wade; our Remarker observes, that 'the people of England are not so foolish and unreasonable, as to desire any punishment without a fair and open trial:—but that, if this matter be huddled up in the dark, all the powers in Europe will regard it as a national disgrace, and will never more treat us in that respectable manner they have heretofore done.'

He goes on to mention some other instances of pusillanimous behaviour in our Officers, particularly those who so basely fled from a few Scotch Highlanders, in the time of the late Rebellion; and those who, after Braddock's defeat in America, in a single moment, were so struck with a panic, or fit of cowardice, as to blow up one hundred and fifty waggons, loaded with ammunition, and provisions for the support of the army; and this at a time when no enemy was within forty-seven miles of them. From this,

this, and many other instances of the like nature, the Author concludes, we fear with too much reason, that there must be some fundamental error in the constitution of our army and navy, and that the present manner and method of preferment, is extremely wrong, and has, in its own nature, a more natural aptitude and tendency to debase, than to exalt the human mind, and to inspire them with fear and cowardice, rather than with the true principles of honour, bravery, and courage.

To evince this, he adduces the character and behaviour of Cromwell's troops. He observes, that no Prince, no General, in the world, was ever more circumspect in the disposal of preferments in his army and navy, than Cromwell; who would often remark, that "his success was chiefly owing to having a proper set of Officers." In his private conversation, continues our Author, and epistolary correspondence with his Officers, he would be strongly inculcating to them, the extreme care, that was necessary, to fill up the vacancies in the army, and recommending it, above all things, to prefer men of sober, virtuous, and religious lives; and that his own experience had taught him, that such men would face danger with great firmness and stability of mind: for that men of wicked lives, were always horribly afraid of dying, and would fly at the first approach of danger.

Tho' our Author seems to think that our present race of Officers, both in the army and navy, are not altogether of the Cromwellian complexion; he does justice, however, to the American troops, who conquered Cape-Breton; in the last war; and quotes the answer made by Sir Peter Warren to a Gentleman, who told him, he did not take the place by the usual methods of powder and ball, but by Prayer and Fasting. *Don't boast, my worthy soldiers,* replied Sir Peter, *I will at any time take ten thousand of them, and fight them against four thousand of your God-damne soldiers, and beat them also.*

Our Author likewise cites the example of Lewis XIV. the Czar-Peter, and Kouli Khan, to shew in what high esteem they held men of true virtue and honour, and of what importance Officers of that character always proved to those Princes and States by whom they were employed; and he particularly, and strongly, recommends the observance of this rule, viz. *to hang well, and pay well.* This, says he, has in all nations of the world, ever been deemed one of those primary laws; without which no nation ever did, nor ever will, exist long. All the disgraces that have fallen upon this poor nation of Ours, for these fifty years past, have been owing to the non-observance of this one ancient maxim. I will grant, that in the article of *paying* we have been too abundant, but in the article of *hanging* we have been too sparing, and negligent: and unless this

* The same may be now said of the French.

—funda-

fundamental law be more strictly adhered to, in time to come, we are all refined. ~~It is~~ ^{at} any time it should occur, that any Criminal, or number of Criminals, should, in themselves, or by their alliances or connexions, become so considerable, that the government has not sufficient power and strength to bring those criminals to trial, and punishment; it is an infallible proof of its imbecility, and carries indubitable marks that such a government is in a declining way, and drawing towards its final period. —

On the other hand, 'Let us suppose,' says this Letter-writer, in any government, two or three Admirals, two or three Sea-Captains, and two or three Land-Officers, were to be hanged up, I am persuaded it would be of great benefit to the constitution of that government, a great addition to its real strength and stability, and would naturally tend to make it more respectable at home and abroad; yea, many of our politicians go much higher than this, and say, that the trusting up a great and all-powerful Minister, once in fifty or a hundred years, would be of vast service; and invigorate the constitution to a surprising degree.

Towards his conclusion, our Author touches upon the nature of the present rupture between Great-Britain and France, and observes, that we are not now disputing who shall be Emperor of Germany, or King of the Romans,—but who shall have the dominion of the sea;—and that our *all* depends on the Event.

IV. *A Bill for the better ordering of the Militia Forces, in the several Counties of that Part of Great Britain called England; absolutely necessary to be perused by all People at this Juncture.* 8vo. 6d. Hookham.

This is said to be a genuine copy of the Bill that was rejected by the Lords, last session.

V. *Some short Observations on the late Militia-Bill: To which is annexed, a more simple and practicable Scheme.* Folio. 4d. Robinson.

As a National Militia is a point at present so warmly contended for, and yet so far from being fixed, it is scarce to be supposed that any sensible expedient to settle the fluctuating opinions of the public concerning it, can escape some degree of public notice.

The Author of this little treatise, is express, that in our present critical situation, the arming the people, by establishing a Militia, is undoubtedly a means of attaining the great and salutary end of providing for the public safety; but then he raises strong objections to the late bill for that purpose: asserts, that if King Charles I. had been armed with such a bill, he would have carried his point; would have governed without a parliament; and our liberties would have been irrecoverably lost;—that it sets out with an absurdity, in supposing, such a number of Officers, as were to be appointed by this bill, could be found to do the duty

duty required in it, without fee or reward; that the nomination of these Officers being left to the Lord-Lieutenant of each county, it was such an accession to their power, as might enable them to make use of an undue influence in elections; that the preferences, unavoidable on these occasions, would excite heart-burnings, animosities, and feuds, and destroy what hospitality and good-will was still left amongst us; that, as no body could be supposed so partial to Militias, as to believe, that with but one Officer of experience in a whole regiment (namely the Colonel) the commonwealth would be safe in such keeping, without the assistance of some *veteran, regular, and well-disciplined troops*; so it would unavoidably follow from the mixture of both, that as often as these regulars and the militia did duty together, the subaltern men of service among the first, would disdain to take orders from those of superior rank among the last; or, if forced to submit, it would produce such disgusts and disaffections, as, in the end, might be of the most fatal consequence. And, lastly, having touched on the loss arising to the country, upon the head of labour, by taking 70,000 men once a year from their several occupations, and giving them thereby a habit of idleness, he pronounces, it would be one step towards converting us from a *trading to a military nation*. Contending, nevertheless, for the expediency, and practicability of a Militia, and the regard due to the voice of the people, now crying aloud for it; he proceeds to subjoin the plan of one, as often mentioned in his hearing, by the noble Author of it: which, he tells us, is liable to none of the objections brought against the other; and which, in a course of years, would accustom the whole nation to the use of fire-arms, and thereby answer all the purposes desired.—For, presupposing, that we are always to have an army on foot, the Militia here recommended, is so modelled as to serve as a perpetual nursery of recruits for it: All between eighteen and forty, are to have leave to register themselves in their several parishes, as Militiamen, if they *will*, (for compulsion, in the first instance, is left out of the question) but then as they are to be supplied with arms from the Ordnance Stores, so their names are to be also entered at the War-Office: a regimental coat, hat, cockade, and 26s. per annum, at the rate of 6d. per Sunday, are presumed to be sufficient inducements to obtain a sufficient number of these half soldiers. A Sunday's exercise, after service, throughout the year, under the direction of a Chelsea-Hospital Out-pensioner, is understood to convey military practice enough, to make them such. The use and application of all, is contained in the following article.

That, on any occasion, when the government want an increase of the army, it shall be augmented in the manner following: The registered men shall be summoned; and if any volunteer offer to list, for any number of years, not less than four, they shall be listed regularly for such term, and sent up as recruits

recruits for the army. And if no volunteers, or not a sufficient number, offer, then those who do not offer, shall draw lots in this manner: Suppose the whole number of registered men to be 100,000, and the government want to raise 20,000, every fifth man shall be obliged to serve by lot. The men to whom the lots shall fall, shall again draw lots, one fifth shall be obliged to list for three years, another fifth for four years, another for five, and another for six, and the remaining fifth for seven years. The men discharged at the end of their respective terms, shall be replaced out of those who have not yet served, till the whole have thus taken their turn of service. The men who are thus listed to replace the discharged men, shall be listed for five years certain; so that after the first three years, one fifth part will every year be new men, and a constant rotation of five years service, will take place regularly.

VI. *A Letter to the Livery-Men of the City of London, on account of their late Choice of a Lord-Mayor.* 4to. 4d. Robinson.

This is a warm, and not altogether unjust, invective, against a certain rash, busy, wrong-headed faction in the city, who, rather than not gratify their malignity, have chosen to expose their folly, and impotence, by attempting what was not in their power to perform: and the Author has, at least, shewn, that he knows how to make the proper use of a victory.

VII. *Mairus* which have obliged His Majesty the King of Prussia, to prevent the Designs of the Court of Vienna. 4to. 1s. E. Owen.

This pamphlet is printed in both French and English. We need say nothing more of it, as it hath been retailed in every News-paper.

VIII. *A full and particular Answer to all the Calumnies, Misrepresentations, and Falshoods, contained in a Pamphlet called, A Fourth Letter to the People of England.* 8vo. 1s. Harris.

As it was the custom of the famous Daniel de Foe, to write Answers to his own pamphlets, in order to raise, or keep up, their sale; so the worthy Author of the Letters to the People &c. has thought fit to imitate the practice of his great predecessor; and has begun with publishing his Answer to his own *Fourth Letter*. If this attempt succeeds, we may, in time, be entertained with mock Replies to the *other three*; and, perhaps, into the bargain, with Acknowledgements, and a Retraction, of all the Calumnies; and Scurrility contained in his *Marriage-Alt.*, *Lydia*, and *Defence of Popery*; i. e. fictitious Letters of a Jesuit, under the name of *Angelini*.

Tho' the stile of our modern De Foe, on the present occasion, is ironical, satirical, however, is one place, to have been, tho'

but for a moment, seriously touched with Remorse; and an Inclination to pull off his mask in good earnest. Speaking of the presumption of low, ignorant, would-be-politicians, he then, honestly, for once, stands forth, self-detected, and self-condemned. 'We frequently,' says he, (p. 2) 'see a **Tradesman* sally from behind his counter, and exclaim, or think he does, Plato and Aristotle, in legislative knowledge, and with as much judgment as Lord Bolingbroke has exhibited in his Idea of a patriot King, criticise, and canvass the whole system of the Ad———, confident as if the whole Clue of the Cabinet had been delivered into his hands, and the destination of fleets and armies had been entrusted to the knowledge and direction of his brain only.'

* S——e, himself, was bred a Tradesman.

IX. *The School-Boy in Politics.* 8vo. 6d. Hooper.

This initiatory discourse is founded on the old plan, of a Political Carechism; and as it refers chiefly, if not wholly, to the present system of public affairs, may not improperly be called, *The Lesson for the Day.* The hand that holds the fescue, like that in the frontispiece of Mr. Doddsley's *O Economy of Human Life*, is, nevertheless in the clouds; and, consequently, it is not easy to ascertain the body it belongs to. The questions put in it, as, What is Prussia about? What alliance do you recommend to Britain? What do you judge on the report of 40,000 Prussians to be taken into British pay? &c. are manifestly intended to be such as will bespeak the most striking answers: and which, tho' malevolent enough to those in power, are not overfavourable to those in opposition; mock patriotism being as severely handled in them, as feeble and corrupt administration.

X. *A Ray of Truth* darting through the thick Clouds of Falseness: or, the Lion, the Foxes, the Monkey, and the Game-Cock. A Fable. Folio. 6d. Pamphlet-shops.

The Lion, is Britain; the Foxes, our M——y; the Monkey, France; the Game-cock, Ad——l B——g. The Monkey invades the Lion's territories; the Foxes, being corrupted by a present of delicious fowls, send out the Game-cock to oppose him: but, in order to favour the enemy, they file off the claws, and clip the wings of the *courageous* Chanticlear, and thereby render him inferior to the Monkey. The latter, prevailing, in consequence of this treachery, the Foxes lay all the blame on the unhappy Cock, and resolve to sacrifice him, in order to cover, and expiate, their own baseness.—This despicable pamphlet is one of the many pieces daily issuing from the press, in behalf of Mr. B. none of which, however, touch the main point;—his not fighting with *all* the force he was sent out with. There is something very absurd in a complaint of weakness, when, at the same time, the complainant has double the strength he chooses to exert.

XI. A Letter to a Member of Parliament in the Country, from his Friend in London; relative to the case of Admiral Byng: with some original papers and letters, which passed during the expedition. 8vo. 6d. Cooke.

So much had been writ, said, and believed, against this unfortunate gentleman, that it was high time for his friends to set forth what palliatives they had to set forth, in case they entertained any hope of success from them: and that this expurgatory letter could come from no other quarter, is palpable; not only because none but his friends would chuse to expose themselves, by taking part in his quarrel, but because the materials it is founded upon, are such as none but those in the secret of his case, could have communicated to the public; unless we can suppose, what is impossible, that the admiralty would play booty with itself. These materials are, certain passages in the Admiral's account of the action, not inserted in the Gazette; his letter of intelligence, of May 4, from Gibraltar-bay; the order of the admiralty-board for superseding him; the Admiral's answer; and lists of the English and French squadrons at the time of the engagement, calculated to shew the superior force of the latter, and expose those lists inserted in the Gazette.

The Letter-writer affects the character of a convert; and as if, like St. Paul, some new light from Heaven had transformed him from a persecutor to an advocate; he says, 'No one was more clamorous in their exclamations against the cowardice of the Admiral; no one exulted more in the flames of his effigy.' But this is a mask he assumes, to give his plea an air of impartiality, and bespeak the more credit to his arguments. The bias of a man more than ordinarily interested for his client, appears in every paragraph he delivers; and it follows, that proper allowance ought to be made for his prejudices accordingly: under which caution, we shall venture to subjoin the Admiral's letter to the board, on his being superseded, with the writer's comment upon it, as a specimen of the whole thing, which is at once both a smart and a slight performance.

Gibraltar-bay, July 4, 1756.

"S I-R,

By Sir Edward Hawke I have received their Lordship's orders, and your letter of the 6th of June, which I have immediately complied with, and have only to express my surprize at being so ignominiously dismissed from my employment, in the sight of the fleet I had commanded, in sight of the garrison, and in sight of Spain, at such a time, in such a manner, and after such conduct, as I hope shall shortly appear to the whole world. It is not now for me to expostulate; I flatter myself, that Mr. West and I shall make evident the injury done to our characters, which I know of nothing in the power of any Being whatever that can atone for; so high an

“ opinion I have of that, which was ever unsullied before, and
 “ which I hope to make appear has been most injuriously and
 “ wrongfully attacked now, on the grounds of a false *gascade*
 “ of an open enemy to our King and country, and which would
 “ have evidently appeared, had the possible time been allowed
 “ for my own express’s arrival, in which there was nothing false,
 “ nothing vaunting, nothing shameful, nor any thing which
 “ could have prevented our receiving his Majesty’s royal appro-
 “ bation, for having, with a much inferior force, fought, met,
 “ attacked, and beat the enemy: of this it is needless for me
 “ to say more at present, than that I am sorry to find Mr. West,
 “ with the captains, lieutenants, and officers of the ships we had
 “ our flags on board of, are to be sufferers for what I alone, as
 “ Commander in chief, am answerable: but it is so much of a
 “ piece with the whole unheard-of treatment I have met with,
 “ that neither they, the fleet, or myself, can be more astonished
 “ at that particular than at the whole.

“ I am, S.I.R.,

Your very humble Servant,

To the Hon. J—n C———d, Esq.

J. B.

The Comment.

“ You, Sir, who are so discerning a judge of human nature,
 “ will find no difficulty to discover, whether this is an unaffected,
 “ unstudied remonstrance, or a disguised artifice in the author:
 “ the time, the occasion, and the circumstances under which it
 “ was wrote, must manifest them to be the expostulations of a
 “ man, rather conscious of *injury* than *guilt*: the dictates of a
 “ heart jealous of honour, not of a head studious of security;
 “ and tho’ it does not amount to a *positive* exculpation of guilt,
 “ must afford every unprejudiced person a *presumptive* evidence of
 “ innocence;—yet by a peculiar fatality attending the Admiral,
 “ this very letter was to draw on him an accumulation of ven-
 “ geance; its *smartness* (to use the phrase of his adversaries) was
 “ deemed a kind of treason against their dignity; and a modest
 “ vindication of his own conduct, was construed into an insolent
 “ impeachment of theirs; nor, indeed, do they seem to be much
 “ out in this construction; since such is the alternative, that what
 “ tends to exculpate the one, will be, no very favourable article
 “ towards the justification of the other; and to this CRITICAL
 “ ALTERNATIVE, I fear, it is, we may impute the *whole* *at-*
 “ *heard-of treatment* Mr. Byng complains to have met with.

XII. *An Appeal to the People*: containing the genuine and entire letters of Admiral Byng to the Secr. of the Ad———y: observations on those parts of it, which were omitted by the writers of the Gazette: and what might be the reasons for such omissions. Part the first. 8vo. 1s. Morgan.

This

This is apparently another arrow out of the same quiver, (vid. the foregoing article) as being founded on the same materials, and directed to the same ends; namely, to exculpate the Admiral, and to substitute the great men in power, as far greater delinquents, in his stead. The author of this piece affects also to be a convert, like the author of the former; and affirms no man could be more irritated against the Admiral's conduct than he was. — But then he enters much deeper into the controversy; is much more minute and circumstantial in his discussion of every point which comes before him; and carries his suppositions (it would not be fair to call them conclusions) much farther: some people, indeed, seem to think this treatise as much too long, as the other is too short; as that the topics, being too much wire-drawn, the whole chain is thereby proportionably weakened. The truth is, That for the sake of a second part, he has been rather a better husband of his subject-matter, than in strictness he ought to have been; to say nothing of frequent repetitions, which, instead of enforcing his arguments, serve only to disgust his readers.

Having, however, already given some extracts out of the pieces just published, to prove the rectitude of our ministerial conduct, it is incumbent on us to adjoin a short specimen of the many strange, and it is to be hoped, unwarrantable things, here urged against it; and so much the more, as a total suppression would, now more especially, be construed into a tacit acknowledgement, that the doing justice to one party, would be condemnation to the other.

Had the planners of the expedition been truly animated with the interest of their country, why, during this preparation at Toulon, when all England, and all Europe, was exclaiming against their delay, did they continually give out to you, that there was no fleet preparing at Toulon? that the French had no sailors, nor military stores? was not this to be the palliating speech to the people, to countenance their proceedings? Was it not to give the *air* of relieving St. Philips only, that the English fleet set sail a few days before the French, and before a certain intelligence of it was given to the public? Tho' the day for leaving Toulon by the latter, must, beyond all doubt, be known by those who prevented its relief, in sending a fleet from hence so inferior to the undertaking.

When the popular clamour now began to be very loud against this shameful behaviour, were not ten thousand stories invented, to draw off the public attention from the planners of the expedition, and to throw it on him who commanded; and who they concluded would miscarry? Was it not owing to a design of ill success in them, that the fleet was sent out so small, and that he was assured, the French armament could not possibly exceed seven ships, and probably would not be more than five? Was it not constantly asserted, that no fleet

was ever so well manned, equipped, and powerful for the number, as this English fleet? And that the French consisted of old ships, not fit for service, ill manned, and worse provided; whereas one moment's thought would have told them, that a fleet, however ill furnished with men when it left Toulon, must be abundantly provided with hands from two hundred transports, which after landing the troops and ammunition, and at anchor, could very well spare two thirds of their crews; as to the ships being feeble, or ill-fitted out, the falsehood of that assertion is now perfectly well known. Was not this story of great deficiency in the French fleet, propagated to create a believe in you, that La Gallissonniere was inferior to Mr. Byng; as the extolling the strength of our fleet, was to make the latter appear superior? To those spurious accounts of the different strength of the two fleets, was it not constantly added, that Mr. Byng could blow the French out of the water? With what intent could this be propagated, but to aggravate the miscarriage of the Admiral, by creating an opinion of his superior force, and to animate your expectations with views of success, the more effectually to inflame your resentment against him, when the ill news of his not-prevailing should arrive, and which they must foresee?

The citadel of Mahon being attacked, it now became the common conversation amongst the planners of the voyage, that the fortification could not hold out a week, with a design to lessen the surprize of its being taken; or if it was defended any considerable time, to give an idea of its being well provided; does it not therefore seem evident, from the fleet of England being appointed so inferior, so long delayed after it was ready, sent so late, without a soldier, but those who acted as marines, without an hospital-ship, fire-ship, transports, or tenders, that no battle was intended to be fought, nor Sir Philips relieved? But by this delay, to give time to Marshal Rich-lieu to take the fortification, return with his fleet, and leave Mr. Byng to cruize ineffectually round Minorca.

XIII. *Impartial Reflections on the Case of Mr. Byng*, as stated in an Appeal to the People, &c. and a Letter to a Member of Parliament. 8vo. 1s. Hooper.

This, with due deference to the high opinion every Author entertains of himself, and his works, is but a trivial, indigested performance.

By a strange fatality the case of Mr. Byng is come into question before its time; and such an attention has been raised to it, that almost any thing will sell, which but promises to throw any additional lights upon it. The lights communicated in this, do not, however, deserve the name of revelations: they are such as any man of common understanding might have communicat-

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ed; and the stile and manner of communication, is not the clearest that ever was made use of. Then as to the Author's impartiality, it consists more in being severe on both sides, than candid towards either.

To say all in few words, tho' a man may reason impartially on partial premises, so far as they go, any defect in them will render his comment (as to the whole of a case) defective too. Now Mr. Byng, and his advocates, profess to have their reserves; and those on the other side, have not, except by way of parenthesis, been heard at all: so that it is reasonable to think, a man, who had not the market in his eye, would have chosen to postpone the display of his impartiality, till he was furnished with all the materials requisite for displaying it to some purpose.

MEDICAL.

XIV. *A Dissertation on Bleeding:* Shewing the necessity of it in many cases where it is generally condemned; and the usefulness of it, if taken away in small quantities; serving as a succedaneum to some medicine not yet discovered, or at least not made public, that can remove the siziness, and blackness of the blood, without bleeding: designed for the use of patients, in order to remove the common prejudices against frequent bleeding, from which, perhaps, they may have seen some fatal instances, by bleeding in two large quantities. 8vo. 1s. Field.

It does not appear, that this writer, has, till now, made use of any other channel, to convey his offerings to the public, than the Magazines: in one of these, he says, he considered the same subject some years ago; and that his labours received the approbation of 'some gentlemen of the faculty.' Such a testimonial of his own merit, induced us to consult his former production; and upon comparing that with the one before us, we find very little alteration in his system, except, that he then dealt in human blood by wholesale, and now chuses to trade in it only by retail. Instead of taking away blood to six or eight ounces once a week, to the amount of an hundred ounces or more, he now advises the taking only two ounces at a time, and this to be continued till all siziness, or blackness, disappears.—Were we to particularize all the singularities in this performance, we should be obliged to appropriate more pages to it than we can well spare; or than, perhaps, our Readers might approve: among these we should mention abundance of self-sufficiency, couched under the veil of affected modesty; a method of curing a passion for drams, by the help of white peas; and an extraordinary discovery, that a man of tolerable understanding cannot be made a fool of, without being first made drunk, &c. &c.—It may be somewhat doubtful whether our Author's physical, or metaphysical, knowledge, is most to be

admired; as a specimen of the latter, we give the following mystical definition of Nature.

'By Nature,' says he, 'I mean that internal, celestial fire, or light, included in all material bodies subject to our senses, which is carrying on the great work of purification, in all the lives and deaths, animizations, vegetations, and mineralizations, their destructions, reproductions, and all the changes they go through, till this spoiled universe (spoiled by the fall of man and angels, now consisting of four distinct elements, contending with each other) is restored to that one element, where all was once united in perfect love and harmony.'

This enigmatical explanation of a subject, that did not want to be explained, puts us in mind of the following lines, in an old song, made upon a dog-fish, that was shewn some years ago, in a boat called the Folly, upon the Thames,

And his E-va-cu-a-ti-ons
Were made a *parti-pass*.
A *parti-pass*, those words so hard,
In Latin tho' I speak e'm,
Their meaning in plain English is,
He made pure *Album-Græcum*.

POETICAL.

XV. *The Lion, the Leopard, and the Badgers.* A Fable, &c. 6d. Cooper.

This piece is one general exception to the laws established by true criticism for the structure of a fable. It is a political poem, meant to convince our neighbours, the Dutch, of the danger of not joining us against the French; but we may venture to affirm, that if the celebrated Van Haaren's apologues had not been of a very different cast; in all respects, from this performance, they would not have had the effect on his countrymen, which Voltaire attributes to them.—By the Lion, the Fabulist represents Britain; the Leopard, stands for France; and Holland is intended by the Badgers.—The print and paper of this pamphlet are both pretty good; but as to the rest, we may say with the Fox, when he found a beautiful mask, 'O quanta species, Cerebrum non habet (a)! The poetry approaches to the doggrel. Take the following specimen.

The Lyon, however, thought it wise,
To be prepared against surprize.
He knew of old the Leopard's lure,
So takes precautions to secure,
Upon this critical occasion,
His realms from danger of invasion,
And to the Badgers now applies,
(His old and natural allies)

(a) Phædrus:

Their

Their ancient treaties to fulfil,
 Nor doubts their power, nor less their will :
 For as they were by treaty bound,
 Whenever that the Lyon's ground,
 Was threatned, tho' by danger distant,
 As an ally to be assistant ;
 He ne'er suspected an objection,
 So gave his minister direction,
 (For royal beasts no forms passed o'er,
 But each abroad had his ambassador)
 His situation to expose,
 The preparation of his foes,
 Their fiery threats to invade his land,
 The succours therefore to demand.

XVI. *One Thousand, Seven Hundred, and Fifty-Six.* 8vo,
 1s. Withy.

The *Brafs* of *****'s prose, by the interposition of Saturn, instead of Apollo, converted into poetical *Lead*.

MISCELLANEOUS.

XVII. *An Essay on the Rise of Corn*, with some Proposals to reduce the exorbitant Price thereof: In a Letter from a Gentleman in the Country, to a Member of Parliament, in London. 4to, 6d. Baldwin.

This Letter-writer appears to be sensibly touched with the calamities arising from the exorbitant price of corn, and sets himself to trace out, briefly, the causes of this public grievance. Accordingly, he tells us, that it owes its birth to a combination of the Farmers, and Millers, or (as they are pleased to call themselves) Corn-Factors. It is a common custom with these people, he says, to contract for large quantities of grain to be delivered to them, without ever being exposed in the open market, as the laws direct; by which means the markets are so thinly provided, that the poor, whose interest it certainly is to purchase their corn, before it is ground, are prevented from being supplied: and, what is still worse, if they apply to Farmers, at their houses, their request is rejected, it being their interest to sell it wholesale to the Millers, or Corn-Factors, who can afford to give them an exorbitant price for the wheat, because they use no more than two thirds of that excellent grain, in what is called Sack Flour; at least in the lower-priced sortment, which is purchased by the poor. He likewise tells us, that the greater price the Miller pays for his wheat, the greater advantage he draws from the disposal of his meal. If the calculation he makes be just, a dexterous Miller may, while wheat continues at the price it now bears, gain near forty per Cent. which, supposing him to make six returns in twelve months, a supposition that will readily be granted, makes his profits, from a capital of a hundred pounds, amount to two hundred and forty pounds per annum.—In order

to remedy the evils arising from the pernicious practice of engrossing corn, our Letter-writer proposes; that it be enacted, that no corn (above a quantity to be specified) should be sold any where but in the open market, at the usual hours of selling grain; that the whole of the commodity be exposed to public view, and not shewn in samples, as is now practised; that Dressing-Mills be entirely abolished, or put under some proper restrictions; and particularly, that they be, at all times, subject to the inspection of the Parish-Officers, the Church-wardens, and Overseers of the Poor, (and Clerks of the Market in cities and large towns); that the Millers and Corn-Factors be not at liberty to treat for any quantity of grain, till the Poor be supplied; that the Millers shall not be at liberty to receive any large quantities of corn into their store-houses, unless they have a permit for that purpose, under the hand of the chief Magistrate of the market-town where it was purchased; and that proper sanctions for the strict observance of this law be appointed.

XVIII. *An Account* of what passed between Mr. George Thompson, of York, and Dr. John Burton, of that City, Physician and Man-midwife, at Mr. Sheriff Jubb's Entertainment; and the Consequences thereon. By Mr. George Thompson. 8vo. 1s. Hooper.

This relates the particulars of a quarrel that happened at the above-mentioned feast, in January 1755; and of the consequent proceedings at law, in an action for assault; in which Burton was the plaintiff, and our Author defendant;—who, according to this his own account, was extremely ill-used, throughout the whole affair. Taking for granted, every thing here recited; and that all facts are truly and fairly stated, as we doubt not but they are, it is impossible for any man, of a generous and candid disposition, to read this Case without kindling with indignation, at the flagrant abuse of Law, and Justice, which Mr. Thompson has experienced on this occasion. The Narrative is written with spirit; and tho' few Readers may think themselves much interested in the subject, it may afford some entertainment to all.

XIX. *A Letter to A—l B—g.* With the Form of a Confession, suited to a Person in his Circumstances, &c. 4to. 6d. Cooper.

A weak and trivial insult, with respect to the Admiral, whom the Author reproaches for his misconduct; and a contemptible catch-penny with respect to the public, whom he impertinently addresses on this unhappy occasion: which calls for more substantial enquiries, and more manly resentments.

XX. *The Life and Memoirs* of Mr. Ephraim Tristram Bates, commonly called Corporal Bates; a broken hearted Soldier. 12mo. 3s. Owen.

The chapter of Novels is not yet quite exhausted. This is one of a new stamp, and is intended as a satire on the methods of

RELIGIOUS and CONTROVERSIAL. 427

of attaining promotion in the army. It is a very poor performance; being destitute of character, sentiment, incident, sense, wit, or humour.

XXI. *Useful Remarks on Privateering, &c. &c.* 8vo. 1s. Hooper.

Very fit to be considered by all persons concerned in such adventures.

XXII. *A Letter from New Jersey, in America, giving some Account and Description of that Province.* By a Gentleman late of Christ's College, Cambridge. 8vo. 6d. Cooper.

In this Letter, which has no date, but appears to have been written some time since the year 1745, we have a very slight account of the present state of the Colony mentioned above: but so little is said, that it seems scarcely to deserve an exemption from being ranked among the catch-penny class.

RELIGIOUS and CONTROVERSIAL.

XXIV. *The Free Grace of God displayed, in the Salvation of Men.* Being two Essays; the one on the State and Condition of Men, by Creation and the Fall; the other upon the Doctrine of Merit, exemplified in the Justification of a Sinner. By Thomas Burch. 8vo. 1s. Keith.

This piece is warmly recommended to the perusal of every enquirer after truth, by Dr. Gill, who speaks of it in this manner.

At the request of the worthy Author of the following Essays, 'I have perused them; and observe nothing in them, but what is agreeable to the sacred Scriptures, to the form of sound Words, to the analogy of Faith, and the doctrine of the Gospel; and cannot but be of opinion, that they may be useful to illustrate, and confirm, the doctrines of Grace; to resolve the doubts, and remove the difficulties which may attend many with respect to some things herein handled; being wrote with clearness of thought, soundness of judgment, and strength of argument.'

What respect the public will pay to the Doctor's recommendation, we know not, and shall only say, that, in regard to ourselves, we have read the Essays without any prejudice for, or against them, and have been able to discover no *strength of argument* in them, and saw, very few, if any, traces of *clearness of thought, or soundness of judgment*. Whether this be owing to our want of discernment, or not, those that read them, must determine.—The grand principles which run through the whole performance, and which the Author endeavours to support, are these; that every son and daughter of Adam is born into the world, a corrupt, depraved creature, and guilty in the

fight of God; that all mankind were included in Adam, as their public head and representative, that his first sin is imputed to them; and that it is just and reasonable they should share the same fate he did; that man, in his natural state, is destitute of spiritual strength, averse to good, and prone to evil, and that his happiness in this fallen, sinful condition, cannot be certain on any other foundation, than that of God's eternal and immutable counsel, securing the same by covenant in his own Son; that to say, that eternal life is obtained by Christ, and promised to man on conditions of faith, repentance, and sincere obedience, is lessening, if not quite invalidating, the performance of Christ; that eternal life is not conditional, but a free gift; that all manner of works are shut out from the covenant of grace, as causes, conditions, or means of our justification in the sight of God; and that no doctrine is so full of solid joy, as that of justification by imputed righteousness.—'My soul,' says Mr. Burch, 'is almost ready to melt within me, in the delightful views of justification by free grace; and as I do not expect, so neither can I desire, a sweeter doctrine than this is, a doctrine that abases the creature to the lowest, and exalts the Redeemer to the highest.'

XXV. *Several Sermons preached in Newcastle upon Tyne.* By Anthony Muntton, M. A. 8vo, 5s. Bathurst.

These Sermons are almost all of a practical nature, but have little, either in regard to language or sentiment, that can recommend them to the discerning Reader. If we may form a judgment by what the Author has said upon the Trinity, it was prudent in him not to meddle much with doctrinal subjects.

In his fifteenth discourse he endeavours to establish the *Athanasian* doctrine, by proofs from Scripture. He observes, from these words, *Jesus when he was baptized, went up straightway out of the water, &c.* that at our Saviour's baptism, all the three persons of the blessed Trinity manifested their especial presence: 'The Father spake,' says he, 'the Son is baptized, the Holy Ghost descended like a Dove, and immediately the heavens were opened, to shew, that by Faith in this doctrine, salvation was proposed to all true and penitent believers. Hence, I say, you observe the three persons in one divine Essence and Godhead, the Father, Son, and Holy Ghost; which, indeed, is a mystery too high for human understanding to conceive, but not too great for a divine Faith to believe, even that though there be but one God, yet in that Godhead there be three Persons.'

In further treating upon this subject, he observes, that baptism is administered in the following manner, by our Saviour's command, *In the name of the Father, of the Son, and of the Holy Ghost.* Now it is not possible, he says, that the Father, Son, and Holy Ghost, should be all joined together in so solemn an action, unless the power and authority of them all were equal; because

because we know *God would not give his power to another*.—But it is, surely, needless to enlarge; we shall only say, therefore, in regard to this sermon, that of all the poor stuff we have ever seen upon the subject, (and much poor stuff have we seen upon it) this is absolutely the poorest.

We shall conclude this article with acquainting our Readers, that Mr. Muntou talks much of the glory of our Church: he tells us, that she has formed herself upon the completest model of the Apostles and Prophets; that all her doctrines are agreeable to the word of God; that she maintains nothing but what she has always shewed herself capable of defending; that she requires no belief from her members, but what she is ready to convince them is revealed in Scripture; and that her conduct has been such, as has left no room for any charge of priestcraft, nor laid any foundation for that imputation of arrogance, to which her infallible step-mother, or her rival sisters, have made themselves liable.

XXVI. Artificial Dearth: or, the Iniquity and Danger of withholding Corn. Being the Substance of two Sermons on Proverbs xi. 26. *He that withholdeth Corn, the People shall Curse him: but Blessing shall be upon the Head of him that selleth it.* By a Clergyman in the Country. 8vo. 6d. Doddsley.

The Author sets, in a very strong and clear light, the iniquity of those hard-hearted and avaricious wretches, who are guilty of the crime condemned in his text. He shews, that the withholding corn, is a complication of fraud, cruelty, murder, and ingratitude of the basest kind; that it is extorting from the rich, and starving the poor; that, with respect to the latter, it tends to the destruction, not only of their bodies, but of their souls; corrupts their morals, and makes them dishonest by necessity; hardens them to the most daring and dangerous enterprizes; provokes them to insurrections; gives the enemies of our constitution an opportunity of carrying on their mischievous schemes, and combinations, for subverting it; and, in a word, that it is extremely injurious to God, to the Poor, and to the Public. It is, indeed, impossible to reflect but for one moment, on the conduct and character of those against whom this sensible and spirited discourse is levelled, without holding them in utter detestation. Their breasts are hardened against every impression of humanity; *their teeth*, to use the expressive, and emphatical language of Agar, *were as swords, and their jaws-teeth as knives, to devour the poor from off the earth, and the needy from among men*; their hearts are steeld with avarice and cruelty, and their ears shut against the cries of want and misery; in a word, they are such wretches as cannot be numbered among men, without a disgrace to humanity. See more of this subject, art. XVII.

SINGLE SERMONS, *since July.*

1. **D**E fundamentalibus Dissertatio Theologica. Sive Concio ad Clerum Londinensem habita in Ecclesia S. Elphegi, Maii 11, 1756. A Johanne Burton, S. T. P. Collegii Etonensis Socio, Olim C. C. Oxon Socio. 8vo. 1s. Rivington.

We have here a long and elaborate discourse on these words of the Apostle Paul 1 Cor. iii. 10, 11. *According to the grace of God, which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay, than that is laid, which is Jesus Christ.* In discoursing from these words, our Author, after enquiring briefly into the occasion of this Epistle, and the Apostle's design in it, considers, 1st. The nature and extent of that foundation mentioned by the Apostle; 2dly, The *superstructure*, or various systems of theological opinions raised upon it; 3dly, The Apostle's admonition, or caution; and, lastly, applies the whole to theological uses. In speaking to the first head, he expresses himself thus.—
 'Sumatur adeo a nobis pro principio fundamentali hæc simplex propositio, *Jesus Christus est Hominum Redemptor*: de eo autem sic argumentamur; quæcunque in eo, ut media ad finem, quæcunque in eo, ut conclusiones ingenitæ, virtualiter continentur, quæcunque porro ad id ipsum relationis alicujus necessariæ nexu sive immediate sive etiam mediate referuntur, ea omnia in religionis Christianæ systemate, tanquam veritates fundamentales, merito admittenda arbitramur: et proinde (ut aliquid in specie a nobis pronuntietur) Symboli illius, quod dicitur Apostolici articulos tum historicos tum dogmaticos, quoniam cum hoc principio cognationis cujusdam intimæ vinculo sunt conjuncti, ut fundamentales accensamus.' By this manner of stating the notion of a fundamental doctrine of Christianity, it is obvious, upon the first reflection, that a foundation is laid for multiplying them *in infinitum*, and, consequently for endless contentions and animosities, to the great prejudice of Christianity, and its most important interests. The Athanasian doctrine of the Trinity, one would imagine, has as little pretence to be accounted a fundamental doctrine of Christianity, as any absurdity that was ever formed in an ecclesiastical brain; and yet, according to our Author's notion of fundamentals, it may have a place in the catalogue: and, indeed, he not only looks upon it as a fundamental doctrine, but sets himself to prove that it is the primary fundamental doctrine, the characteristic of Christianity; affirming, that there is nothing in the Nicene or Athanasian Creeds, but what may be fully and clearly proved from Scripture. Nor does he content himself with saying this; he charges with obstinacy, and arrogance, those who take upon them to differ from the Nicene and Athanasian Fathers; and intimates, plainly, that this is

not

not to much owing to any error of the understanding, as to a malignity of heart : and here he mentions, particularly, the Author of the Essay on Spirit, as chargeable with this crime ; probably with no other view than that of gaining an opportunity of paying a compliment to Dr. Randolph, whole Answer to the Essay on Spirit, indifferent as it is, he highly commends. 'Tis unnecessary, we apprehend, to take up any more of our Readers time with an account of this performance ; the small specimen we have already given, being fully sufficient to shew the discerning Reader what is to be expected from this Author, on the subject of Fundamentals ; a subject which, in our opinion, may be discussed in a very narrow compass. The fundamental doctrines of Christianity, it should seem, can be no other than what are expressly required to be believed, in order to our obtaining the Christian salvation. Now of this kind we find nothing in the whole New Testament but *that single article, that Jesus is the Christ, the Son of God. Whosoever shall confess that Jesus is the Son of God, says the Apostle John, God dwelleth in him, and he in God.* So that every one that assents to this fundamental truth, and sincerely endeavours to understand the revelation, and act according to it, must be a true Christian, and entitled to all the privileges of Christian communion.

2. Preached at Christ-Church in Newgate-street, on Tuesday the 21st of September, 1756, before the Right Hon. the Lord Mayor, the Aldermen, and Governors of the several Hospitals in this City. By the Rev. James Penn, Under-grammar Master of Christ's Hospital. 4to. 6d. Say, in Newgate-street.

The words from which Mr. Penn here discourses, are these—*And when Ahitophel saw that his counsel was not followed, he saddled his ass and arose, and gat him home to his house, to his city, and put his household in order ; and hanged himself.*—From so uncommon a text, we expected something uncommon in the sermon ; upon reading it, however, we found only some trite observations on the efficacy of religion, to procure the divine protection against our enemies ; interlarded with some scraps of history, and arguments in favour of a Militia ; a subject not very properly introduced in a pulpit. But this Gentleman, from the choice of his text, and, indeed, from the whole of his sermon, seems to have little regard to connexion or propriety ; for had he selected any other passage in the Old Testament, it could scarcely have proved much less suitable to his discourse. What has the suicide of Ahitophel to do with national Reformation, or the establishment of a National Militia ?

3. *Fragility the Support of Charity*—At the anniversary meeting of the Governors of the Infirmary for the counties of Durham, Newcastle, and Northumberland, June 23, 1756. By Edm. Tew, D.D. Rector of Boldon, in the county of Durham. To which is annexed, a state of the charity, list of subscribers, &c. 4to. 6d. Hitch, &c.

4. Preached

4. Preached at the ordination of the Rev. Mr. William Porter; July 7, 1756, at Miles's Lane, London. By John Conder. Together with an introductory Discourse, by Timothy Jollie; Mr. Porter's Confession of Faith; and an exhortation to him, by Thomas Hall. 8vo. 1s. Buckland.

5. *The Character of faithful Ministers, and the Respect due to their Memory, considered*.—On the death of the Rev. Mr. William Notcutt. Preached at Ipswich; July 25, 1756. By Ebenezer Corneli. 8vo. 6d. Field.

6. *The Character and Death of Abraham*.—Occasioned by the death of the Rev. Mr. Culcheth. Preached at Stockport, in Cheshire, June 3, 1756. By John Milne. 8vo. 6d. Griffiths.

7. *On the Decrease of the Christian Faith*. By Joseph Greenhill, Rector of East-Horsley, and East Clandon, in Surry. 4to. 1s. Crowder.

8. *Morality and Religion essential to Society*. At Leicester-assizes; Aug. 12, 1756. By Ralph Heathcote, A. M. 8vo. 6d. Payne.

9. *The odious Nature of Unfaithfulness in general*, with some particular aggravations of its guilt, and preservatives from it. At Stafford Assizes, Aug. 22, 1756. By Joseph Crewe, D. D. Rector of Maxon, Staffordshire. 4to. 6d. Whiston.

10. *Grace considered in its Operations on the Understanding, the Will, and the Affections*; before the University of Oxford. At St. Mary's; Oct. 5, 1755. By John Billstone; M. A. Chaplain of All-souls. 8vo. 6d. Rivington.

11. *The Good Man's Character and Reward*.—At the Charter-house Chapel, Dec. 12, 1755. at the anniversary commemoration of the Founder, Thomas Sutton, Esq; By Robert Norton, M. A. Rector of Southwick, in the county of Suffex, and Chaplain to the Duke of Richmond. 4to. 6d. Bathurst.

12. *On Benevolence*; with a summary of the life and character of Dean Collèt. In the cathedral church of St. Paul; June 29. 1756, before the gentlemen educated at St. Paul's School. By D. Bellamy, Chaplain of Petersham and Kew, in Surry, and Vicar of St. Stephen's, in St. Alban's. 4to. 6d. Davis.

13. *Religion and its temporal promises considered*. Before the University of Oxford, at St. Mary's, on Aët-funday, July 11, 1756: By Edward Blake, D. D. Fellow of Oriel College, Vicar of St. Mary's, and Chaplain to the Bishop of Sarum. 8vo. 6d. Rivington.

14. In Lambeth-Chapel, at the consecration of the Right Rev. Fathers in God, John, Lord Bishop of Brittol, and John, Lord Bishop of Bangor, July 4, 1756. By John Spry; B. D. Archdeacon of Berks. 8vo. 6d. Rivington.

Errata in our last.

P. 241, l. 18. for, fixed the stars, r. the fixed stars. P. 274, l. 6. for, he, r. they. P. 285, l. 11. for, Virgil, read Horace: P. 290, l. 3. for, Gotto, r. Gytto.

T H E

MONTHLY REVIEW,

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Three Tracts. 1. Remarks upon this Question: Whether the Appearances under the Old Testament were Appearances of the true God himself, or only of some other Spiritual Being, representing the true God, and acting in his Name. 2. An Essay on the Schéchinah. Or, Considerations on the divine Appearances mentioned in the Scriptures. 3. Texts of Scripture, relating to the Logos, considered. By the late Reverend and Learned Moses Lowman. 8vo. 3s. Noon.

THIS Author is well known, and his former writings have been well received by the public, particularly his Dissertation on the Civil Government of the Hebrews; and, therefore, it is not to be doubted that due regard, and attention, will be shewn to these Tracts. But had Mr. Lowman been an obscure writer, the recommendation of those learned Gentlemen, who have ushered this posthumous piece into the world, with a Preface signed with their names*, would have been sufficient to have procured it a favourable reception.

Before we proceed to give an account of the Tracts, it may not be improper to observe, that the reverend and learned Editors, tho' they recommend the book, and think "some late
" favourite opinions will be nearly affected hereby, do not
" think themselves accountable for any particular sentiments
" of the Author's, or explications of texts of Scripture which

* Samuel Chandler, Nath. Lardner, Edward Saunderson.

“ he hath given ; but judge the performance highly deserving “ the public perusal.” But, pity it is, that when they took the pains to amend “ some *incorectnesses* that arise from the haste “ of writing, or the want of a revival,” they did not also assist the Reader with some observations, to secure him from error. The more learned and ingenious Mr. Lowman was, the more likely this book to propagate errors, if his opinions were wrong ; and no men more proper than his learned Editors, to have guarded against those errors. If “ some late favourite opinions” are wrong, why not openly declare them to be so? If right, why this insinuation against them?

The first Tract contains ‘ Remarks upon this question :
 • Whether the Appearances under the Old Testament were
 • Appearances of the true God himself, or only of some other
 • Spiritual Being, representing the true God, and acting in
 • his Name.’

• ‘ They who apprehend these appearances to have been the
 • proper and real appearances of God’—only mean, that God
 • did, on some particular occasions, ‘ manifest himself to others
 • by some special and particular actions, which he designed
 • should be taken as the marks and evidence of some special
 • and particular presence.

• ‘ There are several characters given to these appearances,
 • that belong only to the true God.—An acknowledgement of
 • the Unity of God, and that this one God was the God of
 • ‘ Israel, who appeared to the Jewish church in the *Schechinah*,
 • and dwelt among them as his people, in his temple, seems the
 • first principle, and fundamental doctrine of religion, in the
 • Jewish Dispensation : Page 5.—We may further observe,
 • that the forms of expression used in the descriptions of these
 • appearances, are such, that none of them oblige us to admit
 • any representation, or even any ways so much as intimate to
 • us ; or lead us to suppose, that the person appearing did not
 • speak, and act in his own name ; or that he spoke and acted
 • only in the name of another : Page 8.—The reasons com-
 • monly given for supposing some inferior Spirit or Angel,
 • personating God in these appearances, will, be found, on
 • a closer examination, very insufficient to support it.”—As to
 • the opinion of the fathers in this case, our Author thinks it
 • differs very much from that of the moderns. ‘ For they firm-
 • ly maintained, that the style, the titles, the characters of
 • these appearances, did all of them *properly* belong to the
 • Logos himself; not that they belonged to the Father only,
 • and were made use of by the Logos, as acting in the
 • Father’s name.” In support of this assertion, Tortul-

lian; and Irenæus, and Augustin, are quoted. The former certainly confirms all that our Author asserts; but then it is not as being properly in the Son, but as communicated to him, for if all things that the Father hath are mine, why not the names? *Omnia, inquit, Patris mea sunt. Cur non et nomina?* But, it is said, over and over again, that the Father hath appointed, or committed, or given, all things into his hands: It should therefore seem to be no other than a delegated power. Justin, one of the earliest of the Fathers, also distinguishes the supreme God and Father of all, by perpetually naming him the one and only unbegotten Deity; *μονος και αγεννητος*. Christ, according to him, is the only Son properly so called, as being the *Logos*, and First-born, and *Power*: and in another part of his first Apology he says, no other *Power* or *Spirit*, *Πνευμα και δυναμις*, are to be supposed, *υδεν άλλο υεναι*, it is not lawful to understand any other from God, *παρα το θεον* than the *Logos*, the First-born of God, as the prophet Moses has signified. What was the notion of this Father concerning the appearances under the Old Dispensation, may be seen page 129, of the Essay on the Schechinah, where it is intimated—That it seems to have been Justin's real opinion (*Dial. cum Tryphone*, p. 283, 284) that the Angel spake in the name of God, as not really present at all, any otherwise than by the presence of the *Logos*, as his Angel, and Messenger.

It may not be amiss to observe here, that if, together with the Lives of these Fathers, as they are called, we had an History of their Opinions, it would be of great service. They certainly differed from one another, and, as Chillingworth says, not seldom from themselves. They espoused opinions that were not in the Creeds of their days, and blended Christianity with the philosophy of their sects; which was one great source of corruptions. Van Dale, in one of his books, mentions a design he had of writing a History of the Opinions or Doctrines of Christian men, in different ages of the Church; but he did not live to execute it. To return, from this short digression, to our Author.

'The truth of the case,' says he, 'seems to be this: 'That properly speaking, nothing was visible but what 'could be visible, viz. the Cloud, the Fire, and the other 'material parts of the Schechinah: No Spiritual Being at 'all was properly seen, or heard. It was only the voice 'of the Oracle, or an articulate sound, that was heard; and 'only the Cloud and the Fire that were seen; that is, the 'symbols of the appearance only, not the Spiritual Being it- 'self, whose presence was manifested in the appearance, of

‘ what nature or kind soever that Spirit is supposed to be. In this sense it can be no proof, that God did not manifest his presence by some visible symbols, that *no man hath seen, or can see* his proper Spiritual Nature; for in that sense, no man hath seen, or can see any spiritual Nature at all.

‘ It is further remarkable in this argument, that though the Scriptures teach us, that *no man hath seen God at any time*, yet they do also observe; that the people did *hear the voice of Jehovah, the voice of the living God, of Jehovah their God, so that they had seen, that God dath talk with man, and He liveth.*

‘ These expressions refer to that eminent appearance of the *Schechinah*, when Jehovah gave his law on Mount Sinai, in the account of which, how many expressions have we to the same purpose? Thus *Jehovah commanded the people to sanctify themselves, and to be ready the third day*, on this account; *for on the third day, Jehovah will come down in the sight of all the people. And Moses brought forth the people out of the camp, to meet with God. And Mount Sinai was altogether on a smoke, because Jehovah descended upon it, in Fire. And Jehovah came down on Mount Sinai, on the top of the Mount, and Jehovah called Moses up to the top of the Mount.* It is further said, *That Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, saw the God of Israel.*

‘ The bare expression then, that *no man hath seen God at any time*, can no ways infer; that because God, who is invisible in his nature, has never been, and never can be, a proper object of bodily sense, therefore He has never manifested a peculiar presence in and by some visible symbols; such, for instance, as the *Schechinah*. For the same Scriptures do expressly teach us, that there is a true, and a proper sense, in which Jehovah came down in the sight of many people, and that *They had seen, that Jehovah had talked with them from Heaven.*

‘ This is an observation, I think, of great consequence in the present question. For in what sense soever the Scriptures speak of God, as invisible, they teach us to look upon the symbols of the *Schechinah*, as a proper manifestation of some peculiar presence of Jehovah: For *God, the living God, Jehovah, the God of Israel*, is said to descend, to appear, to shew his glory, to speak to all the people, to be seen of them, and to be heard by them.’

But then our Author observes, page 23, That the appearance of the *Schechinah* is ascribed to Angels, and is often called the Angel of Jehovah. Upon which he makes the following ingenious remark.

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‘ It is the concurrent opinion of the Hebrew and Samaritan schools, that the word Angel does not only mean a Spirit, but sometimes also, all sorts of powers, or instruments, which God shall be pleased to use and to act by. So that the elements of the world, Fire and Air, Winds and Storms, in particular visions, in the language of the Scriptures, are called *Angels of the Lord, which do his will*. To make this observation more evident, we shall find, that the Scriptures themselves call a Dream, a Vision, a Voice from Heaven, a Plague, a burning Wind, *Angels of God*. And whatsoever God is pleased to do by them, is said to be done by an *Angel of the Lord*. For what declares God’s will, or performs his pleasure, is *his Angel*.

‘ In particular, the Schechinah, or material Symbol of Glory, and the Oracle from thence, may in this sense be called the *Angel of the Lord*, and it is actually so called in Scripture. Thus the Schechinah, which Moses saw in the Fire, in the Bush, and the Voice of the Oracle, which he heard from thence, are called the *Angel of the Lord*. And the Schechinah, which conducted the Israelites in a pillar of cloud, and Fire, is also called the *Angel of Jehovah*.

‘ So that the Appearance and Voice of Jehovah in the midst of the Fire, and the Angel which spake to Moses, on Mount Sinai, are equivalent Expressions. And thus also, in the language of the Chaldee Paraphrase, the *Schechinah of Jehovah*, the *Mimra de Adonai*, are both of them equivalent to the Voice of Jehovah, or the Voice of the Angel of the Presence, or the Divine Majesty, and Glory.

‘ This observation, which is not a bare conjecture of Criticism, but which is founded on many concurrent and direct evidences, will, I conceive, take away the force of the objection before mentioned. For it appears, that the Schechinah, and the Oracle themselves, may, in a very proper sense, be stiled the *Angel of the Lord*; though the true God himself, was the only Spirit, or intelligent Agent, who acted upon them, and manifested himself by them: as much, as if they were acted upon by some *other* Spirit, whom God sent to represent him in the visible appearance of the Schechinah, and by the audible Voice of the Oracle. The Fire, and the Voice, were as properly *Angels*, in the language of Scripture, as any intelligent Beings, or Spirits.

Hence it should seem to follow, that not Messiah, but that the one and only God acknowledged by the Jews, spake himself

to his people; and that the Appearances, the Voice, and material Organs made use of, are called the *Angel of Jehovah*.

But then our Author says, 'It deserves particular observation, that of all the representations of Christ in the Jewish Dispensation, there is no one represents him more directly, more fully, and in more important points, than the Schechinah. So that almost all the accounts we have of his person, as the *Word made Flesh*, and of the manner of his appearance among us, in the world, are in descriptions alluding to the Schechinah, and in expressions borrowed from it; with this only difference, that now *the Word is made Flesh*, God dwells and tabernacles among men, in a much more proper, and eminent sense, than he ever dwelt or tabernacled in the Schechinah, or the Glory between the Cherubim in the most Holy Place. So that all former appearances of the Schechinah are to be considered as representations of *God with us*, of *the Word made Flesh*, and of the manner in which the *Fullness of the Godhead dwelt bodily in the Christ*. These really and fully answer all that the Schechinah prefigured, and was a representation of.'

Mr. Lowman then returns to the Fathers, and observes from Dr. Bull, that 'they considered a proper order of action, whereby some actions were to be ascribed more immediately to the Father, and other actions to the Son. Thus they asserted, that the appearances were to be ascribed to the Son, and not to the Father, because they were properly preludes of the Son's incarnation, and because the Father being first in the order or œconomy, was to send, and not to be sent. According to this order the Father is said to do all things *by* and *through* the Son, and therefore to have appeared to the Fathers by him.—We have an instance of this in the natural order of our own powers of understanding or intelligence, of reason or wisdom, of will or action.—We may, in like manner, when we consider the infinite Mind, as Father, Word, and Spirit, conceive likewise a distinct order in their actions.'

By their actions, he means, the actions of one mind; and, therefore, the Father, Word, and Spirit, will be no other than different Modes of the same Mind, as intelligence, and reason, and will, are in man. This order and œconomy is no other than an ideal order or œconomy, and has its diversity not in the mind, but the manner of action: it is the same power exerted different ways, And in this sense it may be said, the same God or Being who, as Father, creates, redeems through the mediation of Christ, and sanctifies by his power,

power. Whether this is the Author's meaning or not, let our Readers determine; we think it is what he ought to have said, in consequence of his notion of the Scripture doctrine of the Schechinah, mixt with what the Fathers have asserted concerning OEconomy*.

We now proceed to review what he has set forth in his second Tract, the Essay on the Schechinah.

And first, We observe, that this word is very improperly spelt with *c*; the English language well expresses the sound by *sh*, which foreigners cannot, without inserting *c*, and it is not right to imitate them in their defects. And as *k* is nearer to *Caph* or *Kappa* than the ambiguous *ch*, we shall, for the future, write *Shokinah*.

In our Author's Introduction to this second Tract or Essay, he explains, more largely than he had done in his former Tract, the general meaning of the Shekinah, and the Scripture sense of the word Angel. But as we have already given his sense of these words, we shall not enlarge upon them here. In page 84, he considers the Divine Appearance to our first parents in Paradise, Gen. iii. 8. *They heard the Voice of the Lord God walking in the garden, in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God.*—From

* The reasonings of our Author, in this first Tract, will, from the following remarks, appear to be rather specious, and plausible, than solid, and conclusive. It was usual, in the eastern countries, for such as delivered messages from others, to speak after the same manner as those very persons would have done, in whose names they came; and those who returned answers by messengers, spake as if those very persons were present, by whom the messengers were sent. Thus, in Matthew viii. 5—13. the centurion is represented as personally addressing his petition to Jesus, to heal his sick servant; and our Saviour's answer is directed to him as if he had been personally present: whereas, from Luke vii. 1—8. it is evident, that the centurion was not personally present; but preferred his request, and received the answers from Jesus, by the intermediate agency of the messengers he employed on that occasion. See also Judges, chap. vi. 11—18, 21, 22, 23. where, in the history of the angelic appearance to Gideon, the same observation is clearly illustrated.

It may also throw some further light on this subject, to take notice, —that the angel by whose ministry Jesus Christ signified [*ἰσχυρῶς*] to his servant John, that revelation which himself had received from God the Father, Rev. i. 1. this very angel, whom Christ employed as his Minister, assumes characters appropriate and peculiar to God, and to Jesus Christ. See Rev. i. 8, 11. xxi. 3—7. xii. 6, 8, 13, 16.

Ezek. i. 24, and Jer. xi. 16, compared with Exod. ix. 28, he infers, that the voice was as mighty thunders. There is no mention of splendor in this passage, but the appearance is described as a voice or sound approaching nearer and nearer to our first parents, under the denomination of *the Presence of the Lord*. In the further account of this appearance, we have Jehovah Elohim represented as conversing with our first parents, calling first to Adam, and replying to his answer; then speaking to the woman, and replying to her answer; speaking afterwards to the Serpent, and denouncing a punishment suitable to the evil he had done; then pronouncing the punishment of the woman, afterwards of the man; giving a promise, that the Seed of the woman should bruise the Serpent's head; and finally directing our first parents how to cloath themselves. As here was an appearance of Jehovah Elohim, here was also a sensible appearance, and such as that by it our first parents knew it was the presence of the Lord. Though there is no express mention of the form of the Shekinah, whether by a visible shining Light, or otherwise, yet there was an articulate Sound, and distinct Voice or Oracle. This is all along not only spoken of as the Voice or Oracle of the Lord God, but in the discourse, or words of the Oracle there is an exact conformity to the character of Jehovah Elohim, as having given the command not to eat of the forbidden Tree, and as punishing the transgression, and as giving the prospect and hope of favour and blessing from Jehovah, whom they had so justly and so highly displeased, by their offence, in eating the forbidden fruit.

The next instance considered is, the appearance to Abraham, Gen. xvii. Concerning which he observes,

First, That the person appearing was Jehovah, as in the former appearance to our first parents.

Secondly, That in this appearance he takes to himself the character of Almighty God; speaks all along, as the Person who had the supreme authority, and government of this world, and disposal of the several blessings of Providence; as the Person who had a right and authority to direct the whole religion of Abraham, and to whom all Abraham's religion was to be directed; who entered into Covenant with Abraham and his Seed, and who promised to be a God unto them, and that he would make him a Father of many Nations, and give to him, and his Seed after him, the land of Canaan for an everlasting possession; who gives thereupon a command for the use of the rite of Circumcision, as a Seal of the Covenant that was entered into, between

'tween Jehovah on the one part, and Abraham and his family on the other part: so that this appearance is represented as the divine Oracle, in which Jehovah commands Abraham to *walk before him, and to be perfect*, and promises thereupon the blessing of his Covenant to Abraham. Abraham receives this Oracle with religious reverence and worship. And throughout the whole Oracle there is an exact conformity to the character of Jehovah Elohim, as the sovereign Disposer of the blessings of Providence, as the Author of the *Peculium* in his family, the Covenant and Sacrament of that Church, and the Object of their religious worship, and obedience.'

In the xviiiith chapter of Genesis, is another remarkable account of a divine appearance, where, besides the three men who came in and did eat with Abraham, it should seem as if the Divine Majesty appeared, in the usual form of the Shekinah; for *Abraham stood before Jehovah*, before the Divine Majesty who had spoken to him, discoursed with him, and in whose presence he still continued. 'In this appearance Jehovah is represented, as the God of Abraham, who had promised to bless him, and would be faithful to the Covenant he had made with him. That he is represented as the person from whom Abraham was to expect his blessing, who was the proper object of Abraham's worship and prayer, who was also the Lord and Judge of the whole earth; who had the supreme power, and could by his Providence save and destroy: all which circumstances, how ignorant soever Abraham might be of the quality of the persons, who appeared to him at the first, are very plain in the account that follows of the appearance itself.'

The next appearance taken notice of by our Author, is that to Moses, in a Flame of Fire, out of the Bush. Concerning which he observes,

'That it was a proper appearance of Jehovah Elohim, or that special appearance, which is called the Shekinah, in a sensible manner.

'One part of the appearance was sensible to sight by a Flame of Fire in the Bush.

'Another part was sensible to the ear by the Voice of an Oracle,

'In which the person appearing styles himself *the God of Abraham, Isaac, and Jacob; the God of the Hebrews*, or *Israel; Jehovah Elohim, I am that I am*: that is, in the most natural and easy interpretation, the Eternal God; the God of Israel in covenant with the Jews as his Church and *Peculium*,

‘ Peculium, the Object of their hope and worship ; to whose presence direct religious worship and adoration were due.’

In the fifth section, the appearance mentioned Exod. xiii. of a Pillar of a Cloud by Day, and the Pillar of Fire by Night, is considered. ‘ The characters given to Jehovah, the person appearing, are much the same with the characters mentioned in the former appearances ; such as God, and particularly the God of Israel ; and they are only varied in expressions, and instances of his favour and blessing, suited to the then particular state of the Jews and their deliverance. Thus he is represented as giving forth the Oracle to Moses, and direction to the whole people ; as promising protection and deliverance from the power of Pharaoh and his host ; with a design, as the Oracle itself expresses it, *that the Egyptians may know that I am Jehovah*. He is accordingly acknowledged by Moses and the whole people, as the proper Object of their praise and worship, as their God, and as the universal Lord of all.’ Before we mention the next appearance, we shall take leave to recommend, to those who may have read Toland’s works, (in which are some absurd remarks upon the Pillar of Smoke) The critical, historical, philosophical, and theological Remarks of Elias Benoit, upon that Author’s Dissertations. This *Melange de Remarques*, &c. is in French, and was printed at Delft, where the author was Pastor of a church, in the year 1712.

The next instance produced, is, of the appearance in Mount Sinai. ‘ The occasion of it, the number of persons to whom it was made, and the great solemnity with which the Oracle was given, shew it was one of the most proper and solemn appearances mentioned throughout the whole Old Testament.

‘ As to the manner of it, it seems in some respects different from any we have yet observed. We have met with an audible Voice, the appearance of Men, Fire burning in a Bush, yet not consuming it ; a large Cloud, one side dark, and the other light : but in none have we met with *Thunderings and Lightnings, and the Voice of a Trumpet exceeding loud ; such a thick Cloud, and such vehement Fire, that Mount Sinai was altogether on a Smoke, and the Smoke ascended as the Smoke of a furnace, and the whole Mount quaked greatly*. Here then was so fearful a noise of Thunder, and appearance of Lightning, such a mixture of Smoke and Fire, attended with such dreadful Sounds, as shook the whole Mount, No wonder it made the hearts of all the people to tremble, & *Moses himself exceedingly to fear and quake*.”

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The character the person here assumes to himself, is, that of Jehovah. 'He styles himself, and is all along styled by Moses; Jehovah, and is acknowledged under that title by all the Children of Israel. He is represented as that Jehovah who had delivered them from the Egyptians; with whom they were to enter into a Covenant as their God, and who thereupon accepted them as his Possession; upon account of whose appearance they were to sanctify themselves in the most solemn manner; who was in particular the Author of their Law and Religion, and in an especial manner, of the most sacred part of their Law, the Ten Commandments: and Moses afterwards mentioning the sense which the Children of Israel had of this appearance, Deut. v. 26. ascribes the title of *Living God* to him: a distinguishing character of the true God among the Jews.

Finally, of this Person, who thus gave the Ten Commandments, we are to understand the first Command: *Thou shalt have no other Gods before me*,—as the God whose Unity was one of the first and principal Articles of the Jewish Faith and Religion, according to the words of Moses concerning him, Deut. vi. 4, 5. *Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.*

Not unlike the former instance, is that of the Cloud, or Glory of Jehovah, entering the *Mishan*, Habitation or Tabernacle, for the residence of the Shekinah, Exod. xl. The next remarkable appearance is, the entrance of the Shekinah, or Glory of Jehovah, into Solomon's Temple, 1 Kings viii. This was an established building, or fixed temple in the capital city, Jerusalem; whereas the Tabernacle, as a sort of tent, was a moveable dwelling. 'It is so much the same with the former, that if there was no other reason, we might thence safely conclude it was a proper divine appearance of the Shekinah.' From Solomon's address to this God, he appears to have been the God of Israel, the only true God, to whom there is none like in heaven above, or on earth beneath.

Our Author having brought down the appearances to the full settlement of the Jewish Church, and the state of Religion and Worship under the Temple, proceeds, in the next place, to consider the prophetic representations of the same divine Appearance after this first Temple was destroyed, and while the second Temple wanted the Shekinah, until the most glorious of all Shekinahs appeared in the presence of the King
Messias,

Messias. He begins with the vision of Isaiah vi. 1—5. *I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the Temple. Above it, as surrounding the Shekinah seated on the throne, stood the Seraphim, the angels, ministers, and attendants on the Divine Presence; and one cried unto another and said: Holy, holy, holy is the Lord God of Hosts, the whole earth is full of his Glory. And the posts of the door moved or shook at the voice of him that cried, and the whole house was filled with smoke.*—Our Author is very unwilling to admit the appearance of Adonai or Jehovah here, in a bodily shape, or human form. By the smoke it should seem to have been the Shekinah, but there is no mention of fire; and the voice is not said to come out of the smoke: nor does the expression of *seeing the Lord sitting upon a throne* agree with his notion of the Shekinah. He is also unwilling to admit the Divine Appearance in a human shape, Jerem. i. where it is said, *Jehovah put forth his hand and touched my mouth.* But supposing both these places not to mean any thing like the appearance of Jehovah in a human form, what shall we say concerning him who is called a man, Gen. xxxii. 24. and afterwards God, Elohim, who wrestled with Jacob: The name of the place *Peniel*, which signifies the appearance of God, and the reason of that name, *for I have seen God face to face*; and the circumstance that follows, of his *life being preserved*, notwithstanding he had seen God, are great difficulties in our Author's scheme, who makes the dread the Jews were under, of dying at the appearance of the Lord, a proof that the person who appeared was Jehovah himself, the one and only God. Surely he ought not to have passed over this instance as he has done, in dead silence, especially as, in consequence of this memorable transaction, the Jews never eat of that sinew which is upon the hollow of the thigh, because Jacob's thigh was put out, or wrenched. Not that the sinew shrank, nor is it said to have shrank in the original, but the word that signifies that sinew, is derived from one that signifies to shrink. It is the same of the sinew, and that is all that is expressed in the original text. Some have thought the man who wrestled with Jacob, to have been Esau, or one sent from him, for it was in the night they wrestled, and he came not till Jacob was alone: nor is there any other reason for an appearance, but the change of the name of Jacob into Israel. As to the word *Elohim*, here translated God, it is known to signify Angels, and Magistrates. But the authority to change the name of Jacob; his acknowledging the appearance of the Lord, by saying he had seen God, and yet his life was preserved; the name he gave the place; the custom of the Israelites

Israelites not to eat the sinew of the thigh, and their reason for it; all weigh strongly against the supposing this appearance not to have been that of the Lord: but leaving this to the determination of our Readers, we now return to Mr. Lowman; who proceeds to consider the Vision of Ezekiel by the river of Chebar. Chap. i.

Here also is *the likeness of a throne, and the likeness as the appearance of a man*; which our Author says, 'was not so the shape and form of an human body, but that *from the appearance of his loins even upward, and from the appearance of his loins even downward, the Prophet saw as it were, the appearance of fire, and it had brightness round about.*' But did the brightness, or the appearance of fire, destroy the appearance of a man? Could not the shape and form of a human body be preserved under the brightest appearance? Are not the loins of a man expressly mentioned, and is not the whole figure said to have been the likeness as the appearance of a man sitting on a throne? This figure representing the Lord shews the absurdity of supposing the Cherubim who were beneath the throne, to be a representation of the Trinity. By their situation, and by the perpetual use of the word in Scripture, it should seem to signify no other than a *guard*: as we observed in our account of Mr. Taylor's Hebrew Concordance. See Review for July 1756.

We come now to the visions of Daniel, vii. 9. Here also mention is made of hair, and head, and feet, and a garment like snow; and this person who sits on the throne of Judgment is manifestly distinguished from *the Son of Man, who came to the ancient of days, and was brought near before him, and received from him, dominion, glory, and a kingdom.* Hence our Author concludes, that the old Shekinah could not have been the appearance of Christ representing his Father, or appearing in the person or character of the one and only God of Israel. But then he would have the appearance of the Son of Man, to be a signification of the future Shekinah of the second Temple; which is not confirmed by any words implying a Shekinah in the manner in which the Son of Man is said to approach the ancient of Days.

The last appearance our Author takes notice of in the Old Testament, is that in Zech. i. 8. his interpretation of it is as follows:

'The Prophet saw some considerable Angel, attended with others, as horsemen, among myrtle trees in a bottom, as if refreshing themselves in a shady valley, or myrtle grove. Besides these there was another Angel, who came nearer to
' the

the Prophet to commune or talk with him. The Prophet asks the interpreter, what was the meaning of the vision he saw, of the horsemen in the *Valley of Myrtles*? The Angel who communed with him, was preparing to explain to him the vision, when the *Angel among the Myrtles* gives the Prophet a short account,—That they were ministering Angels. The Angels themselves give this farther account, that upon their view of things, all were in great peace and quiet in the world, and therefore it was a proper time to set forward the building of the Temple, which was the great care and concern of Zechariah. Upon this the Angel who talked with the Prophet, farther to encourage him, and by him the Jews to go on with the Work, addresses his prayer to God, the *Lord of Hosts*, Jehovah Zebaoth: and by the Jewish law and religion it was not lawful to pray to any one else. In this prayer he desires God would reveal to the Prophet, how long his anger should remain against Jerusalem, and the cities of Judah; or when their re-establishment, peace, and security should be accomplished? Now as this prayer was thus addressed to God, the Oracle from the Shekinah gives an answer, probably from the Myrtle Valley where the ministering Angels stood, *with good and comfortable words*. Upon this the Angel who talked with Zechariah, gave him instructions how he should prophecy for the encouragement of the people: *Thus saith the Lord, I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of Hosts; and a line shall be stretched forth upon Jerusalem,—or the streets and the walls of it shall be regularly rebuilt.*

In the conclusion of this second Essay, our Author makes some observations on the foregoing appearances of the Shekinah, to explain the intentions and uses of it. 1. These appearances were of early use, and long continuance. They began with our first parents in Paradise, and continued as a perpetual evidence of Revelation. 2. It discouraged Idolatry, all images being forbid, and the frequent appearance at first, and afterwards the fixed residence of the Shekinah in the Temple, rendered them useless. 3. It shewed that the presence of Jehovah among them, was the presence of an holy God that hated iniquity. All the worship of the Church was directed and offered to the glorious presence of Jehovah, or the Shekinah.

In the third Tract are the texts of Scripture mentioned in the title-page, relating to the Logos. Mr. Lowman, in his explanations

explications of these texts, generally expresses himself in an obscure manner; and appears strongly inclined to the hypothesis of Socinus: many of his positions cannot be well reconciled with the rest, but upon supposition that his real sentiments had a tendency that way. He says, the Word was with God, and the Word was God, or GOD WAS THE WORD; that the Word was made Flesh, by dwelling or shekinizing, in Christ; and that the Word, at the creation of the world, 'in giving the law, and as the object of divine worship in the Temple, did appear in all the majesty and glory of Jehovah, the Supreme God and Sovereign Lord of the creation.'

We are greatly at a loss to fix a clear and consistent sense on these, and other similar passages, in this concluding Essay. For the WORD is sometimes represented as the individual person of God the Father, and sometimes, as a mere mode or quality of Being. — But it should be considered, that the *Word was with God*, and, therefore, distinct from him with whom he was. That the word God, is a term expressive of Dominion; and that as the Dominion of Christ, who is never called Almighty God, is derived from his Father, so may his Titles; and, consequently, that he is not equal with the unbegotten, underived, or necessary existent God and Father of all. And this seems to be confirmed by the expression, *that all things were made by him, and through whom God made the worlds*, for this seems to imply a ministerial or subordinate agency. We chuse rather to say, this *seems* to imply subordination, than to determine absolutely concerning the meaning of these words. We are Reviewers, and, as such, are of no Party, that is, in other words, of no *Hertfy*.

An Ode to Love. 4to. 6d. Scott.

OUR amorous Poets may, with propriety, be divided into the heroic, the classic, and the witty. The first, as the name denotes, are those who have derived all their ideas of this pleasing passion from the pastoral or heroic Romance. To them, *wretchedness is felicity; bondage, freedom, &c.* The sentiments of their Heroes and Heroines are unnatural, and their actions frantic. Their *Cassandras*, and *Cyruses*, are equally extraordinary. To talk to the former of Love, is a capital

capital offence. Their rigour must be melted by the blood of Giants, Necromancers, and *paynim* Knights. They are familiar in deserts, where they subsist on *nothing*; and make light of scampering over *impassable* mountains, and riding through *unfordable* rivers: they are always disguised; and adventure is the business of their lives. The Pastoral Lover is a subordinate species of this class. The Swains are mighty good-natured, and never do mischief to any, but *themselves*: a leap from a rock, or a plunge into a river, being their usual catastrophe. The Shepherdesses are vastly coy, and mighty huntresses. They wield the crook and the javelin with equal dexterity; and, although terrified at the voice or appearance of a lover, they make nothing of lopping off the head of a wild boar, or of thrusting a spear into the jaws of a lion.—The sentiments of both are either far fetched sustian, or insipid conceit. Pan may favour them, but Apollo never. They are familiar with Pales, and the Dryads, but know nothing of Minerva. They are always wretched, and deserve always to be so. They write Idylliums, Eclogues, Sonnets, Favole Boscorechie, and Pastoral Tragi-comedies, which have every requisite of a poem but common sense. We are always sorry when these inamoratos are prevented from suicide, and pleased when the farce ends in a marriage: such phantastic Beings are only worthy of one another.

The Classic Lovers were more common in the two last centuries, than in the present. They are intimately acquainted with the history and adventures of Cupid and Venus; but know nothing of Love. They esteem Propertius more than Tibullus, and would rather have the honour of producing the Heroid Epistles than the fourth Æneid. They are all *Pagans*, and talk a language which few Ladies, and almost as few Gentlemen, now a-days, understand. They may be learned, but they have no passion. Their compositions shew Memory and Fancy, but no sensations of the Heart. They have a Corinna, because Ovid had one: and she must be inconstant, because Gallus's favourite ran away with a soldier. They are loose, without raising passion; and would rather write a good elegy, than be happy with their mistresses.

Your Witty Love-writers abounded in the court of Charles the 11d. Like the old Mythogolists, they represented Cupid as blind; and, in consequence of this, make him commit many merry blunders. Thus the poor God has more than once
mistaken

mistaken a citizen's fat wife (*a*) for his own mother, and Myra (*b*) in a riding-habit for Adonis. In their hands Love is, indeed, a Proteus; sometimes a God, and sometimes a Fire; now a Dart (*c*), then a Bird (*d*), and anon a Captain (*e*). If the Ladies praise their wit, they are the less solicitous about gaining their hearts; and depend upon it, the Witty Lover is always best pleased, when any one else would think he had the least reason to be so.

That the Author of the *Ode on Love*, which has given rise to the foregoing remarks, belongs to none of the classes we have been describing; but that he is both the Lover, and the Poet, the following quotation will shew.

Gentle God of *love's* (*f*) desire,
Oft as the tumultuous breast
Tastes the pure influence of thy genial Zest,
The jarring passions strait conspire;
And with harmonious symphony
Unite, and center all in thee.
Stern Ambition drops his wand,
Av'rice opes her niggard hand;
Rage throws his blood-stain'd falchion by,
And Anger melts with Pity's eye;
Revenge is lull'd, Care's tortures cease,
And all within is Calm and Peace.
S T E L L A, then come as kind as fair,
And with me Love's riches share;
The God himself shall form the bow'r
With ev'ry fragrant green, with ev'ry blooming flow'r.
There will we on the bed of pleasure,
Dying in ecstatic bliss,
Deal out with lavish hand the treasure,
Exchanging souls at ev'ry kiss.
Nor let the sober-footed dame
Caution, intrude upon our gen'rous flame;
Her harsh alloy
Embitters Love's mysterious joy;

(*a*) Prier.

(*b*) Lord Landsdown.

(*c*) Anacreon, Ode 14th.

(*d*) Bion.

(*e*) An Ode intitled, Captain Cupid, in Doddsley's Miscellanies; vol. 4th.

(*f*) We wish the Author had used some other epithet, as this is the only indecent word in the Poem: and does not, indeed, seem quite appropriated to his own idea: for it is *virtuous love* that he celebrates.

The God, the bounteous God shall be our guide;
 He shall each niggard care deride,
 He shall supply th' exhausted store;
 With youth and beauty by his side,
 What Lover can be poor?

From several passages in this ode, we may apply to the unknown Author, what Quintilian says of Alcaeus, with a very little variation, *Si in lusus et Amores descendat, Majoribus tamen aptior.*

We had almost forgot to mention, that this Poem is sarcastically addressed to the Lord H—— C——.

The Idea of Beauty, according to the Doctrine of Plato. 8vo.
 1s. Edinburgh, 1756. Sold by Willson, London.

THIS is an epitome of Plato's famous Dialogue, intitled, Phædrus. The Author, may, no doubt, be pretty conversant with his original, but he never rises to Plato's sublimity, and fine turn of ridicule. Some parts he has expressed with a brevity that becomes obscure without the Greek text; some few (a) he has misinterpreted; others (b) he has omitted,

(a) Thus, for instance, he has translated *exquisitè, advanced*, instead of *brought with you*, p. 14. *εναχιδας*, nine million of years, instead of nine thousand. And *αγρου* he translates willow, instead of Agnus Castus.—When Socrates had finished what he had to say, in ridicule of Lyfias, and was about to depart, something (or, as the Platonists call it, his Dæmon) warned him, that he had spoken amiss, and that he ought not to be gone till he had expiated his crime. "Dreadful, Phædrus dreadful," says he, "is the speech you have *advanced* yourself, and compelled me to make." The use of the word, Love, (continues our Author) *in such a sense as reproaches human nature*, is the fault with which he charges both the discourses: But we can see nothing of this in the original.

(b) He omits the pretty tradition concerning the poet Sthenichorus, who was punished with the loss of sight, for his invective against Helen; but recovered it, on his praising her, in a recantation. Vid. Platon. p. 343. Edit. Ficin. ann. 1590. The fine illustrations of the person who knew the virtues of medicines, but neither the times, nor method of applying them; as also of Sophocles and Euripides, P. 353. are overlooked: there are likewise many little incidents in the course of the dialogue, which he has not mentioned; but which give the originals an happy appearance of reality. Thus, when Socrates wants to be gone, Phædrus tells him, that as it was noon, and very hot, they had better remain where they lay, and chat till the cool of the evening. p. 342. *sub finem.*

which

which we could have wished to have seen introduced; and of several passages, from the difference betwixt the English and the Greek languages, he could not transfuse(*d*) the idiomatic propriety. But whether any epitome, or even the original itself, tho' ever so unexceptionably translated, would greatly assist the generality of our Readers in their notions of Beauty, the nature of the human Soul, or, indeed, of the Art of Oratory, may be very much doubted. To enter fully into Plato's ideas, the Reader must possess some portion of that divine *furore*, which, in this Dialogue, he requires of him who approaches to the POETICAL GATES OF THE MUSES.

As a specimen of our Author's translation, take the following prayer of Socrates.

'Propitious Pan, and all the other Deities of this place, vouchsafe to me to become beautiful within; and grant that external things may be friendly to those within me; may I deem the wise man, wealthy; and may I have such a quantity of gold as no other can bear, or manage, than the temperate man*.'

The above is by no means selected as a specimen of the most glaring defects in this writer's language; which is, in general, not only incorrect, but abounds in low phrases, and North-British modes of expression, to a degree that is equally intolerable to a judge of the original, or of the English.

(*d*) Thus Socrates derives *eros* (love) from *eueros* (strength), and *μαντική*, *ars divinatoria*, from *μανικη*, *furore*.

* Ω φίλε Παν τε και αλλοι οσοι τηδε θεοι δοιητε μοι καλω γενεσθαι τανδου, ταξιδου δε εσα ιχων, τας ντες ειναι μοι φιλια. πωλεσονται δε νομιζομαι ται φοβοι. το δε χρυσου πλεθος ειη μοι εσοι μητε φερω μητε αγαν δυραιτο αλλος η ε.σφρω. p. 358.

Miscellaneous Remarks made on the Spot, in a late seven years Tour through France, Italy, Germany, and Holland. By Sackeverell Stevens, Gent. 8vo. 6s. Hooper.

AS nothing contributes more to enlighten and improve the understanding, than a personal acquaintance with foreign climates; and as no people travel more than the natives of Great Britain; they ought, therefore, to let none surpass them in many and generous perceptions. The man who, by his birth-right, is a member of a free society, not a slave to despotic power;

and who, in matters of religion, enjoys the invaluable blessing of private judgment, should not fail to visit other nations: for this will not only rub off all the selfish asperities he may have contracted, from a narrow survey of things, but will also re-land him at home, with a more rational attachment to that constitution, under which he had the happiness to be born.

On the contrary, when the subject of an arbitrary government, has travelled into countries which enjoy the inestimable advantages of civil and religious liberty, he returns with a diminished affection for his own; and learns to despise, and hate, that constitution which denies him the enjoyment of those natural rights, the knowledge, and the value of which, he has learnt from his happier neighbours. Hence it is; that despotic Princes are cautious how they permit their subjects to range abroad; and, for the reasons above intimated, travelling has ever been encouraged in free states: in particular, our own countrymen have been remarkable for their regard to this finishing branch of education.

But tho' one would think, that every Briton who makes the tour of Europe, should return, not a nominal, but a real patriot; yet this is not always the case! for alas; too many of our young gentlemen bring home only a miserable reverse of every good purpose for which they were sent out: and we have reason to fear, that what Pope observes of *one* of them, may be applied to *most*,

Europe he saw, and Europe saw him too!

But whence does this proceed?—Lord Molesworth, in his excellent observations on Denmark, imputes it to our early visiting France, where slavery is so artfully gilded over, as to hide its native deformity; and he thinks, that if his countrymen were first to make the tour of Denmark, &c. where the people are more apparently slaves, it would remedy this evil. His lordship's remark is judicious, and the remedy seems appropriated. Yet, if our traveller is either too young, or has never been accustomed to reflect; if he is unacquainted with the constitution of Britain; or is committed to the guidance of those who know men, or books, only *; it is not to be expected, that even the genuine
and

* The young traveller ought, more especially, among other prerequisites, to have his morals well formed and settled; and particular care should be taken, that the person intrusted with his tuition

and disgustful appearance of slavery in the north, will have the desired effect, or produce all the advantages that ought to accrue from so expensive, and even so laborious, a course of study, if travelling may be so denominated.

But after all, without natural good sense, and a manly turn of mind, all foreign helps will avail but little. If this foundation is wanting, our travellers may, in time, be able to describe the ceremonies practised when the French King dines in public; or they may even attain a smattering in the virtù of Italy; but they will never make any improvement in our commercial interests, nor, by reflecting on the miseries of foreign slavery, be incited to hazard their lives, and fortunes, in guarding their native country against a like mortifying state of subjection.

But if so many things are required ere the Briton can make a proper and natural use of travelling, are not the same, and still greater qualities, equally necessary in those who publish to the world, an account of their travels? Many, however, of this class of writers, entertain us with scarce any thing more important than Sir Polydore Woud-be's journal, in Ben Johnson.

It is granted, that the description of fine churches, villas, gardens, pictures, statues, &c. may be of service to the stuary, painter, architect, and gardener; that the antiquary may find entertainment in the *relief* of a medallion, or the ruins of a temple; that the naturalist reaps advantage from the physical history of foreign productions; and that most people are wonderfully pleased with a detail of the customs of other countries: yet narratives, where only such topics are treated of, are not the most useful to such of our countrymen as either have not time, or cannot afford, to travel. To such, that book which points out the improvement of any branch of commerce, or that which shews them the felicity they derive from their government, religious and civil, is certainly not the least valuable.

In Mr. Stevens's performance, indeed, the merchant will find no plans for extending our trade, nor the farmer any improvements in agriculture; but its perusal will teach both, that

tion, be not only a scholar, and a gentleman, but a strictly moral man: one who abhors vice, however sanctified by custom; and who dares freely to admonish his pupil, be his rank what it will, whenever he finds him adopting principles, or manners, inconsistent with the characteristics of genuine virtue, and goodness of heart.

while property is secured in Britain, we shall ever surpass the more precarious traders and farmers of the continent. Mr. Stevens travelled, and thought, like an Englishman; and if his language is far from being elegant, yet, as it is, generally, intelligible, and as he describes nothing but what he was an eye-witness of*, his work is so far preferable to the more flowery, and more marvellous relations of some others, whose fancy either embellishes what they saw, or supplies what they never had an opportunity of beholding.

Mr. Stevens's narratives, and observations, will doubtless serve to assist the young traveller in gaining some idea of France, and especially of Italy; and will guide him through many of the first cities in Germany and Holland. The Author, indeed, is far from affecting the character of the scholar; or the antiquarian; and when he introduces any scraps of French, or Italian, he generally betrays his ignorance of those languages. Neither does he give us many deep researches into the nature of the several governments in the countries through which he passed. He saw the people in bondage, 'altho' he did not know how they lost their liberties. He saw that, notwithstanding the gaiety of the French, and the content of the Romans, neither of them enjoyed the solid advantages of the Briton. The former he beheld, the slaves of a King, supported by a standing army; and the latter, the more abject slaves of bigotry and superstition.—He does not attempt to amuse his readers with the age, temper, and amours of great courtiers and officers of state; nor expatiate on the virtues of a Potentate, or a Prime Minister: things that can little avail, or interest, the generality of readers. But he takes every opportunity of exposing the frauds of the priests, and the ignorance, and superstition of the laity. The Bishop of Salisbury, indeed, had performed this protestant task before our Author, and with superior abilities; but Mr. Stevens's work serves to corroborate what the Bishop advances, and even points out some instances of laical absurdity, which his lordship does not mention.

Mr. Stevens's book is also commendable on another account. Englishmen who go abroad, generally estimate things at the price they are sold for at home; and as they have commonly what the French call *une bourse bien garni des guinees*, they become the dupes of imposing inn-keepers, lying valets, pimping landlords, and extortioning tradesmen. It is inconceivable what sums are, annually, lost to Britain, by means of such

* Our Author's travels were begun in the year 1758.

vermin. Every attempt, therefore, to guard the young traveller against the arts of imposition, deserves some acknowledgement; and we, at present, recollect no book of travels, in which this point is more attended to, than our Author's. While other writers of this class are absorbed in contemplating the rust of a medal, or busied in measuring the broken limbs of an headless Hercules, Mr. Stevens, with more prudence, perhaps, tho' not more *taste*, is rather intent on giving us frequent and useful hints of good œconomy. We shall extract some of these in our specimens of his performance; and as it mentions a variety of customs, &c. not generally found in our books of travels, some of these shall also be extracted: but, by the way, we hope our Author will pardon us, if we now and then, for the sake of brevity, shorten some of his descriptions, and deviate a little from his diction.

Page 1. 'As the French tongue is well understood in most parts of Europe, I would advise you to furnish yourself, before you set out, with Boyer's Grammar and Dictionary; for at Paris they are sold at an exorbitant price. By the help of these, and conversing frequently with the natives,' [Should not Mr. Stevens have added, the assistance of a master?] 'you will soon acquire a competent knowledge of that language: and in order for your more expeditious arrival at Paris, it will be expedient to embark at Dover for Boulogne, instead of landing at Calais, which is the usual custom; by this means, you will save at least twenty miles travelling by land.—You cannot be too cautious in your choice of a valet; several will offer their service in that capacity, who speak broken English; they will address you with the greatest complaisance, and profess the utmost integrity; but they are not to be trusted, being most of them designing, imposing rascals. The best method is, to get one recommended by the master of the inn where you put up at.' [This is not always a safe practice neither, for the inn-keepers and those *imposing rascals* are often in a confederacy, to fleece strangers.]—'Be careful to make a bargain for every thing you want,' [at the inn]; 'otherwise they will charge what they think proper, and you will be obliged to satisfy their exorbitant demands. Another most necessary caution is, to have some English servants, who speak the French language perfectly well, and whose integrity you can rely on.'—

P. 10. 'My first entrance into Paris, was through the gate of St. Dennis: this is a very fine one, built like an antient triumphal arch, beautifully adorned with *basso-relievo*, re-

“ presenting the victories of Lewis XIV.—At this gate your
 “ chaise and baggage will be stoppt, in order to be searched by
 “ officers appointed for that purpose, who have it in their
 “ power to give you a great deal of trouble ; but by making
 “ them a present of Half a crown, and ordering your servants
 “ to address them in a complaisant manner, which they seem
 “ to regard as highly as the money, you will pass to your hotel,
 “ or inn, with very little molestation.

P. 15. “ I cannot omit one particular, which does great ho-
 “ nour to the Hotel Dieu ; and that is, they admit all man-
 “ ner of patients, without paying any regard to their country,
 “ religion, or disease ; and moreover, they require no security
 “ in case of death : whereas the practice of most of our hos-
 “ pitals in England, is widely different. The restrictions of
 “ admission being such, as frequently deprive many of receiv-
 “ ing the benefit first intended by the *charitable founders*. *Add*
 “ *to this, those who are so unhappy as to labour under an incur-*
 “ *able disease, are never discharged ; tho’ with us, the reverse*
 “ *is constantly practised.—A British hospital, for the reception of*
 “ *Incurables, would be a lasting honour to the present age, al-*
 “ *ready distinguished by many charitable foundations.*

P. 17. Our Author has the following account of the col-
 lege of the English Benedictines ; particularly of : “ a small
 “ room, hung with black cloth, on which are several escut-
 “ cheons of the arms of England. In the middle of the
 “ chamber, under a canopy, lies the body of the late unfortu-
 “ nate King James II. who here ended his days in obscurity ;
 “ and by his bigotry, and the influence of his popish wife and
 “ counsellors, lost his kingdoms ; and will remain an ever-
 “ lasting testimony of the inconsistency of a popish head over
 “ a protestant people. Near this Prince’s coffin is that of his
 “ daughter, who is said to have been born in France ; the
 “ heart of the late Duke of Berwick, natural son of the afore-
 “ said Monarch, who was shot at the siege of Philippsburgh *,
 “ is here preserved in a leather case, to which is affixed a
 “ small lock. The person who shewed the room, desired
 “ me to take it in my hands, as a great relic : this person was
 “ an old woman, who, with a little broken English, haran-
 “ gued a long time on the merit of the deceased King,
 “ in quitting his kingdoms (when he could keep them no

* When the French King received the unhappy news of his
 death, he said, “ The loss of so brave a General is of more con-
 “ sequence to me, than 50,000 of my best men.”

“ longer)

longer) for the sake of the true religion (as she called it) for which he was, without doubt, a great saint. The zeal of the old lady made me smile, at which she grew angry; but on my presenting her with a gratuity for shewing me these sacred remains, as she often called them, we became good friends again. I then asked her the reason, why they did not inter his Majesty, and not suffer him to be exposed there, as an unhappy monument of his folly; or otherwise to put up a new set of hangings, as those at present were grown old and rusty, and made but a very mean appearance. She answered me with a frown, and in an angry tone, that he was to lie in that manner till his corpse could be conveyed to England, in order for its being interred with his royal ancestors in Westminster-Abbey; and to have a religious procession from the Tower of London to the said Abbey.—

P. 51. I paid a visit to the convent of the Carthusians*. This order was formerly one of the strictest in all the Romish church.—The Monks were permitted to speak to each other one day only throughout the year: but by this restriction, some sunk into the deepest melancholy, and others hanged themselves. The Pope of those days, taking these things into his consideration, indulged them with greater liberties; and, ever since, they have been permitted to converse together on every Thursday, but at no other time. Every Monk has a small house, at about twenty yards distance from each other: these houses form a large square, with a piazza entirely round it, where they generally walk: their apartments are kept very neat; their shirt is made of coarse hair; their outward garment, which is made of fine white flannel, has a decent appearance; and, notwithstanding their total abstinence from flesh, they look hearty and cheerful. They are permitted, however, at any time to converse with a stranger; I spent an hour with one of them, whose conversation and behaviour were those of a gentleman, which I did not expect to meet with in the severity of a cloister.—They lay their own cloth, dine alone in their apartments, and receive their provisions by the help of a machine, which turns round, and is fixed in the wall. Monasteries and Abbeys, instead of promoting religion, abuse it, and are founded neither in reason nor Christianity. What

* For a fuller account of the Carthusians, see R. Hospinianus, de Orig. Monachatu, p. 309—311.

‘ service can it be to mankind, to have so many persons of both sexes, secluded for ever from the rest of their fellow-creatures, and maintained like so many idle drones, by the mistaken piety and folly of others.’

P. 78. ‘ From Avignon, I set out for Aix, the road to which lies through the most beautiful country I ever saw : you pass over several downs, covered with lavender, thyme, rosemary, and other sweet aromatic herbs : the vallies are filled with groves of olive, and almond-trees, &c. intermixed with vineyards.—The air of Aix is esteemed the best in France, which draws abundance of quality, especially foreigners, to reside here. It is seldom without some English families. The situation is another great inducement, having on one side a beautiful plain, abounding with vineyards, orange, olive, fig, and almond-trees ; and on the other side, at a small distance, very high mountains. It is a parliament town, genteelly built, and the streets are large, and well laid out. The Cour, or public walk, is very beautiful, much resembling the Mall, in St. James’s Park ; there are four fine fountains, at proper distances, continually playing ; the trees on each side form a bower, which agreeably shelters you from the heat of the sun. Behind the trees are two rows of well-built houses ; so that, altogether, it is one of the pleasantest streets I ever met with. Of a summer’s evening, it is full of polite company.’

P. 84. ‘ The French, in general, are lively, and full of gaiety, in a greater degree than any nation, I believe, upon earth ; owing, in a great measure, to the purity of the air, and charming temperature of their climate. They are loquacious, free, and open, at their first acquaintance, when you see the whole of them, for they seldom improve afterwards. They are inconstant, and full of levity. Their noblest are the politest in Europe, but their civility is attended with little sincerity. They are fond of outside show and grandeur, and delight in making a figure at the Capital for a few months ; tho’ they live but meanly the rest of the year, at their country-seats. The women are very free in their behaviour, and have an air of ease and gracefulness peculiar to themselves : are extremely talkative, and of an insinuating disposition. In some parts of France they may be reckoned handsome, but, on the whole, are vastly inferior, in point of beauty, to the English ladies. They are naturally coquettes, and given to intrigue. They deform nature by art, and paint their faces most extravagantly ; and want that bloom which is so conspicuous in our lovely
‘ coun-

countrywomen. The common people are the poorest, and at the same time the merriest, in the world. They seem very devout in their churches, except on festivals, when they are too much taken up in admiring the music and trappings of the church. They are in general complaisant, tho' too often hot and fiery. In war, greedy of glory, and brave at the first onset; but, if once repulsed, they seldom rally. They go on like thunder, and come off like smoke. In politics the French sacrifice all to the glory of their Monarch; this is their darling passion, in the prosecution of which, they regard neither oaths, nor the most solemn treaties; and being slaves themselves, would gladly reduce mankind to their own miserable condition. *The neighbouring nations, but especially the English, cannot be too much on their guard against the perfidy and ambitious designs of the French.*

P. 96. ' Their public executions at Sienna, are the strangest in the world: I shall therefore give the Reader an account of the ceremonies observed at the hanging of two Sherrifs, or Baillies. As soon as a person is committed to prison, (if his crime deserves it) he never comes from thence, till he goes to be executed, and is not allowed a fair public trial, as in England. Nay, when condemned, he does not know that he is to die, nor the day when, till about nine o'clock the preceding night. I was an eye-witness of the following ceremony. A supper being prepared for the criminals, the goaler in the evening goes into the cell, according to his usual custom, to give them water, &c. on his returning back, he leaves the door a little open, which is the fatal sign of their exit the next morning; the prisoners perceiving the door not quite close shut, and uncertain whether it is the dread signal, or whether left open through forgetfulness and neglect, one of them trembling crept out of the dungeon in a state of suspense, if possible, more terrible than death itself, and comes into a lofty hall, or very large room in the prison, with hopes of finding a door open, or some convenient place, whereby they might make their escape: to that end, he softly searches about, almost in the dark, there being no other light, than that of a small glimmering lamp, which afforded but just sufficient light to make this gloomy, melancholy scene appear more dismal and shocking; after searching some time, he finds all barricaded too fast; his hopes then fail him, and every moment he expects the dreadful ceremony is going to be performed, of which he soon had too certain proof; for presently a little square window opens,

large

' large enough for a man to put his head through, from
 ' which he hears one call with a loud voice, *Chi è là?* that
 ' is, Who is there? the prisoner in his fright does not an-
 ' swer, but endeavours softly to return to his cell; but before
 ' he can accomplish it, he hears the same terrifying voice
 ' again, to which he answers; the goaler then informs him,
 ' that it is the will of God, and the Great Duke, that they
 ' must die the next morning, and that the company of death
 ' were ready to assist them all night, in order to make their
 ' peace with God, and prepare themselves for another world;
 ' this company of the dead are between thirty and forty in num-
 ' ber, and all of them persons of quality; their outward gar-
 ' ment is made like our tallow-chandlers frocks, but of black
 ' linnen, and a hood of the same over their heads, two holes
 ' being cut for their eyes, with a large black straw hat on,
 ' three or four yards in circumference, which, altogether,
 ' made them resemble so many devils; they continue the whole
 ' night with the prisoner, or prisoners, (according as it hap-
 ' pens) praying and exhorting them to repentance; this cha-
 ' ritable office of the noblemen pleased me greatly, but their
 ' charity and humanity stops not here; for, at their own ex-
 ' pence, they bury all who are accidentally killed, if their
 ' friends are unable, and all persons executed, and accom-
 ' pany them to the grave. In the morning, about ten o'clock,
 ' the prisoners were brought out, and the black company
 ' walked two and two before them; a priest attended each
 ' prisoner, talking to them all the way, and a large crucifix
 ' was carried before them; they walk in procession round the
 ' square or piazza, and stop at a little open chapel, where the
 ' priest at the altar repeats several prayers, the prisoners
 ' kneeling all the while on the steps of the door; when he
 ' says the Lord's prayer, and when he comes to those words,
 ' *lead us not into temptation*, they are ordered immediately to
 ' rise up; for if they were permitted to stay till the priest had
 ' pronounced that part which follows, *deliver us from evil*;
 ' they could not, according to the law of the country, have
 ' been hanged: the goaler is obliged to take particular care
 ' not to let them continue to hear the above words. From
 ' this chapel they are conducted to another; and after having
 ' said some more prayers, a man brings a piece of black cloth,
 ' with a death's head, and bones, painted on it, and ties it over
 ' the prisoners eyes; so that after this, they never see any more
 ' in this world: they are then led through St. Mark's gate
 ' to the gallows, which is about half a mile distant from the
 ' town.

town. After praying again for some short time, they mount a ladder, and just as they are going to be turned off, a man, who has a basket filled with several sorts of drama, gives a glass to each of the prisoners, in order, as they say, to support their spirits; but, in my opinion, it would have been more seasonable in their long procession from the prison to the gallows, than at the very moment they were launching into eternity. As soon as they were turned off the ladder, the executioner gets upon their shoulders, sliding down them, and by his weight puts them sooner out of their misery. A priest then directly ascends the ladder, and makes a long sermon, on the gallows, to the populace, which is generally large on these occasions: they hung till sun-set, when they were taken down, and buried.

Page 134. The Carnival at Florence is a time of great diversion, which continues generally three weeks, or a month; when almost every body appears in mask, as, indeed, the Florentines generally are, being a very artful, cunning people*. they all assemble in the afternoon in the square or piazza Santo Croce, which is railed in after the same manner as Bloomsbury-square in London; sometimes to the number of ten thousand masks and upwards, richly dressed in jewels, &c. and appear in the characters of Emperors, Kings, Turks, Devils, &c. in abundance, just as fancy dictates to them; nay, they endeavour to confound the distinction of sexes; the men sometimes, by way of frolic, dress themselves like Venetian courtezans; and the ladies appear in the characters of young officers, rakes, &c. I saw the marchioness of R—c—rdi, a lady of the greatest quality and beauty in all Florence, dressed like a gentleman, in a rich suit of black velvet, without any mask on, and made a very fine figure: no priest dares to be present at these diversions in mask, on penalty of being sent even to the inquisition; that holy, or rather infernal office, employ a number of spies, who intermix with the company, in order to discover if any priests are amongst them; and, on the contrary, there is a penalty on any of these fellows if they should seize on a wrong person: a Gentleman laid a trap for one, which happily succeeded to the satisfaction of all present, he had got a piece of a priest's old gown, artfully put at the bottom of his domino; and those having eyes like hawks,

* The Authors of the *Delices d'Italie*, give a different character to the Florentines: which see, P. 203, tom. I.

soon

church they sing mass, with a fine concert of music, and the priest gives his benediction to them and their arms. On the day designed for the engagement, both armies meet; the officers, who are most of them Noblemen, treat their soldiers with liquors: each party consists of six squadrons, which assemble on each end of the bridge; and every soldier is dressed in armour, with an helmet on his head. There is a large place railed in from the street towards each end of the bridge, in which the soldiers are placed in order of battle: within one of these inclosed places are about thirty grenadiers on horseback, with drawn swords. On the middle of the bridge is a large wooden rail, which reaches from one side to the other; a squadron from either party draw up in a rank against this rail: soon after the cannon at the fort is fired, as a signal for engagement. When they cease firing, the rail is pulled up, and the dreadful onset begins. Their weapons are a piece of wood, almost in the shape of a cricket-bat, not quite so long, indeed, but much larger and thicker; this weapon is called a targone; they fight with the same fury and animosity as if in the field of battle against their common enemies, and strike with all their force. It is really delightful to see with what agility and dexterity they advance or retreat, as occasion requires: the most regularly disciplined troops in the world could scarcely excel them. Many lie sprawling on the ground, the blood gushing out from their nose and ears; others with broken jaw-bones, arms, &c. through the violence of the blows. When one squadron is disordered, or retreats, another immediately advances: and all those, whether disabled or otherwise, that either party drags from the middle of the bridge to the end, are made prisoners, disarmed, and sent over the river in boats to their own side, but are rendered incapable of fighting any more during this battle, which continues a full hour; and then the cannons fire as at first, when they are obliged to desist from fighting: and whatever party, at that instant, have passed a certain mark on the bridge, are declared conquerors, and march off with all the pride and pomp of victory. If it happens that they are in the heat of battle, and notwithstanding the signal given them to desist, by the cannon, they should still continue to fight, then the horse-grenadiers before-mentioned, ride up, and sometimes not without great difficulty disperse them: and those who have gained the victory march with drums and trumpets sounding, to the place of the conquered, where there is

great

great feasting and rejoicing. The conquered return to their homes very much mortified, and never appear during the rejoicings of the victors. Soon after the battle, it being then almost night, the party that gained the day, set on fire a birch-broom out of every window in the street, which really made a pretty appearance, and occasioned the burning some thousand brooms. Both parties, from the time of the challenge, to the day of battle, wear in their hats cockades of different colours, and their wives and friends breast-knots; but after the dispute is ended, the conquerors only have that privilege, which they use for some time.

Page 272, our Traveller, now arrived at Rome, among many other instances of the monstrous superstition of the people there, entertains us with the following account of the ceremony of blessing their animals; which he saw performed, at the church of St. Matthew.

‘On this day,’ says he, ‘the relics of St. Anthony are carried about in procession; at the door of the church is placed a tub filled with holy water; here stood a priest, with a large brush in his hand, with which he sprinkled some thousands of horses, asses, dogs, and other cattle, not only those in Rome, but those likewise brought from several miles distant: the horses and asses were decked with ribbons, and other trappings, their owners striving to excel each other in these decorations: the coaches also of several Noblemen attended, with the horses, ornamented with ribbons in the finest manner, and the coachmen and footmen with cockades in their hats; they all drove up to the priest in his box; before him was placed a large silver plate, capacious enough to hold a fine sirloin of English beef, into which every person who brought his horse, or ass, &c. to be sprinkled and blessed with this holy water, flung some money. The number was so great, that the horses kicked and pranced about, by which means many were lamed, tho’ it was imagined by being thus sprinkled, they would be preserved from all unlucky accidents, at least for that year. The streets were so crowded, by the great number of these country fellows bringing their horses, that it made it dangerous to walk in them. The image of St. Anthony, the protector of horses, is placed over the door of the church, with his hand extended, as if to bless them. Even the poorest country fellows, and boys, mounted on asses, who had no money, presented a small wax candle; so that the old priest had enough to have filled a large wax-chandler’s shop.’

If the Reader is desirous of having this almost incredible instance of popish priestcraft, and lay-bignity, further authenticated, we refer him to Dr. Middleton's Letter from Rome.

For our Author's account of his travels to Naples, Venice, &c. we refer to his book; concerning which we have only to mention this further particular, viz. that if the Writer's English is sometimes a little deficient, (as well as his French, Italian, &c.) it is by no means improved under the hands of the printer: who appears to have made considerable additions to the defects of his Author.

Observations on a Series of Electrical Experiments. By Dr. Hoadley, and Mr. Wilson. 4to. 1s. 6d. Payne.

IF subtle disputations, founded on arbitrary hypotheses, could have given satisfactory reasons for the phenomena of Nature, the doctrine of the schoolmen, or the principles of Des Cartes, would have rendered all sedulous enquiries, and accurate experiments, needless. But as all hypotheses, however plausible, are banished from the present method of philosophizing, and nothing admitted as a principle that will not bear the rigid test of experiments, every attempt to account for natural phenomena, on other principles, is justly looked upon as supposititious only, and denied a place among the discoveries of genuine philosophy.

From a great variety of optical experiments, Newton was led to conclude, that there is a very fine Fluid, of the same nature with air, but extremely more subtle and elastic, every where dispersed throughout all space; which Fluid he called *æther*: That this æther is much rarer within the dense bodies of the sun, stars, planets, and comets, than in the empty celestial spaces between them; and, in passing from them to great distances, it perpetually grows denser and denser, and thereby causes the gravity of those bodies towards one another, and of their parts towards the bodies; every body endeavouring to go from the denser parts of the æther, towards the rarer: That, therefore, the earth is surrounded every where by this æther, to a very great distance, in consequence of which the air, and all bodies in it, gravitate towards the earth, and towards each other, agreeably to the appearances at the surface of it: That this æther likewise pervades the pores of all bodies, and lies hid in them; and whilst the bodies, with this fluid in them, are undisturbed by any external violence, this fluid, from its elastic nature, conforms itself, as to its degree of density, to the

the particular make of that body it is in. *e. gr.* It is not so dense in dense bodies as in rare ones. Such are the properties of the æther, according to Sir Isaac; but as he was not able to prove satisfactorily the existence of this fine fluid, most of his followers have denied it a place among the principles of the Newtonian Philosophy.

But from the experiments of Dr. Hoadley and Mr. Wilson, enumerated in the pamphlet before us, it appears, that there is really, in nature, such a fluid, which is the cause of all electrical phenomena; that the electrical fluid is not *elementary fire*, as many have supposed; but that the æther of Sir Isaac, and that of electricity, is one and the same fluid.

As it is impossible to give the substance of their experiments, without transcribing too much from the pamphlet, we must refer our philosophical Readers to the whole, and content ourselves with the following extract; in which the Authors have delivered the result of their several experiments.

‘ Thus have we,’ say they, ‘ gone through the most interesting of the electrical experiments; and from the various appearances they afford, it appears, that the electrical fluid is as universal and powerful an agent, at or near the surface of the earth, as that fluid which Sir Isaac Newton, in his Optics, calls *Æther*; that it is as subtle and elastic in its nature, as æther is; and, as æther does, that it pervades the pores of all bodies whatever, that we are conversant with; is dispersed thro’ whatever vacuum it is in our power to produce by art; and from the natural phenomena of thunder, lightning, &c. seems to be extended to very great distances in the air.

‘ We shall make no scruple, therefore, now to affirm, that these two fluids are one and the same fluid; as it is much more philosophical to do so, than to suppose two such fluids, each of them equally capable of producing these effects, and equally present every where; which would be multiplying causes, where there is no manner of occasion.

‘ The word *electrical*, is of too confined a meaning to be a proper epithet for a fluid of so universal an activity, as this is found at last to be, from the experiments we have been considering, because it expresses its power but partially.

‘ *Electricity* means no more than the power we give bodies by rubbing them, to attract and repel light bodies that are near them, in the same manner as amber does when it is rubbed. But this fluid not only makes light bodies, that are near an electrified body, fly to and from that body, and so appear to be attracted and repelled; but it heats them, by

putting their component particles, and the particles of air and light within them, into a vibrating motion; and makes them throw out the rays of light, that before lay hid, and part with their sulphureous, and volatile component particles, which, with the rays of light, on mixing with the air, burst out into sparks of real *culinary* fire, as the chemists express themselves; nay, more, in passing through animals, it occasions convulsions, tremors, pain, and death sometimes: and in passing violently through leaf-gold, held tight between two pieces of glass, makes a fusion both of the gold, and of the surface of the glass, so instantaneously, that no sensible heat remains in them, and they immediately after become incorporated, and form an enamel.

It is likewise improper to call this fluid, *Fire*. Air may just as properly be called sound, as this fluid can be called fire. When sound is produced, the particles of the air are put into so regular a motion, as to convey such sensations, by means of the ear, as raise the idea of sound. But air is not therefore sound. In the same manner, when a body has all its component particles thrown into such agitations in the air by the force and action of this fluid, within it, and without it, that it grows hot, and shines, and glows, and consumes away in smoke and flame, we say the body is on fire, or burns; but this fluid is not therefore *fire*: nor can it, without confounding our ideas, have that name given to it; nor, indeed, can *fire* be called a *Principle*, or *Element*, in the chemists sense of the word, any more than *sound* can.

Sir Isaac Newton, at the end of the Principia, in the second edition, anno 1713, describes this fluid, and its effects, in the following words; and says, expressly, that it is the cause of the Electricity:

“Adjicere jam liceret nonnulla de spiritu quodam subtilissimo corpora crassa pervadente et in iisdem latente; cujus vi, et actionibus particule corporum ad minimas distantias se mutuo attrahunt, et contiguae factae coherent: et corpora electrica agunt ad distantias majores tam repellendo quam attrahendo corpuscula vicina: et lux emittitur, reflectitur, restringitur, inflectitur, et corpora calefacit: et sensatio omnis excitatur; et membra animalium ad voluntatem moventur vibrationibus scilicet hujus spiritus per solida nervorum capillamenta ab externis sensuum organis ad cerebrum, et a cerebro ad musculos propagatis. Sed hæc paucis exponi non possunt; neque adest sufficiens copia experimentorum, quibus

“ quibus leges actionum hujus spiritus accurate determinare
“ et monstrari debent.”

“ No one, we think, can read this paragraph, after having
“ considered the appearances, in the experiments described
“ above, without recollecting instances, in some one or other
“ of them, of almost all the effects of this fluid, enumerated
“ in it; and agreeing with us, that the other appearances
“ among electrified bodies, as well as that of their repelling
“ and attracting light bodies that are near them, may all of
“ them arise from the force and action of this fluid, on the
“ component particles of the bodies; on the rays of light
“ within them; and on the air they are in; and the reaction
“ of these on the æther.

“ When a flint, and steel are struck together with sufficient
“ force and velocity, a spark of fire, as we call it, is pro-
“ duced, which readily fires gunpowder, or lights tinder: but
“ soon cools if left to itself.

“ Now, if such a spark be caught on a sheet of paper, and
“ examined in a microscope, it will be found to be a piece
“ either of the flint, or of the steel struck off, so exactly spheri-
“ cal, and polished, that the windows of the room may be
“ seen in it, in the same manner as they are in a large polished
“ sphere of metal or glass: and they could not be so spherical,
“ and well polished, as they are found to be, if they had not
“ been melted, and kept in this form by the cohesion of their
“ component particles.

“ In either of these cases, a piece of flint or steel, is evi-
“ dently separated from the body, and its component particles
“ put into such agitations among each other, as to throw off
“ the rays of light which were among them, and shine, and
“ melt, and afterwards cool in a spherical form: by the action
“ of the æther on light and air, and these component parti-
“ cles; and the reaction of these upon the æther; on their
“ being all put into action at once, by the briskness of the
“ stroke.

“ There would have been no such spark produced, if any
“ of these had been wanting; and, consequently, they are
“ all necessary, tho’ perhaps, not equally so, to the pro-
“ ducing this effect; the æther seeming to be as powerful an
“ agent as any amongst them; without which the incessant
“ motion among the component particles of the piece struck
“ off, could not have been kept regularly up, even for the
“ very small time in which these changes are made in that
“ piece.

“ In the same manner are the appearances of light in these
 “ electrical experiments; whether in faint streams of different
 “ colours; or in bright and active sparks, to be considered;
 “ as arising from smaller parts of gross bodies separated from
 “ them, and carried off by the activity of the excited æther,
 “ passing from one body into another; which parts, tho’ im-
 “ perceptible to us, must have their component particles put
 “ into agitations amongst themselves; and, in being decem-
 “ posed, part with the light (that before lay hid within them)
 “ and their most volatile particles; and so shine, and smelt,
 “ and explode, in passing through the air.
 “ And not only these appearances of light, sparks, and ex-
 “ plosion, but the effects of them on bodies, exposed to them
 “ in electrical experiments, seem all to be explicable by the
 “ mutual action and reaction of the æther, of the component
 “ particles of the small parts of bodies thrown off in these ex-
 “ periments, of the particles of light within these, and of the
 “ air, one upon another, when they are once made active by
 “ friction.”

“ We shall conclude this article with the following curious
 discovery made by these Gentlemen, namely, that the weight
 of a chain is not sufficient to bring the links of it into con-
 tact with each other, but requires a very considerable addi-
 tional force to perform it. We mention this as it has a strong
 tendency to confirm what the late ingenious Mr. Melvill ob-
 served, to wit, that the drops of water on the leaves of cole-
 wort, do not in reality touch the plant. See our last Review,
 page 382, seq.

To the AUTHORS of the REVIEW.

A Writer is never so effectually confuted, as when he is
 made to confute himself.—The learned Dr. Patten, in
 his Reply to Mr. Heathcote, (page 3.) after having given it as
 his opinion, that the science of theology was at its utmost per-
 fection about the beginning of the last century, goes on thus.
 “ The volumes, I mean, of Jewel, and Jackson, and An-
 “ drews, and Reynolds, and Hall, and Taylor. These glo-
 “ rious defenders of Christianity would have pitied, instead
 “ of abetting, the attempts of these writers, who undertake,
 “ with the shallow-lie of human conjecture, (the true name
 “ of Reason partially informed) to fathom the deep things of
 “ God, and who concede to infidels, that nothing is to be
 “ received,

received, even upon the authority of miracles, attested with a singular degree of evidence, as a revelation from God, which cannot, in all its branches and articles, be made appear, at least not inconsistent with the conceptions of man.

The propositions here laid down, I take to be these: That a doctrine may be proved to be revealed from heaven, by miracles properly attested, tho', at the same time, it be inconsistent with the conceptions of man: And that the great writers named above, would have pitied any one that had affirmed the contrary. I own, it was quite beyond my expectation, that I found some of these writers introduced on the side of those who are for laying restraints upon Reason, and particularly Dr. Taylor, who was certainly one of the most noble advocates for freedom of thinking, that had, at that time, ever appeared in the Christian world. Is it possible, thought I, that Dr. Jeremy Taylor should advance any thing in support of Enthusiasm? I must look over his *Liberty of Prophecy* once again. In pursuance of this reflexion, I referred myself first to the Index to the folio volume of his *Political Works*: where, under the word Miracles, this plain, but strange proposition, immediately struck my eyes—Miracles not a sufficient argument to prove a doctrine.—Hence we are directed to page 1085, sect. 11. of *Liberty of prophecy*, where we find the foregoing proposition thus extended, and explained.

And although the argument drawn from Miracles is good to attest a holy doctrine, which, by its own worth, will support itself after way is a little made by miracles; yet, of itself, and by its own reputation, it will not support any fabric: for, instead of proving a doctrine to be true, it makes that the miracles are suspected to be illusions, if they be pretended in behalf of a doctrine which, we think, we have Reason to account false.—And again, a few lines below—But then, when not only true miracles are an insufficient argument to prove a truth since the establishment of Christianity, but—What a flat contradiction are these passages to Dr. Patten's whole system! It must be owned, he was wonderfully oversen in bringing the name of this Divine into view, whose judgment and spirit were so directly contrary to his own. I do most heartily agree with him, however, that Dr. Taylor did really understand the principles and foundation of Christianity; but then, if Dr. Taylor did, it will too evidently follow, that our modern Divine does not understand them. To this let us add one observation more,—That if Pri-

deaux, Clarke, and Rogers, (names, by the way, oddly jumbled together) in proving the truth of our religion, have thought it necessary, in the course of the argument, to pave the way for the *external* evidence, by insisting first upon the *internal*, and examining the reasonableness of the contents, they have done no more than tread in the steps of a predecessor, whose authority Dr. Patten does us the favour to allow of. Thus much for the learned Doctor's authorities, by which he avails himself very little;

There is another light in which this matter deserves to be considered. Dr. Patten would certainly take it very ill to be told, that he is a Papist;—I will not say he is so, but this I will say, because I can make it good, that the doctrine he would establish naturally tends to lead us all fairly back into Popery. This I will say, that he entirely coincides with the Papists upon the subject of Reason, and that they allow the use of it in religion as far as he does. This might be shewn from the writings of many sensible men among them. It will be sufficient for our present purpose to produce an extract from a sermon, printed at Paris in the year 1709, which runs thus.—

We have two extremes to avoid that are equally dangerous; namely, the examining of religion too far, and not examining it enough: for to be a Christian, merely because one is born of Christian parents, as a man would have been a Turk, had he happened to have been born of Mahometan parents; to be ready to lay down one's life in defence of a religion, (for such is the disposition we ought to be of) to be ready, I say, to lay down one's life in defence of a religion, for no other reason, than because one has been bred up in it; this would rather deserve the name of gross stupidity, than of submissive Faith: whereas, to reason, to reflect, to dispute without ceasing, upon the articles of religion, hath less in it of an enlightened Faith, than of dangerous curiosity, not to say of secret infidelity. It becomes us, therefore, to reason, and to make use of Reason, so far as to discover whether our religion comes from God: and when we are once arrived at certainty in this point, it is then necessary to lay Reason aside, in order to believe all the others. If you embrace a religion, without knowing whence it is derived, you are a blockhead; if you doubt of this religion, after having discovered that God is its author, you are an infidel. For this reason there are two points to be considered by the man who believes; the motive which induced him to embrace the Faith, and which produceth in him the acts; the habit and acts of this Faith, itself. The motive which attacheth us to the Faith, is the knowledge that

that it comes from God; and so far we allow Reasoning to be necessary. The act of Faith, is a belief of all the truths which it proposeth to us, how incomprehensible soever they may be; and here all Reasoning is precluded. On one side, the motives of assent lay a firm foundation for our Faith; and on the other, the mysteries that it proposes to us, are so far above our Reason, that in order to believe the one, it is necessary to renounce the other. We have then nothing else to do but to raise our eyes towards Heaven, to discover the Star of Faith, and the origin of the Christian religion, which comes from God: but when we have discovered this Star, we are obliged to follow it, as the Magi did, till it conducts us to Jesus Christ (a)."

From this quotation then we see, that it is a foul aspersions upon the Papists, proceeding from ignorance, when it is as-

(a) Sermons de M^{on}. l'Abbé du Jarry. Paris, 1709, 12 Sermon. — Nous avons à éviter deux écueils également à craindre; à sçavoir, d'examiner trop la Religion, & de ne l'examiner pas assez: car être Chrétien parce que l'on est né de parens Chrétiens, comme l'on seroit Turc si l'on étoit né de parens Turcs; être prêt de mourir pour la défense d'une Religion (car voilà la disposition où nous devons être) être prêt, dis-je, de mourir pour la défense d'une Religion, seulement parce que nous y avons été élevés; ce seroit plutôt une stupidité grossière, qu'une Foi soumise comme raisonner, & se fléchir, disputer sans cesse sur les articles de la Religion, c'est moins une Foi éclairée, qu'une curiosité dangereuse, pour ne pas dire une infidélité secrète. Il faut donc raisonner & se servir de la Raison pour sçavoir si notre Religion vient de Dieu; et quand nous sommes une fois éclairés sur ce point, il faut renoncer à la Raison, pour croire tous les autres. Si vous embrassez une Religion sans sçavoir d'où elle vient, vous êtes un infensé: si vous doutez de cette Religion après avoir connu que Dieu en est l'Auteur, vous êtes un infidèle. C'est pour cela qu'il y a deux choses à considérer dans celui qui croit; le motif qui lui fait embrasser la Foi, et qui lui en fait produire les actes; l'habitude, & les actes de cette Foi même. Le motif qui nous attache à la Foi, c'est de sçavoir qu'elle vient du ciel; & voilà où le raisonnement est nécessaire. L'acte de la Foi, c'est de croire des vérités qu'elle nous enseigne, toutes incompréhensibles qu'elles sont; & voilà où il ne faut point de raisonnement. Les motifs de notre crédulité rendent d'un côté, notre Foi évidente; et d'autre les mystères qu'elle nous propose, sont si fort au-dessus de notre raison, qu'il faut renoncer à l'une pour croire les autres. Il faut donc lever les yeux vers le ciel, pour découvrir l'étoile de la Foi, & l'origine de la Religion qui vient de Dieu; mais après l'avoir découverte, nous sommes obligés de la suivre, comme les Mages, jusqu'à ce qu'elle nous conduise à Jésus-Christ.

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formed of them, that they take from us all use of Reason in matters of Religion; for it is plain that they admit of no enquiry till we have found the external evidences of a revelation; and this is all the liberty which our Protestant Doctors think fit to trust us. But the Papists are consistent with themselves; they ease us, indeed, of all further trouble in the exercise of our own reason, yet they provide a resource for us in the Reason of the church, to whose decisions they make us over, and in which we are submissively to acquiesce. But here Dr. Patten fails us; as to the method we are to pursue, after we are satisfied that a revelation comes from God, he does not find that he has given any directions, or so much as once thought of it, tho' it seems to be a matter of real importance. A Revelation must be delivered in words; how is a man to proceed, in order to attain the sense and meaning of the words in which it is delivered? In this case, he must be determined, either by his own Reason, or by the Reason of somebody else: if his own Reason is to be his guide, he must find the contents of the Revelation agreeable to the principles of his own Reason; otherwise it is improperly applied at all to the examination of them. Reason must be supposed to be a judge of what is reasonable, or else it may be left quite out of the question; and it will be full as absurd to exhort a man to examine, as to exhort the horse he rides. If, therefore, in the course of my enquiry, I meet with a proposition that, in any sense, contradicts the conceptions I have of Truth and Falshood, I have the same right to reject it, in that sense, as I have to employ my thoughts at all in the consideration of it: and if Dr. Patten allows the one, I defy him to withhold the other. They follow one another as naturally, and necessarily, as the shade follows its body when the sun shines.

If we are to take the meaning of a Revelation, not from the determination of our own Reason, but from the decisions of others, I then ask the good Doctor, where he apprehends this right of deciding is lodged? I make no doubt but he will readily reply, in our own Church. But can it be maintained, that the Church of England enjoys any rights and privileges that do not equally belong to the Church of Rome? Has Protestantism the secret of conferring any power and authority upon the Church, which Popery cannot confer? If the Church of England assumes to itself, the liberty of explaining, and interpreting scripture, can the same liberty be consistently denied to the Church of Rome? And if there be any such legitimate power, residing at present in the Popish Church, will not Truth oblige us to confess, that it was al-

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ways sufficient there? And if always there, then it existed there before the Reformation; and if so, in what manner, or by what argument will Doctor Patten justify a separation from that Church? Upon what motive would the Doctor himself have become a Protestant, had he lived in those days? All that the Church of Rome ever pretended to, was, the right of fixing their own sense upon the words of scripture; and by the help of this they held all the Christian world in subjection. But if therein they only exercised a right that justly belonged to them, then it was certainly wrong to oppose, and break from them, on no other account, than because they exercised it, which was really the fact. The fair consequence of this, is, that we have all been living in a state of schism ever since that time, and ought to make amends for what is past, by returning into the bosom of our injured Mother, with all the haste we can.

It was just now asked, upon what motive Dr. Patten would have become a Protestant, had he lived at the time of the Reformation? let us push this enquiry a little farther, and be something more particular. The doctrine of Transubstantiation has been, and is generally looked upon as one of the greatest corruptions in the Romish Church; but had our learned Doctor been bred up in the belief of this doctrine, it does not appear to me, that he has any one principle in his mind by which he could ever have got rid of it. It is a known fact, and worth observing, that at the time of the Reformation, the real and corporeal presence of Christ in the sacrament, had been the received and established doctrine of the universal Christian Church, from the latter end of the eleventh century, a space of very near five hundred years: this must be allowed to have been a long possession, which, if it does not imply a right, at least there ought to be very good arguments to set aside the plea. I beg to know from whence these arguments could be drawn? A sensible author (a) hath lately observed, that in the conferences held between the Papists and Reformers, upon the subject of this doctrine, if they came to argue upon the opinions of the *Fathers*, the Papists had evidently the advantage in the dispute; and to justify this observation, produces passages from several of them; than which nothing can be more clear on the popish side of the question. The passages are these;—we are taught, that when this nourishing food is consecrated, it becomes the flesh and blood of Christ: (Justin Martyr).

(a) Gilpin's Life of Bishop Latimer.

What a miracle is this! (says St. Chrysostom) he who sits above with the Father, at the very instant of time is handled with the hands of men.—And again, That which is in the cup, is the same which flowed from the side of Christ: (Theophylact.) Because we abhor the eating of raw flesh, and especially human flesh, therefore it appeareth as bread, tho' it is, indeed, flesh: (St. Austin.) Christ was carried in his own hands, when he said, this is my body: (St. Ambrose.) It is bread before it is consecrated; but when that ceremony hath passed upon it, of bread it becomes the flesh of Christ.—Thus much for the Fathers. If now we resort to the Scripture itself, it is plain that our Saviour's own words, literally understood, do carry the meaning which the Papists affix to them.—This is my body; this is my blood.—My flesh is meat, *indeed*; my blood is drink, *indeed*.

Now in what manner is all this to be got the better of? Here we have the authority of the Church, the sense of the Fathers, and the plain words of Scripture; all bearing testimony, with their united force, to the truth of Transubstantiation: by what superior weight of argument, is this threefold cord to be broke through? is there any other method of doing it, than by having recourse to the Reason of the thing? We bring the doctrine to be tried at the bar of human Reason; we there find it inconsistent with the clear principles of Reason; and hence confidently pronounce, that it is, in its own nature, impossible. Against this, indeed, the authority of the Church is a cobweb, the opinions of Fathers lighter than air; and we affirm, that our Saviour's words must necessarily be taken in a figurative sense, because it is impossible they should be true in a literal one. But here steps our Dr. Patten, and roundly tells us, that the impossibility of a doctrine is no argument against its being revealed; for he affirms, a revelation may come from God, tho' it contains things *inconsistent with the conceptions of man*. Now no proposition is *inconsistent with the conceptions of man*, otherwise than as it contradicts the Reason of man, and it then only contradicts his Reason, when he clearly perceives it to be *impossible*. The consequence of all this is, that Transubstantiation may be true, for any thing Dr. Patten can have to say against it. The same sort of weapon we have, and such only, to beat down another doctrine with a hard name, Predestination; for my part, I have nothing else against it, but that it is inconsistent with the conceptions of my mind concerning the nature and attributes of God; it contradicts my ideas of divine good-

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ness, and justice, and this makes it impossible for me to believe it could be St. Paul's meaning, consistently with my belief of his having been inspired.

Thus we see with whom it is, that these decriers of reason unite, and to what point they would lead us. And hence there is some room to suspect, after all our boastings and parade, that popery is not kept out of this nation by dint of argument and fair reasoning, was not the door against it barred by good and wholesome laws, it is much to be feared, it would pour in upon us like a deluge; with writers of Dr. P's stamp, it is certain, the papists have greatly the advantage in every step of the dispute; no body can give so good reasons for the exclusion of reason, and so consistently with themselves, as they do. It were to be wished, we would no longer give them an opportunity of taking up our own arms, and turning them against ourselves. Let us be convinced, that the least restraint upon reason is injurious to the protestant cause; reasoning may weaken a false religion; a true one has nothing to fear from it; true religion can contain nothing in it but what is reasonable, and what is in itself reasonable, it is a paradox to say, Reason can ever hurt.

The Causes of Heat and Cold in the several Climates and Situations of this Globe, so far as they depend upon the Rays of the Sun, considered, in order to shew, that the difference of heat and cold in other countries may be nearly ascertained by a thermometer. By T. Sheldrake. 8vo. 1s. Cooper.

THIS Dissertation, which contains about forty pages, is dedicated to the Earl of Macclesfield, President of the Royal Society; and by the dedication we learn, that this tract hath been honoured with a favourable hearing before that Society.

And, indeed, whether we consider the intention of the Author, or his manner of reasoning, or the success which seems to have attended his conjectures, wherein he hath displayed no small degree of philosophical sagacity, no less could be due to him than a favourable hearing.

‘Almost infinite,’ says this Writer, ‘is the variety of objects that employ the sense of vision; and among these, the flowers that rise spontaneously to adorn and beautify the face of nature, are not the least engaging. They have charms to allure and gratify the organs of vision, and of smelling; they

they have wisdom and contrivance in their forms and structure, to engage the study of the philosopher, and to excite meditation in the divine: and as their beauty charms our eye, their virtues administer to the relief of every animal, in the cure of various maladies. It is not, therefore, curiosity, or ornament, alone, that induces us to wish we could teach the vegetable productions of other countries, to grow in English ground; but health and piety join our ideas of beauty, and all persuade the culture of every fair and useful flower, herb, vegetable, and tree, whether it be the growth of this, or the remotest, clime.—As we have no certain rule for determining the heat, that exotic plants may require in summer, nor, unless by dear-bought experience, what degree of cold they could, with safety, bear in winter, I was led to consider, whether it might not be possible to discover some method, for determining how much less the cold of the winter, in more southern climates, might be, than in ours; and in what proportion their heat also, might probably exceed that of our summer, by adjusting a thermometer so, as to ascertain the difference; that if it were possible we might, by the assistance of good green-houses, thermometers, and stoves, have the pleasure of seeing exotics here, in almost the same beauty and perfection as in their native countries.

From the above quotation, the tendency of our Author's meditations begins pretty fully to appear. The train of thinking, which, on this occasion, presented itself to him, is somewhat singular. We shall, therefore, fairly place it before our Readers, keeping as closely to Mr. Sheldrake's own terms, as succinctness and perspicuity will permit.

The difference of seasons, says he, as well as the different degrees of heat or cold, depend upon the changes of the position of this globe, with respect to the sun, the only visible fountain of warmth and life.—From repeated observations, the natural state of this globe seems to be, what we call temperate, or an intermediate degree between hot and cold.—This natural warmth of the earth is what secures springs, and all other bodies, from being frozen; few winters proving so cold, as to penetrate the earth to more than twelve or fourteen inches below the surface.—The transitions from heat to cold, in the air embracing our globe, are chiefly owing to the elevation and depression of the poles, which cause so great a change in the situation of the earth, that the obliquity and perpendicularity in which the rays of the sun fall, are continually in a state of variation; according to which warmth is

perpetually increasing or diminishing.—So far as action and reaction, occasioned by reflection, conduce to the production of heat, so far also will the continuance of the sun's presence, with the slowness of his motion, be found to increase that heat; and, on the contrary, cold will be increased by the obliquity of his rays, the swiftness of his motion, and the time of his absence below the horizon.—Upon these principles it would appear, that a regular increase of heat should always follow the approach of the sun, and as gradual a decrease of warmth, or increase of cold, always attend his departure; but this is not so, either on the Continent, or the Islands. There are many accidents to prevent it; such as the situation of hills, mountains, and the declivity of land from a true plane: for if the descent be towards the south, it will be warmer than it would be, if towards the north. Clouds also will sometimes propagate heat by reflection, and water-clouds will make the air cool. Winds from the South, if without rain, and from the south-west, always increase warmth; as, on the contrary, winds from the east, north-east, north, and north-west, always bring a colder air with them. Whenever water becomes a reflecting plane, the smoothness of its surface increases very much the heat of the sun's rays: and, certain it is, that all bodies, whose surfaces, being polished, reflect light, reflect heat also along with it; the degree of which will bear a just proportion to the closeness of the pores, and extent, convexity, or concavity of the surface. Besides, heat is always increased, or diminished, as the colour of the body, on which the rays of the sun fall, is light or dark, or admits of different shades from white to black; and as the surface of the body is ragged or smooth. Black absorbs light, and if the surface be rough, it will grow warm much sooner than if it were smooth: white, on the contrary, reflects light and heat, and that more vigorously from a polished surface. The same holds true of all intermediate degrees of colour, in proportion as they recede from the grand opposites, black and white. Heat increases by the continuance of action, notwithstanding what caused it grows weaker; and cold increases, notwithstanding the sun's approach, till his thinly dispersed rays become closer collected together, and his presence is longer with us. When a body is hot, a less degree of heat will preserve that heat, than was required to generate it; and so, on the contrary, with respect to bodies that are cold, more heat is required to put the parts in motion again, than will keep them so, when once agitated.

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It is certain, that all parts of this globe enjoy the same quantity, or nearly so, of the sun's presence, in the space of a year; and it is certain, that all places do not enjoy the same quantity of heat from his presence.—As the sun's motion from north to south, and from south to north, is confined between the tropics, so is his motion swifter there, than in any other part of the globe: and the nearer he approaches the equator, so much the swifter is his motion from east to west, and from north to south, and south to north. This will appear from the following observation. The sun passes from three degrees, thirty minutes, south latitude, to three degrees, thirty minutes, north latitude, being together seven degrees in about eighteen days; whereas, when the sun enters Gemini on the 21st day of May, at twenty degrees north latitude, he spends one entire month in going three degrees and thirty minutes, or till he enters Cancer, and touches the northern tropic; and another month in returning back from the tropic, till he arrives at Leo, on the 23d of July: in all which time, being sixty-seven days, the sun is as near to the tropic as he was before to the equator for eighteen days. Hence it appears reasonable to suppose, notwithstanding the sun passes the equator twice in the space of twelve months, that as he spends only thirty-six days in these two transits, the heat under either of the tropics may be as great, if not greater, than under the line. Secondly, for a further proof of the probability, that the heat under the tropic is as great, if not greater, than under the line, I shall just observe the difference of velocity in the sun's motion, at the above mentioned different places, on the surface of the globe. Under the equator, the sun, in one hour, moves fifteen degrees, each degree containing sixty geometrical miles; that is, he moves nine hundred miles in an hour: whereas, under the tropic, tho' in an hour he moves the same number of degrees, yet as each degree there contains only fifty-five such miles, the velocity of his motion there is only at the rate of eight hundred and twenty-five miles in the hour; i. e. the sun travels seventy-five miles less in an hour, under one of the tropics, than under the equator. The motion of the sun then being slower under the tropic, may we not with reason suppose, that by his being nearly so long vertical, and withal his motion so much slower, the heat may thereby be raised to a more intense degree here, than it is under the equinoctial line? It is also to be remembered in this place, that the sun, in our summer half of the year, remains about one hundred and forty hours longer above the horizon, under the tropic, than above that under the equator; which must

must certainly conduce to the increasing of the tropical heat, to a degree much beyond that under the equator.

Thus far Mr. Shieldrake. And we are very much mistaken, if most of our Readers, when they have attentively surveyed this chain of thought, will not readily agree with what we have said of it—That it is somewhat singular. For when this writer, in favour of his opinion, that the heat under the tropic is equal, or superior, to that under the equator, urges the so lasting vicinity of the sun, the tardiness of his motion, and the superior number of hours that, in one half of the year, he remains above that horizon; does he not, at the same time, seem to forget the vast distance to which the sun afterwards retires from the tropic; the length of time he keeps away, and the superior number of hours, that, in another half of the year, he remains below that horizon? If to this we subjoin an observation or two of his own, ‘That cold is increased by the obliquity of the sun’s rays, the swiftness of his motion, and the time of his absence below the horizon;’ as also, ‘that cold increases, notwithstanding the sun’s approach, till his thinly dispersed rays become closer collected together, and his presence is longer with us;’ and apply these observations to the case of the tropics, will not his reasoning still appear singular? And yet, altho’ we, for our own parts, are persuaded, that the action of the sun is much stronger under the equator than at the tropics, because the sun never recedes farther from the equator than twenty-three degrees, thirty minutes, nor continues his absence longer than six months; whereas he retires from each tropic to twice that distance, and remains absent for twice that time: there are, however, two considerations, which not a little weigh with us in favour of Mr. Shieldrake’s opinion; so far, at least, as to imagine the degree of heat to be nearly equal, at different times, all over the torrid zone. One of these considerations is founded upon an observation of our Author’s, viz. ‘that water-clouds will make the air cool.’ Now if this observation be just; and if, as seems to be probable, and is agreed able enough to the accounts we have of the seasons in that part of the world, the stronger action of the sun will collect the greatest quantity of this sort of clouds; it may, from this supposed state of the atmosphere, happen, that notwithstanding the sun acts with greater force at the equator than at the tropics, the air may be rendered, when the sun is on the equator, full as cool as when he is on the tropic. The other consideration, which influences us to favour Mr. Shieldrake’s opinion, is also what we owe to himself. For, full of this

notion, that the degree of heat yearly at the tropics, equalled at least that which happens semi-annually at the equator, he formed a scale for a thermometer, by which is shewn, how much the heat of summer, or the cold of winter, in any other place exceeds, or falls short, of that degree of each, which he assigns to England. And this, he assures us, he had done with so much exactness, that when he came to read Boyle's History of Cold; the account given by the Academy of Sciences, at Paris, of the cold of the northern circle; what Boerhaave relates of the cold of Iceland, and Leyden; Ray's Collection of Travels; and Rollin's Antient History; none of which he had recourse to for fixing the points of heat and cold in his tables; finding them so nearly answer to what he had previously laid down for the heat and cold of those countries, it gave him, he owns, no small satisfaction: and as we cannot suspect this writer's integrity, what he thus advances, in corroboration of his opinion, seems to us one of the best proofs that can support any opinion; a proof from nature and fact.

A System of Divinity and Morality; in a Series of Discourses on all the essential parts of Natural and Revealed Religion: Compiled from the works of the following eminent Divines of the church of England, viz. Atterbury, Balguy, Barrow, Bentley, Beveridge, Blackhall, Bundy, Burnet, Ben. Calamy, Claret, Clarke, Dorrington, Gibson, Goodman, Hickman, Hole, Hopkins, Hort, Jackson, Ibbot, Littleton, Lupton, Moore, Moss, Pearson, Rogers, Sharp, Synges, Stanhope, Stillingfleet, Tillotson, Wake, and Others. To which are added, Some Occasional Discourses. The whole revised and corrected, by Ferdinando Warner, LL. D. Rector of Queenshithe, London. In four volumes. 8vo. 1 l. bound. Griffiths.

OF this Collection, which first made its appearance in 1750, in five volumes, twelve, we gave some account in the fourth volume of our Review. Of the present edition, little need be added to what Dr. Warner hath himself observed, in his preface; an abstract of which is here subjoined.

‘It was thought proper,’ says he, ‘to give a general view of the undertaking; that its usefulness may be known to those who are unacquainted with it, and who may otherwise consider it only as a collection of good sermons, with which, in this country, we already greatly abound.’

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‘ To the honour of our country, and of this present age, it must be owned, that we do abound with such productions : but then the sermons of our eminent, and most admired, preachers, taking them all together, as they are to be met with in their works, are many of them critical and controversial, and so not very useful to families, and people unacquainted with learned subjects : yet these are the people, who seem most to stand in need of a clear and judicious explanation of the principles of religion, and on whom the practice of it should be enforced with the most convincing arguments.

‘ The necessity of this explanation has been much increased by the indefatigable labours of the enemies of our faith ; and of those who, tho’ they are friends, yet, through ignorance and enthusiasm, have disgraced and wounded it. The advocates of infidelity were formerly men of letters, of birth, of leisure, and of superior rank ; whose ill lives would suit but ill with any religion at all. But the poison has been spread with such diligence and success,—that infidelity is now become the profession of the lowest of our people ; of little mechanics, silly women, and of people of all ranks, that are ignorant of letters and reasoning.—

‘ Besides those which point their weapons against all revealed religion whatsoever, there is a second sort of enemies aided, tho’ undesignedly, by the first, against whom it behoves us to be on our guard, and who, among the common people, are as successful as the others. These are the emissaries of the church of Rome, who labour incessantly to draw men over to the errors and absurdities of popery, not only with specious arguments, but where it is necessary, with money, and temptations more alluring than truth and reason.—

‘ To these there must be added another set, who, tho’ professed friends to Christianity, yet pervert and disgrace so much the genuine doctrines of the gospel, under a pretence of preaching Christ with more propriety, that they have done infinite mischief to the religion which they zealously mean to serve. It is a melancholy thing to observe so many well-disposed people among our modern methodists, abused with words and phrases, which either signify nothing at all, or which have a bad, or at least, a doubtful meaning.—

‘ The religion of Christ, as it is in the gospel, is a short and plain institution, founded in reason, obvious to common sense, and which appeals to the consciences of mankind : but this is defaced and obscured by paradoxes, mysteries,

and senseless propositions, which defeat the very end for which Christ was sent, or the gospel published. To preach Christ with them, is not to preach Christian morals, how much soever Christ did it himself; but it is to play off a set of phrases, without ideas, and without connection, in which the word Christ is always mentioned; and instead of persuading to the virtues which he taught by his life and doctrine, to recommend an amorous and enthusiastic sort of devotion, in admiring his personal excellencies, his grace, and fulness.—

Amidst the delusions therefore which thus obtain, and are propagated with so much zeal, it is a matter of real concern, that people of every rank should be furnished with a proper remedy: to prove, against the first, that the divine original of the revelation which they deride, is established upon incontestible external evidence, and its own intrinsic excellence and usefulness, and to teach them, against the last, what in religion is truly good, and what accidentally so; what they ought not to be satisfied without, and what they may innocently not concern themselves with; in a word, what will carry them to heaven safely, and what answers no other purpose, than either to furnish matter of dispute for wrong-headed writers, or to employ the idle hours of devotees.”

A collection of sermons from the ablest divines of the church of England, in the way of a system of doctrinal and practical divinity, it is easy to see, would answer this purpose very effectually: and such a collection was often wished for, and recommended, by some of the greatest men we have had; as an undertaking that would be extremely useful, not only to the younger and inferior clergy, but also to other serious people, of all ranks and orders.—

Indeed, the importance of the subjects that are treated of in these discourses, which explain and recommend the great duties leading to the highest good of man, makes it a work of universal utility and extent. As the subjects are of the first importance in themselves, so the discourses which illustrate them, are most of them extracted from the sermons of those preachers, which, for the purity of their language, the perspicuity of their expression, the elegance of composition, the strength of reasoning, and the justness and dignity of their sentiment, no other country in the Christian world can equal.

We may therefore presume to think, that if this series of discourses is attended to as it should be, it may contribute to
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‘ promote the knowledge and practice of Christianity in its purity; to stem the torrent of infidelity, popery, and enthusiasm, which are deluging our country; and to reform the follies, and amend the wickedness of the age. In short, the whole collection, may be said to be a concise, and at the same time, a comprehensive system of natural and revealed religion, never before attempted in this method, and which is very entertaining, as well as extremely useful, for the family and the closet.’

At the end of the fourth volume, are added, *five* occasional discourses, in lieu of *two*, on the beatitudes, by Norris, judiciously struck out of the present edition, viz. 1. A fast-sermon, preached at Kensington, by Archbishop Herring. 2. On the 30th of January, before the Lords, by Bishop Sherlock. 3. On the 29th of May, before the Lords, by Bishop Secker. 4. On the fire of London, at St. Paul's, by Dr. Warner. 5. On the 5th of November, at St. Paul's, by Mr. King.

Account of Norden's Travels concluded.

WE are now come to the second volume, which is written in a different manner from the first. It is drawn up from the journal kept by the Author, and perhaps differs little from Mr. Norden's first sketch. We shall extract such parts as are new or entertaining; which is all our Readers are to expect from us. Omitting, therefore, the circumstances of the wind and weather, the little accidents to which all travellers are liable, the names of such places as the Author has not thought fit to describe, the repetition of what has already been said of the pyramids of Sakarra, and what is called the false pyramid, (for which see the Review for September) we begin at page 131, where our Traveller arrives at Shech-Abade, formerly called Antinoë, the capital of Lower Thebes.

Here are several antiquities, constructed of stones, about the size of those whereof the triumphal arches at Rome were built; and not of such enormous size as the old Egyptians used in their edifices.

Amongst other ruins are seen three grand portals, the first of which is adorned with columns of the Corinthian order, fluted: the other two are less ornamented. These ruins of ancient Antinoë, are at the bottom of certain mountains near the Nile. The walls of the houses were built of brick, and to this day appear as red, as if newly made.

The mountains of Abuffode are high and steep rocks, that stretch along the Nile. No other mountains give so evident a proof, according to our Author, of the general deluge; for, from the top, downwards, may be seen the impressions made by the falling of the waters: which at most can prove no other, than that there has been rain in this country. The echoes formed by some of these rocks are very distinct. Near the river are seen a great many grottos, or caverns, where *bah* Anchorites formerly dwelt, but which are now the habitations of some Arabian pirates.

The city of Monfalunt, is a kind of capital, and the residence of a Bishop of the Copts. On the other side the Nile, and opposite to this city, is a convent of Copts, absolutely inaccessible: so that when any one goes in, or out, he is drawn up, or let down, in a basket, by means of a pulley; from which circumstance it is called the *Couvent de la Poulie*.

Siut is another city, that has the appearance of a capital, and is likewise the seat of a Coptic Bishop: the caravan for Sennar sets out from hence. The caverns called *Sababinath*, hewn in the mountain * *Tlabet el Kofferi*, are worthy notice. The traveller, pursuing the way of the mountain, must ascend for two hours, before he arrives at the first entrance; which conducts him into a spacious room, supported by four hexagonal pillars, cut out of the rock. The roof is adorned with paintings, which is still very distinct; and the gold made use of, still glitters all around. The floor is at present covered with sand and stones; and the passages into the other apartments are choaked with ruins. On the out-side may be seen an apartment over the first large chamber, already described; its dimensions are less; it is without pillars, and painted like the other. On each side of this second chamber is a tomb, hewn in the rock; the one open, the other shut; and both almost buried in the sand. This upper chamber communicates with other apartments; but the passages are filled with rubbish.

There had formerly been a Calish at Siut, called *El Maafrata*; it reached to Senabo, but is now destroyed. At Gau-sherkie, which succeeds Diospolis the Less, is an ancient temple, about sixty feet in length, and forty deep. It seems as if covered with one entire stone, supported by columns; and the roof is so well preserved, that the hieroglyphics, with which it is charged, continue very distinct. There is nothing else remarkable about this temple; for which the

* This word should be *Gebel*, or *Jebel*, which signifies a mountain.

Arabs have so little reverence, as to make a stable of it for their cattle; so that it is entirely covered with dust and dung. This our Author reports upon the authority of another person, he not having seen it himself. Near this place is another Calish, which has also been neglected. Shech-Haridi is a place rendered famous by the tomb of a Turkish Saint, which is placed on the top of the mountain, in form like a cupola. The Arabs report, that he died in the same place where he was buried; if he may be said to have died, who, according to them, is, by the mercy of God, changed into a serpent never to die, but to confer health, and favour, to such as implore his aid, and sacrifice to him. If a man of quality is sick, the serpent is polite enough to suffer himself to be carried to him; whilst the poor man is obliged to solicit the favour of a visit, under a vow to recompence him for his trouble. And after all, he will not stir, unless a spotless virgin be sent for him; for if she is not pure, the serpent is inexorable. When the young ambassador arrives, she intreats this snake to visit the sick person; he, who cannot refuse the fair sex any favours they may ask, begins to move himself, and at last jumps upon her neck, and is carried, with loud huzzas, to the person who desires his assistance; with whom his stay is for some hours, that his priests may be well entertained: and then he retires, followed by the priests and people, to the tomb, which is his usual residence.

Our Author accounts for the whole affair from the artifice of the priests, who may teach a tame * snake to do all that is reported of this serpent. They pretend, indeed, that if he was to be cut into pieces, the parts would unite again; but the experiment is too impious, ever to have been made; and was actually refused, when the Emir Achmiin ordered it. As to his returning home again, even when he has been carried across the Nile, our Author very reasonably supposes, that the priest pouches him.

Mr. Norden greatly regrets the not being permitted to land at Dendera, which he takes to be the remains of the antient Tentyra, mentioned by Strabo, Pliny, and others. It is said there is a temple still remaining in that place. The situation is exceedingly pleasant; and for two leagues along the Nile, are

* Herodotus mentions harmless snakes, that were honoured with sepulchres by the antient Egyptians. Formerly the sick went to the Temple of *Æsculapius*, whose entrance into his Temple was announced by the hissing of a great serpent. See the *Plutus* of *Aristophanes*; but now the god visits his patients.

abundance of fruit-trees, which, about the middle of December, had leaves and flowers, as in Spring. At Giene, or Kiené, as it is written by our Author, who too often makes strange work of Arabic words, he enquired after the old canal, that conveyed merchandise too and from the Red Sea; but could get no information about it, nor discover any remains of it, in or out of the city.

Giesiret Metera, he tells us, is a village of about three quarters of a league in length; it is the antient island of Tabenna, where St. Pachôme built his first monastery; the ruins of which are still to be seen, over against the village of Meneshia.

In pursuing his voyage in these parts, our Author gives us to understand, that he met with many crocodiles, of different sizes, from fifteen, to fifty feet long.

Arriving at Lukoreen, Mr. Norden meets with so many remains of columns, and portico's, and edifices, that he had no doubt they were the ruins of antient Thebes. Of these there are several views, very curious, and entertaining. It is to be lamented, that our Author did not copy more of the hieroglyphics, with which almost every stone is covered; but it seems he had neither time nor convenience for it: this at least is his excuse. He landed opposite to Carnac, on the western side of the Nile, about 135 French leagues higher up than Cairo. The first objects he noticed, were two Colossal figures, facing the Nile, and about a league from it; the one representing a man, the other a woman. They are fifty Danish feet high, (measured by their shadow) and from the foot to the knee, fifteen feet, which is the due proportion. They sit upon two cubic stones, measuring fifteen feet by fifteen; the back part higher than the front, by one and an half. The pedestals are each five feet high, thirty-six and an half long, and nineteen and an half broad. The distance between the two statues is twenty-one paces. They are constructed of several blocks of sandy stone, of a greyish hue, probably taken from where the caverns are to be seen, in the neighbouring mountains. Their breasts and legs are covered with Greek and Roman inscriptions, wrote in the time of the Romans, and long after these statues were erected. The backs and sides of the chairs in which they sit, are also covered with hieroglyphics, nearly the same on one as on the other, with some small difference in the particular form of the characters; *dans la forme particulière des caractères*. The stone of which the seats are made, differs in nothing from that of the statues, only it seems more dark and durable. There are two *Isiac* figures in

in the fore-corners of each chair, which serve as ornaments, and are of a fairer and finer stone than the rest; and may therefore be supposed to have been added after the statues and their chairs were finished. All the injury they have suffered, is from the hand of time only. About two hundred paces from these Colossal figures, are seen the ruins of several statues, thrown down; and to the east, still more ruins, ancient and modern.

While Mr. Norden was taking draughts of these figures, fifty Arabs, under the command of a Shech, came up to him and his companions; who being furnished with fire-arms, soon made them retreat.

The Greek and Latin inscriptions exhibit the names and quality of those who heard the voice of Memnon. Mr. Norden has one which is not in Pocock; it begins with Tetro-nius, which is manifestly an error, either of the inscription, or Mr. Norden's copy: it should be Petronius. There were many illustrious Persons of that name, and one of them was Prefect of Egypt. In the third line of the Greek inscription is P instead of K, the word is KAI; and the last letter of the same inscription must be N: But Mr. Norden did not understand Greek. There is some mistake in the last word but one, there being no such name as *Aian*.

Our Author now advances towards the ruins on the north, not far from the Colossal figures; and observes, that it is not to be doubted, that they are the remains of the palace of Memnon: From the portico of a temple, of which he has given the design, we cannot but form a very great idea of the Egyptian architecture. We must refer our Readers to Mr. Norden's engravings, for a view of these ruins, of which we should give but a very imperfect idea by words. There is a break in the building, which, our Author says, is too large to have been covered; and here he places the famous statue of Memnon, where it might receive the rays of the sun. Here may be seen the fragment of a Colossal statue, thrown down, and half buried. It was originally seated, in a manner not unlike the Colossal statues described above. The upper part is wanting, and the marks of violence appear on what remains: the whole had been of one entire piece of black granite. The pedestal is in a great measure entire; and the hieroglyphics on it are, knives, semi-circles, &c. Knives should, we think, indicate sacrifices. Our Author leaves it to others to determine, whether these are not remains of the vocal statue of Memnon. He struck it with a key, but it gave no sound; tho' the sepulchral

pulchral urn, in the first pyramid, when struck in that manner, sounded like a bell.

As our Author has made no remarks upon the vocal power of this statue, that we may not also be as silent as the statue now is, and, doubtless, ever was, we must observe, that Harpocrates himself could not be more a friend to taciturnity than was this vocal statue. The inscriptions declare, that some waited days, and months, without hearing any thing; and what they at last perceived, was a voice, but no words. Lucian laughs when he says, it once uttered seven words. Strabo, indeed, heard a sound; but at the same time he declares, that he could not discern whether it came from the base, or the Colossus, or from one of the company. The last may have been the case; and, consequently, this voice of the statue, as foolish and ridiculous a superstition, as ever prevailed in the world.

There is another Colossal statue, of one entire piece of black granite; but of a less size than the former. Also the head of a Colossus, coiffed in the Egyptian manner; it is of black granite, is two feet high, and is finished with great art and industry. There is a simplicity in it, says our Author, (who certainly had some knowledge of drawing, or design) that charms; and shews it to have been the work of a great master.

In passing from this place, along the mountains, our Author entered several grottos, or caverns, till he arrived at Medinet-Habu, which had been erected on part of the ruins of Thebes, now in ruins itself, on the west of the Nile, and about three quarters of a league from it. Mr. Norden presents his readers with the view of an antient grand portal, of extraordinary beauty, which the Arabs had made the gate of the city, facing the Nile: all here is covered with hieroglyphics; but amongst other ruins which lay in the passage through the portal, Roman ornaments, the heads of Bacchus and Diana, with leaves of the vine, and the oak, are discovered. After a survey of these ruins, and the passing through several large villages, without meeting any person, they return to their boat, which carries them to Esnay, the residence of an Arab Shech, and taken for the Old Latopolis. In the middle of this city, is an antient temple, having three sides shut, and in the front, twenty-four pillars well preserved. It is covered with hieroglyphics; those on the outside seem to be very antient, executed in haste, and by men of great practice in the art; those on the inside are done with more care, and by another hand; on the pillars are hieroglyphics of a less size, and very close. The capitals of the pillars are all of a different form, tho' of the

the same proportion. The only use the Arabs now make of this temple, is to shut up their cattle in it. Our Author was obliged to take a hasty draught of this very antient and well-preserved edifice, being not only in great pain from an abscess formed by a fever, but likewise interrupted by the Arabs, who are extremely jealous of strangers visiting these ruins; for they take them for magicians, and their drawings for talismans. Not only in Egypt, but all over Africa *, where there are any ruins, the people imagine immense treasures are to be found; and as they care little for the most beautiful remains of antiquity themselves, they suppose travellers have other views than merely to look at ruins, and that they mean to carry off something more than the appearances of things. From this place a species of money different from the parat, is made use of; the bourbe, twelve of which make a parat; and the sevillan, worth a hundred parats. Wood is not to be had here for money.—The people higher up are called Ababuda. They are a sort of rebels, against whom force must be continually employed, to make them obedient.

Edfu is the Apollinopolis of the antients, of which our Author has given a view. Here is an antient portal, extremely well preserved, which the Turks have turned into a citadel; and some pretend, that it was originally built for that purpose. The architecture is regular, and simple. There are three ranges of hieroglyphics on every side, resembling infants, but of a Colossal form, being larger than men: also the ruins of a temple of Apollo, the greatest part buried under ground; of the rest, the Arabs have made some poultry dove-cotes.

After passing nine or ten villages, the Author arrives at a place called Jabel, or Tshabel Esselèle, the mountain of the chain. The tradition is, that here the passage of the Nile was shut up by a chain; and this seems to be confirmed by the narrowness of the river, and the situation of the mountain to the east, and a rock on the west side of the Nile, which narrows here considerably; but immediately beyond this pass, it spreads again to its usual size. The rock to the west is 15 feet high, with holes for the feet to ascend to the summit, which is ten feet high, and to this the chain was fastened. Round about are a great number of grottos, charged with hieroglyphics. In one the Author found four human figures, of a common size, sitting; the two in the middle are men, with their arms across their breast; the other two are women, having each a man under her arm. 'I detest, and with reason,'

* See Leo Africanus, *passim*.

says our Author, 'the malice and superstition of the Turks and Arabs, who have strangely defaced these figures.' On the side of these figures is a table of hieroglyphics, in bas relief, extremely well preserved, tho' of a sandy stone. It should seem to contain the epitaphs of those whose bodies are inclosed within that grotto or cavern.

Passing by seven villages, the Author arrives at Komomhu, where, hid by a mountain on one side, and by some miserable huts on the other, may be seen the principal monument of the antiquities of this place. It is an edifice supported by twenty-three fine columns, adorned with hieroglyphics. The stones that cover it are of a prodigious size: and it may be easily seen, that the architrave, which is now split in two, was of one single stone. Under the cornice is the cartouch, or usual ornament for portals, finely wrought. All the stones are covered with hieroglyphics, in like manner as are the ruins of Medinet-Habu, described above. The columns are twenty-four feet in circumference, and higher than those of Medinet Habu. It is great pity this edifice cannot long subsist: two sides only remain. The top is already covered with earth, and the columns, with the rest of the building, are three parts under-ground.

We are now come to the seventh part of this work, which contains Mr. Norden's travels from Essuaen to Deir, or Detri, the utmost extent of his voyage up the Nile, from whence he returned to Cairo,

The town of Essuaen, situate on the eastern side of the Nile, is not more considerable than other towns in Upper Egypt, only it has a fort, with an Aga; but it is more remarkable on account of its being the place where the first cataract ends, marked by rocks seen in the middle of the Nile, before they are approached. The captain of the bark, who was a Janissary, announced his arrival with the Franks on board, to the Aga; and, at the same time, presented him with letters from Osman Aga, Chief of the Janissaries at Cairo. Ibrahim (that was the Aga's name) received them with great civility, and wished them not to think of proceeding farther up the Nile: 'You will be destroyed,' said he, 'you go not amongst men, but wild beasts.' However, finding them resolved, he furnished them with letters, and for a certain consideration agreed on between them, sent his brother with them. This honest Aga had not a sheet of paper left to write his letters on, till they supplied him from the bark.

Our Author now visited a little island, known to the antients by the name of Elephantin, situate in the neighbourhood of
Essuaen,

Effluen, and very near the west side of the Nile. The east part of the isle is hilly, and covered with ruins, almost undistinguishable; but amongst the rest is seen an antient edifice, still standing, called the Temple of the serpent * Knuphis; but to judge of it by appearance, it should seem no other than a sepulchral monument. It is surrounded with a kind of cloyster, supported by columns. At each of the four corners, is a solid wall. The whole building is covered with hieroglyphics, and seemingly of the most antient sort. The inside forms a grand apartment, leading into which are two large entrances, one north, the other south. In the middle, on the western side, is a square table, without any inscription; on which, perhaps; once stood a mummy, or an urn: this edifice measures about eighty, by twenty, Danish feet. Near to this is a kind of pedestal, made of large blocks of white stone, covered with Greek inscriptions, which, our Author says, he had not time to copy. From hence he went to the western side, to take a view of the ruins of the antient Syene; concerning which, see Strabo, Pliny, and others. There was scarce any thing of consequence amongst these ruins: however our Author has given us a plan of them. Before they set sail, a Mohammedan

* This serpent is often mentioned by antient authors, under the name of *Cnepb*, and is called ἰαγὰς Δαίμων, or good genius, not only by the old Greeks, but in many inscriptions on the Abracas, as may be seen in Mountfaucou's Antiquities. *Cnepb* seems to be the same with the Arabic *Cannopha*, covered, protected, whence also the word *canopy*. These *Divini protectores* on the Abracas are frequently called Δεῖται δυνάμεις, fortunate powers, also ΙΑΩ and ΑΔΩΝΑΙ, the Hebrew names of God, Jehovah, and Adonai, which signifies Lord. The usual image on these pieces, which are sometimes metal, sometimes stone, is a large serpent; and on others a monster, having the head of a cock, and tail of a serpent, both symbols of Æsculapius, with the body of a man, holding a whip in one hand, as the depeller of evils, and a shield in the other, as an emblem of *protection*, which is the signification of the oriental word, *Cnepb*. And perhaps the word *Abracas* is derived from *Abarac*, *benedixit*, and the celebrated eastern charm, *Abracadabra*, from the same word compounded with *Bara*, which signifies *sanavit*, as well as *creavit*, with the particle נָתַן, or הָאֵל inserted between. Diones Laertius, in his eighth book, mentions a priest of Memphis, called ἰχνοφίς. ἰχ, in the Coptic, is the same with Δαίμων in the Greek, and φίς is αγαθός; so that in the Egyptian language, *ichnouphi* is the good genius. But the words ΙΑΩ and ΑΔΩΝΑΙ being certainly Hebrew, and אֱלֹהֵינוּ of the Hebrews, we have given the Hebrew interpretation also of *Cnepb*. Let our learned Readers determine as they please.

saint touched the coffers, and the men, with a crooked stick, which he held in his hand, blessing them after his manner; but coming to a dog, who had not been used to look upon the touch of a stick as a benediction, he flew at the saint, who then uttered curses as plentifully as he had bestowed his blessings a moment before: but two Sevillans appeased him.

In passing through a plain of sand, between Essouen and the Cataract, our Author discovered a very large coemetry, filled with stones, every one of which had an inscription; but in what language, the Jew valet, who could read Turkish and Arabic, did not know. The tradition of the country is, that they are the tombs of the Mamalukes, who were killed when the Calif entered Egypt. Which is not very probable. Such monuments are seldom raised in honour of a conquered people: It is great pity our Author did not copy some of the characters; if they are Coptic, that is a language still understood: and whatever the characters are, if there is but a sufficient quantity given, a good Orientalist, and a good decypheter, will interpret them. One reason, however, we have to suspect these characters not to be Coptic, is, that the resemblance between the Coptic and the Greek, is such, as that our Author would, in all probability, have called them Greek, if they had been Coptic.

Before we leave the cataract, it is proper to inform our Readers, that the fall was no more than four feet, at the time Mr. Norden took his survey of it, and about thirty feet in extent.

Gieseret el Heif is the Phile of the antients, situate at some distance from the eastern banks of the Nile, and near to another island, that is much larger, but desert, and covered with rocks of granite. The rocky shores of the first-mentioned island, are wrought into the form of a wall; and many colonades, and other grand monuments of antiquity, are found in the place: of which three views were taken from on board the bark. The first represents the island, such as it appears to view upon quitting the first cataract; and here a port or citadel is seen, resembling that described among the antiquities at Edfu: tho' this of El Heif is better preserved. The hieroglyphics are of the same size in both places, but of different forms; some sit, and have mitres on their heads; others are erect, with weapons in their hands. There are some works like bastions, which appear to be in good condition. The wall being broke down in some parts, discovers the columns, which appear to be many, and of good workmanship. On this side are seen, upon the granite rock, many hieroglyphics, wrought
2 nearly

nearly in the same manner as those seen at Esnaen. The second view is taken from the east: the third from the south. On our Author's return, he went on shore on this island, and entered a magnificent temple of Isis, a most noble monument, and almost entire. There is a view of this building, in which are distinguished the principal entrance, the interior court, the second entrance, the vestibule, the *basilicour*, divers chambers; and the outward court. From hence he went into another temple, much less than the former, but of extraordinary taste and beauty. He supposes it to be the temple mentioned by Strabo, lib. XIII. There were other temples, and from the stairs remaining, he supposed there must be subterraneous apartments; but the passages were all choaked with filth and ruins, and he had not time to examine them. However, he has given us a sheet of columns and capitals, which are very beautiful. 'I did not quit this island,' says our Author, 'but with great regret. One day would have been sufficient for taking designs of a great number of hieroglyphics, which would have cleared up the story and worship of Isis. But my inclinations were forced to yield to prudence.'

At Deboude is a long and large edifice, built of square stones, and closed, except in the front; to which is a grand portal, and apertures, like windows, on each side, formed by four columns. On the top of the edifice is a plain cornice, and under it, as also at the four angles, is a moulding *, common to Egyptian buildings. This edifice is surrounded by a high wall, much damaged, particularly towards the portal. Opposite are three portals in a row, which seem to form a passage leading to a canal forty feet wide, now ruined, and full of sand; the sides of which were lined with a thick wall, made of large blocks of stone. Within the principal edifice are columns that seem antiently to have belonged to a temple.

At Hindou, our Author saw four or five columns, and (for the space of a quarter of a league) walls, and foundations, of several magnificent buildings. At Sahdaeb, he found another antient edifice: and near Tessa, some other remains, of which he has given us a sketch. At Sherk Abohuer, he saw an antient stone quay along the Nile, about gun shot distance to the north of the town; the stones were wrought in the form of prisms, and so closely joined, that no interstices could be discovered. At some distance, are five or six huts, built of stones, covered with hieroglyphics, wrought by a good hand, but never paint-

* This moulding is semi-circular, and is called by architects, an Astragal, Tondino, or, when larger, a Balcone.

ed. The Author looked for the edifices from whence they had been taken, but could discover nothing but heaps of stones; all had been entirely destroyed.

At Garbe-merie, are the ruins of an antient edifice; and at Garbe-Dendour, a temple; of which our Author has given the plan, and the perspective. At Sherk-Girche, and Garbe-Girche, are ruins, but not antient. At Dekke are seen the rests of an antient temple, without hieroglyphics. In the neighbourhood of Sabua are some antiquities, but not so grand as those at Dekke. At Amada our Author went on shore, to see an Egyptian temple, converted into a church by the Christians, as was easily discerned from the walls, on which were paintings of the Trinity, the Apostles, and other Saints; but underneath, where the modern Coptic daubing had fallen down, the antient hieroglyphics still appear. The temple is yet entire, but the monastery adjoining to it, is in ruins. A little higher up the Nile, our Author saw the manner in which loaded camels pass the river.—‘A man swam before, with the bridle of the first camel in his mouth; the second camel was tied to the tail of the first, and a third to the tail of the second: another man, sitting on a truss of straw, brought up the rear, and directed the second and third camel to keep their rank.’

Having passed some other villages, without seeing any more antiquities, our Author arrived at Derri; where he met with much ill usage from the Cacheff, and * Shorbathe; and not without difficulty, did he, and his companions, escape being put to death, on account of the supposed riches they had on board.—But having given an abstract of all that Mr. Norden has said in his great work, concerning the antiquities of Egypt, explained several oriental words that have occurred in his writings, and obviated some of his principal errors, we will not lengthen this article, by relating the lesser accidents that happened to him, in his return to Cairo; which is the substance of his eighth book.

Upon the whole, we should have been better pleased if Mr. Norden's Editors had not omitted the dimensions for which he so often refers us to his designs; we could likewise have wished that when he mentioned the tomb of Osmandyas, he had not neglected to give us a plan of it; with a description of that part of the temple where, he says, he could discern the very spot, on which was placed the famous golden circle (360 cubits in circumference) which, at length, was carried away by Cambysses, when he ravaged Egypt. For the sake of the genera-

* A Captain of the Janissaries is called Shorbathe.

lity of our Readers, we should have been glad also to have explained some of his Arabic inscriptions, if they had been at all legible. In several instances his editors might as well have put down any other scrawls: it is pity, too, that the Arabic, expressed in Roman characters, is not more correct.

We hope the next traveller into these remote parts will not fail to return with a larger quantity of hieroglyphic, and other inscriptions, and particularly those about the Temple of Isis, in El Heiff, which is, in Mr. Norden's book, wrote *Heist*, over and over again; but from the chart of the Nile, plate cxxlii, where the name is given in Arabic, it appears to be El-hif; which, read in the European manner, as the Copts and Greeks read, from left to right, is the antient name *Phie*.

The Life of John Buncle, Esq; Containing various Observations and Reflections made in several Parts of the World; and many extraordinary Relations. 8vo. 6s. Noon.

HAVING, in our Reviews for August and September, 1755, delivered, pretty much at large, our sentiments of this Author, and of his very extraordinary *Memoirs of several Ladies of Great Britain*, to which the present work is a kind of Supplement; we shall have little occasion to enlarge, on the Life of Esquire Buncle: under which (uncouth) appellation, we are to understand, the identical Mr. ***** Author of the aforesaid Memoirs, and of the work now under our consideration; which, he assures us, is a *real account of himself*.

• As much enquiry hath been made, after this uncommon, and unknown writer, it may be some satisfaction to our Readers, to learn, from his own pen, in some measure *what*, tho' we are not yet to know *who*, he is. With regard to the authenticity of his information, as he has not thought proper to sign it with his *real* name, some doubt may still remain: however, he makes large professions of veracity; declaring, that *in respect of the strange things, however wonderful they appear, yet they are, (exclusive of a few decorations and figures*)* STRICTLY TRUE.

• To publish some account of himself, was, it seems, deemed requisite, by this Gentleman, in order to vindicate his

• 'Necessary,' adds he, 'in *all* works.' Should not this assertion have some limitation?

• REV. Nov. 1756.

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• character

‘character from misrepresentation, and idle stories;’ but he observes likewise, that his ‘principal intention, in this piece, is to serve the interest of Truth, Liberty, and Religion, and to advance useful Learning, to the best of his abilities.’ He also judged, that it might serve to *illustrate his Memoirs of several Ladies of Great Britain*, and render them intelligible; as ‘the volumes of that work, which are so be published, would be quite dark, and not so grateful as intended, without a previous account of the Author’s life.’

Previous to the commencement of his narrative, our Author says some things concerning himself, of which it may not be amiss to take some notice, in this place.

‘I was born,’ says he, ‘in London, and carried an infant’ to Ireland, where I learned the Irish language, and became intimately acquainted with its original inhabitants.—I was not only a lover of books, from the time I could spell them, to this hour, but read, with extraordinary pleasure, before I was twenty, the works of several of the Fathers, and all the old Romances; which tinged my ideas with a certain [*mixture of*, he should have said] ‘piety and extravagance, that rendered my virtues, as well as my imperfections, particularly mine:—By hard measure I was compelled to be an adventurer, when very young, and had not a friend in the universe, but what I could make by good fortune, and my own address:—my wandering life, wrong conduct, and the iniquity of my kind, with a passion for extraordinary things, and places, brought me into several great distresses; from which I had quicker, and more wonderful, deliverances, than people in tribulation generally receive:—the dull, the formal, and the visionary, the *hard-honest*† man, and the poor-liver, are people I have had no connection with; but have always kept company with the polite, the generous, the lively, the rational, and the brightest Free-thinkers of the age: Beside all this, I was, in the days of my youth, one of the most active men in the world, at every exercise, and to a degree of rashness, often venturous, when there was no necessity for running any hazard:—Let all these things be taken into the account, and, I imagine, that what may, at first, seem strange, and next to incredible,

* This Gentleman is not always accurate in his diction. An hasty reader might almost be led, by this passage, to imagine, that Mr. Bunce carried some infant to Ireland; tho’, doubtless, his meaning is, that he himself was carried thither, during his infancy.

† This compound epithet is exquisitely characteristical of your negative, honest men.

will not long remain so, tho' you may think the relator an odd man.' Very true, Sir!

Mr. Buncle now proceeds to his history.—'About fifty years ago,' says he, 'the midwife wheeled me in, and much sooner than half a century hence, in all human probability, Death will wheel me out.—The things of my childhood are not worth setting down, and, therefore, I commence my life from the first month of the seventeenth year of my age, when I was sent to the university [of Dublin.] I was resolved to read there, and determined to improve my natural faculties to the utmost of my power.—To this purpose I devoted my college-life to books; and for five years that I remained at the University, conversed so much with the dead, that I had very little intercourse with the living.—My time I devoted to philosophy, cosmography, mathematics, and the languages, for four years, and the fifth I gave to history.

'The first book I took into my hand, after receiving my note of admission, was the Essay of that fine genius, Mr. Locke, and I was so pleased with this clear and accurate writer, that I looked into nothing else, till by reading it three times over, I had made a thorough acquaintance with my own understanding. He taught me to examine my abilities, and enabled me to see what objects my mind was fitted to deal with. He led me into the sanctuary of vanity and ignorance, and shewed me how greatly true knowledge depended on a right meaning of words, and a just significance of expression. In sum, from the Essay my understanding received very great benefits, and to it I owe what improvement I have made in the reason given me.—

'When I had done, for a time, with this admirable Essay, I then began to study the first principles of things, the structure of the universe, the contexture of human bodies, the properties of beasts, the virtues of plants, and the qualities of metals; and was quite charmed with the contemplation of the beautiful order, and wise final causes of nature in all her laws and productions. The study had a delightful influence on the temper of my mind, and inspired into it a love of order in my heart, and in my outward manners. It likewise led me to the great first Cause,—gave me a due affection towards the infinitely perfect Parent of Nature, and as I contemplated his glorious works, I was obliged in transports to confess, that he deserved our love and admiration.—

'But upon ethics, or moral philosophy, I dwelt the longest. This is the proper food of the soul, and what perfects her in

all the virtues and qualifications of a gentleman. This science I collected in the first place from the ancient sages and philosophers, and studied all the moral writers of Greece and Rome. With great pleasure I saw, that these immortal authors had delineated, as far as human reason can go, that course of life which is most according to the intention of nature, and most happy; had shewn, that this universe, and human nature in particular, was formed by the wisdom and counsel of a Deity, and that from the constitution of our nature various duties arose:—that as to ourselves, the voice of reason declares, that we ought to employ our abilities, and opportunities in improving our minds to an extensive knowledge of nature in the sciences; and by diligent meditation, and observation, acquire that prudence, justice, temperance, and fortitude, which should constantly govern our lives:—That solid prudence, which abhors rashness, inconsiderateness, a foolish self-confidence, and craft, and under a high sense of moral excellence, considers and does what is really advantageous in life:—That justice, which constantly regards the common interest, and in subserviency to it, gives to each one whatever is due to him upon any natural claim:—That temperance, which restrains and regulates the lower appetites, and displays the grace and beauty of manners:—And that fortitude, which represses all vain and excessive fears, gives us a superiority to all the external accidents of our mortal state, and strengthens the soul against all perils or dangers we may be exposed to, in discharge of our duty.

This beautiful, moral philosophy, I found scattered in the writings of the old theist philosophers, and with great pains reduced the various lessons to a system of active and virtuous offices: but this I knew was what the majority of mankind were incapable of doing; and if they could do it, I saw it was far inferior to revelation. Every Sunday I appropriated to the study of Revealed Religion, and perceived as I read the sacred records, that the works of Plato, and Cicero, and Epictetus, and all the uninspired sages of antiquity, were but weak rules in respect of the divine oracles.—What are all the reasonings of the philosophers to the melody of that heavenly voice which cries continually, *Come unto me all ye that travel and are heavy laden, and I will refresh you.*—And what could their lessons avail without those express promises of grace and spiritual assistance, which the blood of the new covenant confirms to mankind? The philosophy of Greece and Rome was admirable for the times and men; but it admits of no comparison with the divine lessons of our holy

" holy religion, and the charter of God's pardon granted to us
 " by his blessed Son. Beside, the philosophers were in some
 " degree dark and doubtful, in respect of death and futurity;
 " and in relation to this world, there is not a power in their
 " discourses, to preserve us from being undone by allurements,
 " in the midst of plenty, and to secure our peace against the
 " casualties of fortune, and the torments of disappointments;
 " to save us from the cares and sollicitudes which attend upon
 " large possessions, and give us a mind capable of relishing the
 " good things before us; to make us easy and satisfied as to the
 " present, and render us secure and void of fear as to the fu-
 " ture.—The morality of the ancient philosophers I admired.
 " With delight I studied their writings, and received, I grate-
 " fully confess, much improvement from them. But the rell-
 " gion of our blessed Lord I declared for, and look on the
 " promised Messiah as the most consummate blessing God
 " could bestow, or man receive.——

" The manner of my studying cosmography and mathema-
 " tics, is not worth setting down, as there was nothing un-
 " common in it. In the one I only learned to distinguish ci-
 " mates, latitudes, and the four divisions of the world; the
 " provinces, nations, kingdoms, and republics, comprized
 " therein, and to be able to discourse upon them:—And in the
 " other, I went no further than to make myself a master of
 " vulgar and decimal arithmetic, the doctrine of infinite se-
 " ries, and the application of algebra to the higher geometry
 " of curves. Algebra I was charmed with, and found so
 " much pleasure in resolving its questions, that I have often
 " sat till morning at the engaging work, without a notion of
 " its being day till I opened the shutters of my closet. I re-
 " commend this study in particular to young Gentlemen, and
 " am satisfied, if they would but take some pains at first to un-
 " derstand it, they would have so great a relish for its opera-
 " tions, as to prefer them many an evening to the clamorous
 " pleasures; or, at least, not be uneasy for being alone now
 " and then, since their algebra was with them.

" In reading history, (my last year's principal employment,
 " during my residence in college), I began with the best writ-
 " ers of ancient history, and ended with modern times.—
 " The laws, arts, learning, and manners, I carefully marked
 " down; and observed, not only how the first governments
 " were formed, but what the progress was of industry and
 " property, which may be called the generative principle of
 " empire.

‘ When I had done with ancient History, I sat down to the best modern stories I could get; and read of distant nations before I began to study my country’s constitution, history, and laws. When I had finished the histories of France, and Spain, and Italy, and Germany, and many more, then I turned to Great-Britain; and, in the first place, took a view of the English constitution and government, in the ancient books of the common law, and some more modern writers, who out of them have given an account of this government. From thence I proceeded to our history, and with it joined in every King’s reign the laws then made. This gave me an insight into the reason of our statutes, and shewed me the true ground upon which they came to be made, and what weight they ought to have. By this means, I read the history of my country with intelligence, and was able to examine into the excellency or defects of its government, and to judge of the fitness or unfitness of its orders and laws. By this method I did likewise know enough of the law for an English Gentleman, tho’ quite ignorant of the chicane, or wrangling, and caputious part of the law, and was well acquainted with the true measure of right and wrong. The arts how to avoid doing right, and to secure one’s self in doing wrong, I never looked into.

‘ Thus did I read History; and many noble lessons I learned from it; just notions of true worth, true greatness, and solid happiness. It taught me to place merit where it only lies, not in birth, not in beauty, not in riches, not in external shew and magnificence, not in voluptuousness; but in a firm adherence to truth and rectitude; in an untainted heart, that would not pollute, or prostitute its integrity in any degree, to gain the highest worldly honours, or to ward off the greatest worldly misery.—

Our Author proceeds, a few pages further, with his reflections on Religion, Government, &c. and after lamenting the corruptions and depravity that have crept into modern Christianity;—he comes, at length, to the history of his adventure with the beautiful, the ingenious, and learned Harriot Noel.

Like the Don of La Mancha, who could talk so discreetly and sensibly, on every subject, till Knight-errantry came on the carpet,—our Author, hitherto serious and sober, while engaged on serious and sober subjects, now begins, on the first mention of the Fair, to fall into his amorous reveries, and speaks of gallantry; vying with Oroondates, or Palmerin,

fin, or even the Red-cross Knight himself. His first adventure, however, does not partake so much of the marvellous, as those in which his wayward fortune afterwards engaged him. But to the story. He thus, poetically, sets off :

‘ On the glorious first of August, before the beasts were roused from their lodges, or the birds had soared upwards, to pour forth their morning harmony ; while the mountains and the groves were overshadowed by a dun obscurity, and the dawn still dappled the drowsy East with spots of grey ; in short, before the sun was up, or, with his auspicious presence, began to animate inferior nature, I left my chamber, and with my gun and dog went out to wander over a pleasant country. The different aspects, and the various points of view, were charming, as the light in fleecy rings increased ; and when the whole flood of day descended, the *imbellished early scene* was a fine entertainment. Delighted with the beauties of this morning, I climbed up the mountains, and travelled through many a valley. The game was plenty, and, for full five hours, I journeyed onward without knowing where I was going, or thinking of a return to college.

‘ About nine o’clock, however, I began to grow very hungry, and was looking round to see if I could discover any proper habitation to my purpose, when I observed in a valley, at some distance, something that looked like a mansion. That way, therefore, I moved, and, with no little difficulty, as I had a precipice to descend, or must go a mile round, to arrive at the place I wanted : down, therefore, I marched, got a fall by the way, that had like to have destroyed me, and after all found it to be a shed for cattle. The bottom, however, was very beautiful, and the sides of the hills sweetly coped with little woods.—

‘ In this sweet and delicious solitude, I crept on for some time, by the side of the murmuring stream, and followed as it wound through the vale, till I came to a little harmonick building, that had every charm and proportion architecture could give it. It was situated on a rising ground, in a broad part of the fruitful valley, and surrounded with a garden, that invited a pensive wanderer to roam in its delightful retreats, and walks amazingly beautiful. Every side of this fine spot was planted thick with underwood, and kept so low, as not to prevent a prospect to every pleasing remote object.

‘ Finding one of the garden doors left open, I entered immediately, and to screen myself from the scorching beams

of the sun, got into an imbowered way, that led me to a large fountain, in a ring or circular opening, and from thence, by a gradual, easy, shady ascent, to a semicircular amphitheatre of ever-greens, that was quite charming. In this were several seats for ease, repast, or retirement; and at either end of it a rotunda or temple of the Ionic order. One of them was converted into a grotto or shell-house, in which a politeness of fancy had produced and blended the greatest beauties of nature and decoration. The other was a library, filled with the finest books, and a vast variety of mathematical instruments. Here I saw Miss Noel sitting, and so intent at writing, that she did not take any notice of me, as I stood at the window, in astonishment, looking at the things before me, and especially at the amazing beauties of her face, and the splendor of her eyes; as she raised them now and then from the paper she writ on, to look into a Hebrew Bible, that lay open upon a small desk before her. The whole scene was so very uncommon, and so vastly amazing, that I thought myself for a while on some spot of magic ground, and almost doubted the reality of what my eyes beheld; till Miss Noel, by accident, looked full at me, and then came forward to the open window, to know who I wanted.

Before I could answer, I found a venerable old Gentleman standing by my side, and he seemed much more surprized at the sight of me than his daughter was; for, as this young Lady told me afterward, she guessed at once the whole affair; seeing me with my gun and dog, in a shooting dress; and knew it was a natural curiosity brought me into the garden, and stopped me at the window, when I saw her in such an attitude, and in such a place.—This, I assured them, was the truth of my case, with this small addition, however, that I was ready to perish for want of something to eat; having been from four in the morning at hard exercise, and had not yet broke my fast.—If this be case, says the good old man, you are welcome, Sir, to Eden-Park, and you shall soon have the best breakfast our house affords.

Upon this Mr. Noel brought me into his house; and the lovely Harriot made tea for me, and had such plenty of fine cream, and extraordinary bread and butter, set before me, that I breakfasted with uncommon pleasure. The honour and happiness of her company rendered the repast quite delightful. There was a civility so very great in her manner, and a social goodness so charming in her talk and temper, that it was unspeakable delight to sit at table with her. She

asked me a number of questions relating to things and books, and people, and there was so much good sense in every inquiry, so much good humour in her reflections and replications, that I was entirely charmed with her mind; and lost in admiration, when I contemplated the wonders of her face, and the beauties of her person.

When breakfast was over, it was time for me to depart, and I made half a dozen attempts to rise from my chair; but without her laying a rosy finger on me, this illustrious maid had so totally subdued my soul, had deprived me of all motive power, that I sat like the renowned Prince of the Massagetas, who was stiffened by enchantment in the apartment of the Princess Phedima, as we read in *Amadis de Gaul*. This Miss Noel saw very plain, and in compassion to my misfortune, generously threw in a hint, now and then, for a little farther conversation, to colour my unreasonable delay. But this could not have been of service much longer, as the clock had struck twelve, if the old Gentleman, her father, had not returned to us, and told me, he insisted on my staying to dine with him; for he loved to take a glass after dinner with a facetious companion, and would be obliged to me for my company. At present (Mr. Noel continued) you will excuse me, Sir, as business engages me till we dine; but my daughter will chat the hours away with you, and shew you the curiosities of her library and grotto.

This was a delightful invitation; indeed; and after returning my hearty thanks to the old Gentleman, for the favour he did me, I addressed myself to Miss Noel, when her father was gone, and we were walking back to the library in the garden, and told her ingenuously, that tho' I could not be positive as to the situation of my soul, whether I was in love with her or not, as I never had experienced the passion before, nor knew what it was to admire a woman; having lived till that morning in a state of indifference to her sex; yet I found very strange emotions within me, and I was sure I could not leave her without the most lively and affecting inquietude. You will pardon, I hope, Madam, this effusion of my heart, and suffer me to demonstrate, by a thousand and a thousand actions, that I honour you in a manner unutterable; and, from this time, can imagine no happiness but with you.

Sir, (this imitable maid replied) you are an entire stranger to me, and to declare a passion on a few hours acquaintance, must be either to try my weakness, or because you think a young woman is incapable of relishing any thing but

but such stuff, when alone in conversation with a Gentleman. I beg then I may hear no more of this; and as I am sure you can talk upon many more rational subjects, request your favour, to give me your opinion on some articles in this Hebrew Bible you see lying open on the table in this room. My father, Sir, among other things he has taken great pains to instruct me in, for several years that I have lived with him in a kind of solitary state, since the death of my mother, whom I lost when I was very young, has taught me to read and understand this inspired Hebrew book; and says, we must ascribe *primævity* and *sacred prerogatives* to this language. For my part, I have some doubts as to this matter, which I dare not mention to my father.—

Here follows a learned conversation, on the subject proposed by this extraordinary young Lady; which is succeeded by a very copious description of Miss Noel's wonderful grotto; in which the Author's fancy, notwithstanding his ample professions of constant attachment to matter of fact, appears to have met with most lavish indulgence: but for this we refer to his performance, at large.

The portrait of Mr. Noel, the father of this amazing paragon, comes next. 'Tho' this Gentleman was upwards of eighty, yet years had not deprived him of reason and spirits. He was lively and sensible, and still a most agreeable companion. He talked of Greece and Rome, as if he had lived there before the *Æra* of Christianity. The court of Augustus he was so far from being a stranger to, that he described the principal persons in it; their actions, their pleasures, and their caprices, as if he had been their contemporary. We talked of all these great characters. We went into the gallery of Verres. We looked over the ancient theatres. Several of the most beautiful passages in the Roman poets this fine old man repeated, and made very pleasant, but moral, remarks upon them.—

In this manner did the old Gentleman and I pass the time, till the clock struck five, when Miss Noel came into the parlour again, and her father said he must retire, to take his evening nap, and would see me at supper; for with him I must stay that night. Harriot, make tea for the Gentleman. I am your servant, Sir; and he withdrew. To Harriot then, my life and my bliss, I turned, and over a pot of tea was as happy, I am sure, as ever with his *Statira* sat the Conqueror of the world. I began to relate, once more, the story of a passion, that was to form one day, I hoped, my sole felicity in this world; and with vows and protestations affirmed,

‘ affirmed, that I loved from my soul.— But in vain was all this warmth. Miss Noel sat as unmoved as Erycina on a monument,’ and insisted on his changing the conversation to some other, more rational, and more useful, subject : to which Mr. Buncle was obliged to submit.

Another learned dialogue now took place, betwixt this uncommon couple. The subject was, the miracle at Babel; and here the Hutchinsonians come in for a good thwacking, *en passant*. Towards the close of this second *Hebrew Conversation*, Mr. Buncle convinced the young Lady, (who, it seems as much surpassed him, both in erudition and eloquence, as she did all others, of her own sex, in beauty) that he was not a mere Platonic. ‘ My amazement was so great, and my passion had risen so high for such uncommon female intelligence, that I could not help snatching this beauty to my arms, and without thinking of what I did, impressed on her balmy mouth half a dozen kisses. This was wrong, and gave very great offence : but she was too good to be implacable; and on my begging her pardon, and protesting it was not a wilful rudeness, but the magic of her glorious eyes, and the bright powers of her mind, that had transported me beside myself, she was reconciled.’

And now a Song, like a brisk epilogue at the close of a solemn play, succeeds, and is accompanied with the music of Mr. Buncle’s German-flute. Mr. Noel coming in at this juncture, demonstrates his good humour, and strong prepossession in favour of the happy stranger, by a hearty proposal for his continuing there a month. ‘ Come, Sir, continued this fine old Gentleman, let us hear another piece of your music.’ Mr. Buncle complies, and we have the following poem, which, it is to be supposed, was his own composition, as well as the other, just mentioned.

S O N G.

I.

YE lofty mountains, whose eternal snows,
Like Atlas seem to prop the distant skies;
While sheltered by your high and ample brows
All nature’s beauties feast my ravish’d eyes :
And far beneath me o’er the distant plain
The thunders break, and rattling tempests reign.

II.

Here, when Aurora with her chearful beam
And rosy blushes marks approaching day ;

• This Song is entitled *the Solitude*.

Oh do I walk along the purling stream,

And see the bleating flocks around me stray :

The woods, the rocks, each charm that strikes my sight,
Fills my whole breast with innocent delight.

III.

Here daily dancing on the flow'ry ground.

The cheerful shepherds join their flute and voice ;

While thro' the groves the woodland songs resound,

And fill th' untroubled mind with peaceful joys.

Musick and love inspire the vocal plain,

Alone the turtle tunes her plaintive strain.

IV.

Here the green turf invites my wearied head

On Nature's lap, to undisturb'd repose ;

Here gently laid to rest—each care is fled ;

Peace and content my happy eye-lids close.

Ye golden flattering dreams of state adieu !

As bright my slumbers are, more soft than you.

V.

Here free from all the tempests of the Great,

Craft and ambition can deceive no more !

Beneath these shades I find a blest retreat,

From *Envy's* rage secure, and *Fortune's* pow'r ;

Here call the actions of past ages o'er,

Or Truth's immortal source alone explore.

VI.

Here far from all the busy world's alarms,

I prove in peace the Muse's sacred leisure ;

No cares within, no distant sound of arms,

Break my repose, or interrupt my pleasure.

Fortune and Fame ! Deceitful forms ! adieu !

The world's a trifle far beneath my view.

This song delighted the old Gentleman to a great degree. He told me, he was charmed with it, not only for the fine music I made of it, but the morality of it, and liked me so much, that I was most heartily welcome to make his solitary retreat my home, as often and as long as I pleased. And, indeed, I did so, and continued to behave in such a manner, that in two months time, I gained so entirely his affections, and so totally the heart of his admirable daughter, that I might have had her in wedlock when I pleased, after the expiration of that current year, which was the young Lady's request, and be secured of his estate at his death, besides a large fortune to be immediately paid down; and this, tho' my father should refuse to settle any thing on me, or Miss Noel, my wife. This was generous and charming as my heart

heart could desire. I thought myself the happiest of men. Every week I went to Eden-Park, one time or other, to see my dear Miss Noel, and pay my respects to her worthy father. We were, while I stayed, a most happy family, and enjoyed such satisfactions as few, I believe, have experienced in this tempestuous hemisphere. Mr. Noel was passionately fond of his daughter, and he could not regard me more if I had been his own son. I loved my Harriot with a fondness beyond description; and that glorious girl had all the esteem I could wish she had for me. Our mutual felicity could rise no higher till we gave our hands, as we had already plighted our hearts.

'This world is a series of visionary scenes, and contains so little solid, lasting felicity, as I have found it, that I cannot call *life* more than a *deception*; and, as Swift says it, he is the happiest man, who is best deceived. When I thought myself within a fortnight of being married to Miss Noel, and thereby made as compleatly happy, in every respect, as it was possible for a mortal man to be; the small-pox steps in, and, in seven days time, reduced the finest human frame in the universe, to the most hideous and offensive block. The most amiable of human creatures mortified all over, and became a spectacle the most hideous and unbearable.— This broke her father's heart in a month's time, and the paradise I had in view, sunk into everlasting night.

'My heart, upon this sad accident, bled and mourned to an extreme degree. All the tender passions were up in my soul, and with great difficulty could I keep my ruffled spirits in tolerable decorum. I lost what I valued more than my life—more than repeated millions of worlds, if it had been possible to get them in exchange. This engaged, beloved partner, was an honour to her sex, and an ornament to human kind. She was one of the wisest and most agreeable of women; and her life quite glorious for piety to God, compassion to the necessitous and miserable, benevolence and good will to all, with every other grace and virtue. These shined with a bright lustre in her whole deportment, and rendered her beloved, and the delight of all that knew her. Sense and Genius were in her united; and by study, reflection, and application, she improved the talents, in the happiest manner. She had acquired a superiority in thinking, speaking, writing, and acting, and in manners, her behaviour, her language, her design, her understanding, were inexpressibly charming. Miss Noel died in the twenty-fourth year of her age, the 29th of December, in the year 1724.

This

Having thus lost Miss Noel, and my good old friend, her worthy father, I left the university, and went down to the country, after five years and three months absence, to see how things were posited at home, and pay my respects to my father; but I found them very little to my liking, and in a short time returned to Dublin again. He had lately married, in his old age, a young wife, who was one of the most artful, false, and insolent of women; and to gratify her to the utmost of his power, had not only brought her nephew into his house, but was ridiculously fond of him, and lavishly gratified all his desires. Whatever this little brute (the son of a drunken beggar, who had been a journey-man glover) was pleased, in wantonness, to call for, and that his years, then sixteen, could require, my father's fortune in an instant produced; while scarcely one of my rational demands could be answered. Money, cloaths, servants, horses, dogs, and all things he could fancy, were given him in abundance; and to please the basest of women, and the most cruel step-mother that ever the devil inspired to make the son of another woman miserable, I was denied almost every thing. The fine allowance I had at the university was taken from me. Even a horse to ride out to the neighbouring Gentlemen, was refused me, tho' my father had three stables of extraordinary cattle; and, till I purchased one, was forced to walk it, where-ever I had a mind to visit. What is still more incredible (if any thing of severity can be so, when a mother-in-law is sovereign) I was not allowed to keep my horse even at grass on the land, tho' five hundred acres of freehold estate surrounded the mansion, but obliged to graze it at a neighbouring farmer's. Nor was this all the hard measure I received.—Religion had a hand in my misery. False Religion was the spring of that paternal resentment I suffered under.

It was my father's wont to have prayers read every night and morning in his family, and the office was the Litany of the Common-prayer book. This work, on my coming home, was transferred from my sister to me; and for about one week I performed to the old Gentleman's satisfaction, as my voice was good, and my reading distinct and clear: but this office was far from being grateful to me, as I was become a strict Unitarian, by the lessons I had received from my private tutor in college, and my own examinations of the vulgar faith. It went against my conscience to use the tritheistic form of prayer, and became at last so uneasy to me, that I altered the prayers the first Sunday morning, and

made them more agreeable to Scripture, as I conceived. My father at this was very highly enraged, and his passion arose to so great a height, upon my defending my confession, and refusing to read the established form, that he called me the most impious and execrable of wretches, and with violence drove me from his presence. Soon after, however, he sent me *Lord Nottingham's Letter to Mr. Whiston*, and desired I would come to him when I had carefully read it over. I did so; and he asked me what I thought of the book. I answered, that I thought it a weak piece; and if he would hear me with patience, in relation to that in particular, and to the case in general, perhaps, he might think my religion a little better than at present he supposed it to be. I will hear you, he said: proceed.—Then I immediately began, and for a full hour repeated an apology I had prepared. He did not interrupt me once; and when I had done, all he replied was, I see you are to be placed among the incurables. Begone, he said, with stern disdain; and I resolved to obey. Indeed it was impossible for me to stay, for my father took no farther notice of me, and my mother-in-law, and the boy, did all they could invent to render my life miserable.

On the first day of May then, early in the morning, as the clock struck one, I mounted my excellent mare, and with my boy, O'Fin, began to journey as I had projected, on seeing how things went. I did not communicate my design to a soul, nor take my leave of any one, but in the true spirit of adventure, abandoned my father's dwelling, and set out to try what fortune would produce in my favour. I had the world before me, and Providence my guide. As to my substance, it consisted of a purse of gold, that contained fifty Spanish pistoles, and half a score moidores; and I had a bank note for five hundred pounds, which my dear Miss Noel lent me by her will, the morning she sickened; and it was all she had of her own to leave to any one. With this I set forward, and in five days time arrived, from the western extremity of Ireland, at a village called Rings-End, that lies on the Bay of Dublin. Three days I rested there, and at the Conniving-house, and then got my horses on board a ship that was ready to sail, and bound for the land I was born in, I mean Old England.

And now, having shipped our Author for his native climate, we shall take our leave of him, for the present, to make room for a work of a very different kind; our mention of which, has

has been but too long delayed: however, we hope, the extraordinary addition lately made to the number of our sheets, will soon enable us to pay off the whole of our arrear to the public.

A Treatise on Ruptures. By Percival Pott, Surgeon to St. Bartholomew's Hospital. 8vo. 4s. Hitch and Hawes.

ON a former occasion we mentioned the Venereal Disease as one of the principal resources of Empiricism; Ruptures may, with great propriety, be arranged under the same Predicament. The boasted pretences of secrets for the cure of the latter, have not been less numerous than for the former; and it will, perhaps, be difficult to determine, whether the pretenders to the one are entitled to the honour of having sacrificed more victims than the professors of the other. But experience has clearly shewn, that most of these secrets, however countenanced, however applauded, whatever great feats their original possessors ascribed to them, have no sooner been disclosed, but they have fallen into contempt. If instances of this kind, were necessary, or convenient for us to enumerate, multitudes might be produced: let it suffice to mention two remarkable ones; that of the Prior Cabriere, whose arcanum was purchased, at no inconsiderable expence, about the latter end of the last century, by Lewis XIV; and in our own country, that of Sir Thomas Renton's, for which he was paid by his late Majesty 5000l. besides a pension of 500l. a year, and the honour of Knighthood.

That Credulity has not lost its influence, or Pretenders to Physic their assurance, the public still daily experience. 'To remove the prejudice against the profession (with regard to Ruptures) which the repeated assertions of advertising Quacks has raised, and which a perfect ignorance of the nature of the disease, and the parts concerned in it, still supports,' is one professed design of the work now under our consideration.

Nor has our Author unaptly traced the probable source of this prevailing credulity: 'To labour,' says he, 'under a troublesome disorder, in the most active and joyous part of life, and to be told that a palliative cure, by wearing a bandage, is all that can be expected, is very disagreeable; the true reason of this, they [the patients] are not acquainted with, and are easily induced to believe, what is insinuated

to them, viz. that the regular part of the profession are deficient in the knowledge of the proper treatment of this disease; their application is, therefore, made to those who promise most; *quod volumus, facile credimus*; ignorance of the true nature of the disease, and a strong desire to be cured on one side, and bold and plausible assurances on the other, carry on the delusion, till time, and the continuance of the Rupture, evince the truth, and prove the fraud, which the patient, tho' perfectly convinced, will often join in concealing, either to avoid being laughed at for his credulity, or to prevent a discovery of his infirmity.

Mr. Pott's plan is simple and intelligible; in his first section he gives the characters of the several sorts of Ruptures, an anatomical description of the parts immediately affected, and the general intentions of cure, respectively indicated.

In the 2d, 3d, 4th, and 5th sections, is considered the particular treatment of Ruptures, requisite under different circumstances.

The first comprehends those which are in such a state as to be capable of immediate reduction, and are not attended by any troublesome or bad symptoms.—The second, those which have been so long in the scrotum, as to have contracted adhesions, and connections, by which they are rendered incapable of reduction at all.—The third, those in which such a stricture is made on the prolapsed parts, as to bring on pain and trouble; and to render the reduction difficult, as well as necessary.—The fourth, those in which reduction, by the simple operation of the hand, is impracticable, and the patient's life can be saved only by a surgical operation. The directions given for the management of Ruptures, under each of these several circumstances, seem plain, practicable, and promise to be generally successful: In the last, our Author recommends the operation somewhat earlier than is commonly practised; but still with this restriction, that it should not be undertaken wantonly, or unnecessarily, but only to preserve life, by removing the hazard of a mortification arising from the stricture; in which he agrees with preceding writers on the same subject, particularly Duretus and Hildanus.

In the 6th and 7th sections, the necessary indications arising from the state of the contained parts, as they may be found or unfound, are treated: and in section eight, Ruptures through the abdominal rings of females.

Section the 9th is appropriated to the Gravel Hernia; and in the 10th is considered, the case of a Hernial Sac, free from

all connection with the Tunica Vaginalis, and Spermatie Chord, being returned into the Abdomen, while a portion of the intestine, included within it, is strangulated by a stricture made on it, by its neck or entrance. A case, perhaps; not so uncommon as our Author seems to apprehend it.

Section the 11th contains a concise history of the several attempts and contrivances that have been made, at different times, for effecting a radical cure. Of these are particularly specified, the actual cautery; caustics of different sorts; castration; the Punctum Aureum; the royal touch or future; and the cure by incision. A short account is given of the method of performing these several operations, and of their respective authors and espousers. Mr. Pott has mentioned some reasonable objections to each of these practices; but, perhaps, it may be thought, by medical Readers, somewhat peculiar, that among the Writers quoted on this occasion, no mention is made of Fienus.

The Exomphalos, Hernia Ventralis, and Hernia Cystica, employ the three remaining sections: but as the subject cannot be presumed capable of affording the highest entertainment to the generality of our Readers, we shall content ourselves with the bare mention of them.

Upon the whole, Mr. Pott has not incompetently executed his design; the more unexperienced practitioners may, probably draw some useful instructions from his work; nevertheless we cannot recommend the reposing too implicit a confidence in all his directions. Books, properly employed, must assist and improve even the able operator; but ocular observation, and repeated experience, are equally necessary to render reading truly beneficial. At the same time it may not be amiss to remark, that, tho' Mr. Pott has done great, and no more than due, justice to the late improvements in surgical operations, yet candour will admit, that the ancients are entitled to no little applause for their accounts of this disease; a disease common to all ages, ever since the art of healing, in any of its branches, has become a particular profession.

Readers on medical subjects, should be more especially cautioned, not to espouse opinions, or practice, upon trust: our Author's remark upon a particular class of writers, is pertinent; and may be extended to other topics beside Ruptures. 'Observation-Writers,' says he, 'who are, in general, too much addicted to tell their successes only, are fond of relating gangrenous cases, from which large portions of intestines have been removed, the proper operations performed with

‘with great dexterity, and the cases brought to a happy issue; and of these they all give us instances, either from practice, from books, or, perhaps, from imagination; by which the young Reader is made too sanguine in his expectations. That these extraordinary successes have sometimes happened, is beyond all doubt; and it is every man’s duty to endeavour at the same, when such cases occur to him; but the inexperienced practitioner should also be informed, how many sink for one that is recovered; and how many lucky circumstances must concur, with all his pains, to produce a happy event, in these deplorable cases: without this caution, he will meet with very irksome disappointments, and having been often baffled, where he thought he had reason to expect success, will sometimes meet with it so very unexpectedly, that he will be inclined to think the sarcastical distinction between cures and escapes, not ill founded.’

One of the declared purposes of this publication has been already mentioned; the other is, the instruction of young practitioners. In order to have rendered so laudable an intention generally effectual, it would have been no more than right, to have prevented the same matter, which, in a proper manner of printing, would scarce have exceeded a twelve-penny pamphlet, from swelling to a four-shilling volume. In this we are unwilling to suppose the Author to have had any immediate concern; but the sight of such a page, is apt to put one in mind of an office-copy of a bill in Chancery, where words are paid for in proportion to their numbers.

An Enquiry into the Occasional and Standing Similitudes of the Lord God, in the Old and New Testament; or, the Forms made use of by Jehovah Aleem, to represent themselves to the true Believers; before and since the Law by Moses. 8vo. 4s. sewed. Withers.

THE first part of this work, as far as page 78, is employed in giving an account of the word *Angel*; to shew, that the Angel of the Lord is an assumed Appearance of God, who calls himself by that name, and speaks, and acts, as if he were the numerical person or persons. But concerning these Appearances, we have already, in the first Article for this Month, said so much, that we believe our Readers will excuse us from adding any more to it, out of this book.

From pag: 78, to 222, this Author treats of the

rubim: for the true meaning of which word, we refer to the Article upon Dr. Taylor's Concordance, in July Review.]

Our Enquirer next gives a derivation of *Teraphim*, which derivation he calls his own; and which he introduces with some degree of vanity, or, to use his own words, 'with as much real deference (before the public) as they who sound the trumpet before them, and their own great humility and candour*.' But as this Writer is no stranger to Guffetius, he should have known, that *Teraphim* is derived by him from the same word 'תָּרַף with an (e);' or from תָּרַף, *surpitude*. But others derive it from תָּרַף, in the Syriac to consult or enquire. Others from *tārafa*, in Arabic, to afford plenty of the necessaries and conveniences of life. In this sense the *Teraphim* will be the same with the *Penates*. The same word in Arabic signifies also, to deceive. See Golius, Col. 378, and the most learned Pocock upon Hosea iii. 4.

The rest of this book relates to the Confusion of Tongues, and the First Language: concerning which we have said enough in some late Reviews.

This mild Hutchinsonian is very angry with his humble servants the Reviewers, whom he calls Infidels and Scorpions; but as he treats the worthy Archdeacon of Northumberland as 'a mere Jesuit,' page 76, we could not expect better words from him.

To such as read his book, it may not be improper to offer this advice, viz. that they pay not too much regard to his representations of things; but that they rather have recourse to the holy Scriptures; and, for assistance herein, to the writings of the above-mentioned Archdeacon, for our Hutchinsonian Enquirer hath as little candour as good manners.

* To shew what a Genius this Author is at derivations, take the following instance, page 256. 'I would make תָּרַף, the root or verb to the noun תָּרַף. It signifies to temper, mix, knead, as dough or mortar are mixed up and tempered. 1 Sam. xxviii. 24. The woman took flour and תָּרַף kneaded it. This is the use of the tongue in eating, it turns about, backwards and forwards, up and down, what we chew. And it has the like use in forming articulate sounds; without it the mouth could make no distinction of sounds; nor can the tongue without the ear. O rare Mounseir! Vide Review, vol. XII. p. 479.

MONTHLY CATALOGUE

For NOVEMBER, 1756.

POLITICAL.

I. **A**N Appeal to Reason and Common Sense: or a free and candid Disquisition of the Conduct of A—— B——; so far as relates to the Matter of Fact, and as set forth in his Appeal to the People, and in a Letter to a Member of Parliament: And into the Conduct of the Ministry, so far as is relative to the Case of A—— B——: With some occasional Remarks upon a Pamphlet, called Impartial Reflections on the Case of Mr. Byng. By a Friend to Truth, and a Lover of his Country. 8vo. 1s. Crowder and Woodgate.

So much has already been said, and cited, in this and the preceding Review, in regard to the case of this poor Admiral, and the controversy it has occasioned, that we shall contract, as much as possible, what remains to be said on that almost worn-out subject. Thus, of the piece before us, all that needs be specified, is, that under pretence of doing honour to the plan laid down by the author of the Impartial Reflections, and of complimenting him for his ingenuity, accuracy, &c. the main scope of it is, to explain away whatever that author has acrimoniously suggested, to the disadvantage of those in power, and whatever he has conscientiously urged as a palliative in favour of the prisoner. That, tho' he refers, page 27, to his approaching trial, *wherein Truth, and Truth only, will prevail*, he takes upon himself to try him before-hand, nay even to direct his future trial, by saying, 'The truths I have now urged, will, upon a fair hearing, be probably discussed in their full force and efficacy:' and pronounces it evident; 'That had the Admiral engaged the whole Squadron, with the same ardour, with the same British courage, and love of glory, that the Rear-Admiral engaged his part of it, Minorca had still been our own, the French fleet entirely defeated, a Marshal of France, with his whole army, prisoners in England, and the French King, probably, not able, by this time, to send even a fishing-boat to sea.' To all which let the Council of War, held on board the Ramailles, May 24, reply.

II. *An Address* to the Public, in Answer to two Pamphlets, (entitled, An Appeal to the People of England, and a Letter to a Member of Parliament, relative to the Case of A—— B——g.) In which is fully proved, that the several Parts of the A——'s Letter, omitted in the Gazette, were rather of Use than Prejudice to him. With several other interesting

Particulars, never yet exhibited to the Public. By an *Anti-Italianite*. 8vo. 6d. *A Type*.

This is another of those officious, sanguinary efforts, which, have, in some sort, authorized Mr. Byng, and his Advocates, to suggest, That he has not been thus peculiarly singled out, merely for the sake of public justice. The Gentleman has submitted to a trial; the Nation is to be gratified with one, and are willing to wait the event. The subject matter of this very mean performance then, which is to confute every plea that could be drawn from the suppressed passages of Mr. Byng's dispatch in his favour, would have been produced more properly by way of evidence, than thus, to embitter the minds of men against him before-hand. And if the Author's end was not so much to blacken him, as to pay his court to the noble head of a certain board, he, surely, ought not to have disgraced his compliment by the illiberal stroke of malice which glares so strongly in his title-page.

III. *Considerations on the Addresses* lately presented to his Majesty, on occasion of the Loss of Minorca. In a Letter to a Member of Parliament. 8vo. 1s. Cooper.

Of all the opposition-pieces lately published, this may be truly said to deserve the preference; tho', perhaps, it has not attracted the greatest notice: as it is founded on unadulterated Whiggish principles, as it avows as strong an attachment to the Protestant Succession, and as high a regard for the honour and repose of his Majesty, as for the welfare of the subject, and the maintenance of the Constitution. It is, besides, the result of more knowledge, and better abilities, than are usually employed in this species of writing. The Author's premises are fairly stated, and his reasonings upon them, are such as become a man of character. His style is liberal and manly; seldom on the ground, and never in the clouds.—His manner is equally free from petulance, and malignity; and if the Ministers he arraigns, and their friends and followers, owe him no thanks for his endeavours to expose their conduct, so neither have they any cause to complain of him, on account of that rage of abuse, for which others have been so justly condemned and chastised.

His plan, at first sight, seems to comprehend no more than a bare defence of the Addresses; with respect to which, he specifies the whole string of objections to be gleaned up, either in print or conversation: but, as he proceeds, it becomes more and more obvious, that these serve him only as a vehicle for a general Comment on the present State of Things; and of the conduct which, he presumes, has rendered our situation such as it is. The amount of these objections he gives in the following summary, viz. *That the said Addresses were unconstitutional, indecent, and unnecessary*; but he makes it his business to prove, that none of these charges will lie against them. To shew they were not unconstitutional, waving all precedents, he postulates, that we are governed for the sake of ourselves, not for the sake of those who

who govern us : that the present government rests on this basis. That the people are in possession of all the rights, they have not by express compact parted with, and, consequently, are entitled to the usual trust ; that they have not alienated, or transferred, their sense of feeling, nor the important right of expressing what they feel ; that tho' the Parliament alone can act for them, they have not an exclusive right to speak for them ; that the Parliament does not always speak as the people would prompt them ; that in the case of the Jew bill, the sense of the Legislature was influenced and changed by the sense of the Nation ; that tho' these Addresses are not universal, they are, nevertheless, general enough, and rendered considerable enough by the leading voice of the city of London, (supported, too, by the private opinion of all ranks of men, in all parts of the kingdom) to be reputed and received as the voice of the nation, &c. &c. Concluding, That if the said Addresses speak the sense of the nation, upon a national point, and at a time, when this was the only way in which the nation could apply to the throne, they stand justified with respect to the constitution.

Coming then to the charge of indecency, in approaching the throne with complaints, which must have affected his Majesty more than any of his subjects, in calling for vengeance on those who have neglected their duty, and in suggesting, by the mention of a Militia, that the nation is not satisfied with the manner in which it is defended at home,—he argues, That if his Majesty saw things in a more melancholy light than they could, the declaring such a conformity to the royal sentiments, as was within their capacities and situations to entertain, could in no sense be deemed disrespectful, and indecent. That the revising the calamity in his Majesty's mind, was no more than was done by every Address of condolence : and the import of them as a call for vengeance, is disavowed. Then as to the mention of a Militia, he will not allow it to be either indecent, or impertinent ; but, on the contrary, he maintains, That weakened as we were by the loss of Minorca, and defenceless as we appeared by calling in foreign succours, it was but natural for the nation to demand an exertion of its natural strength ; and it was a proof of affection to his Majesty's person and government, to suggest to him, a more honourable and effectual, and, at the same time, a less burthensome, method of securing his throne and kingdom. He then maintains, That even in point of language, these Addresses were not only unexceptionable, but absolutely meritorious ; containing such professions of duty and loyalty, as no disaffected person could sign, and neither injurious, opprobrious, or personal, even to the Ministers themselves.—'Great resentment,' says he, 'is expressed, that this design (against Minorca) should be unprevented, tho' it was not unexpected : and is it indecent to lay our fears and wonder before the throne,—the refuge of distressed intimidated subjects? not intimidated by the enemy,

but by the power of those, who might have prevented this evil, who left the island defenceless, and the Mediterranean without a British fleet.

He then proceeds to shew, That neither were they inflammatory; for nothing was exaggerated; and many points, full as inflammatory as the loss of Minorca, were passed over in silence, to avoid even the appearance of exaggeration. — Having thus dispatched his second argument, he brings forward his third, viz.

That they were necessary; for these reasons; To profess to the King, the discontent of the nation, and to obviate misrepresentations, that it was, on the contrary, perfectly satisfied, or, if dissatisfied, dissatisfied with Mr. Byng only; (which was far from being the case, B. not being the sole or the principal cause of our public disgrace) — to suspend the progress of public rage, directed by the faction in power, against the accused Admiral, (a stratagem which succeeded so well, that he narrowly escaped an execution without a trial) and thereby preserve the public peace; to revive a spirit of liberty in the nation, and prevent an advantage which might have been taken to interpret a passive silence into positive approbation; which no way could have been effected with more decency, and propriety, than by addressing the throne, with humble complaints; and to make use of a season so favourable, for re-kindling the love of our country: whereas in waiting for a parliamentary process, that favourable season would probably have been lost, and time allowed to those concerned, to efface the useful impressions made by the public calamities.

He then digresses to enumerate the means commonly employed for that purpose, such as extenuations, and diminutions of all sorts, disguising, if not denying the truth; which last, tho' a common artifice, he maintains would, in this case, have been impossible; seeing it could not be denied, That Fort St. Philip was not sufficiently manned; that if it had, the siege must have been raised; that there was no British fleet in the Mediterranean when the enemy landed in Minorca; and that if there had, under a proper command, the enemy could not have been landed, and might have been destroyed.

After which, to wind up his bottom, on the end of necessity, he super-adds, the complaint in the London Address; the mismanagement and delays in the defence of America; the general well-grounded desire of a Militia; and the variety of cogent reasons on which that desire was founded. Having then stated it as a comfortable consideration, That the disappointments we have hitherto met with, in the course of a just and necessary war, are not owing to a defect of naval power, but of misconduct in the managers of it, (to whose negligence he moreover imputes its origin) he proposes it as the first, most obvious, and most popular measure, to accomplish the disgrace of all those, who had so perfectly satisfied the nation, they were equally unfit to preserve peace, or conduct war: and he declares, if this measure should not

be taken, or should fail of success, our ruin would then become visible.

A brief view of our present state, both abroad and at home, with an eye both to prospects and retrospects, is the business of his next section;—and the great inference deduced from all, is, the expedience of a Parliamentary Enquiry, for which, he pronounces, there is sufficient foundation.

IV. *A Dutiful Address to the Throne*, upon the present State of Great Britain. 8vo. 6d. Scott.

A thing which ought to have been called, *A Lesson to the Throne*: for tho' the Dictator of it is but in the Horn-book even of modern politics, he has had the temerity, or simplicity, or both, to take greater liberties in it, with his royal Pupil, than any of the Grand-Juries or Corporations, not excepting the city of London, or county of York, have presumed to do: which, in one sense, is the least that can be said, and, in another, is the most that needs be said, of such a performance.

V. *An Address to the Electors of England*, 8vo. 1s. Cooper.

The Electors of Scotland, it seems, were not worthy the consideration of so great a man as the Addresser.—And how great a man he is, we may collect, not only from the sanction he bestows on the Fourth Letter to the People of England, in which he tells us, all our present miseries and miscarriages are exhibited with all the *power of thought and language*; but from what he afterwards writes of himself, page 37, as follows. 'I doubt not, Gentlemen, but many of you, as well as myself, have read *every thing* that either ancient or modern Authors have written upon Government.' And again, p. 41, 'I do assure you, upon the word of a Gentleman (and tho' I do not set my name to this pamphlet, it may, notwithstanding all the precautions I can take, be known that I am the Author of it; in which case, if the assurance I now give you, is not true, I shall be looked upon as the worst of men). I do assure you then, that I never have received, nor ever expect to receive, any favour from any Ministry.' Now the subject which has thus employed the masterly pen of this very important Egotist, is a recommendation of two points to the public, (for the thing cannot be called a discussion of either of them) as all that is necessary to our political Regeneration—'These two laws, I am persuaded,' says he, 'would strike the Court of Versailles with greater terror, than millions granted every session of parliament; and all the royal Navy of Great Britain commanded by parliamentary Admirals and Captains.'—Change then your *Petitions for Enquiries*; which, as things are now circumstanced, *will end in nothing*, into petitions for a general Militia-Bill, and for annual Parliaments.'

This exactly resembles the language of other Quacks. The
manufacturers

a manufacturer of a *Nyctrow*, for instance, called the *Popular Pill*, will tell you, it is a sovereign remedy for all maladies, past, present, and to come; or as *Thales* might otherwise chuse to express himself, a *Salve for every Sore*. But the true Physician, who knows exactly the state of your constitution, and the power of the drugs he is to make use of, will tell you fairly, first, That there are none in the *Materia Medica* of such universal efficacy; and, secondly, That the more force and virtue there is in the dose, the more danger will arise from an undue application.

And whereas, also, this very modest Writer, has thought fit to rank himself, p. 52, among the *first adepts* of these salutary Measures, it may not be improper to intimate, that no man was ever seduced by his vanity into a more flagrant mistake: knowing notorious to any one, ever so little conversant in our national Story, that no two points relating to it, have been more ably and more warmly discussed, or more frequently resumed, than these. Some pieces, on both subjects, he might have found in *Darby's Collection of Tracts*, relating to the reign of King William; and several more of the same period, are still to be produced out of private Collections. And if we descend nearer the present day, over and above the noble plan, of the noble Lord, cited in this abortive piece, p. 18; another, calculated for the whole British Empire, by a Gentleman of great eminence in the West-Indies, was printed for A. Millar, in the year 1745; about which time Annual Parliaments were also strenuously contended for, in another spirited performance, now lying before us. But the very name of this political Mushroom had not been so much as heard of, at this time; and if we now find him, not only crowding in among his betters, (as he, or such another as he; if there is, or can be such another, was once observed to do, on the floor of the H— of C——s) but insisting also, on going halves with them in Merit and Reputation,—a charitable reference to the famous Fable of the Apples and the Horse-Dung, may teach him to be less assuming, and more discreet, for the time to come.

VI. *Britain's Glory Displayed: or Ways and Means found out, whereby to raise Men and Money, towards the Support of the present War, without affecting the industrious Subject, &c. Designed for the good of these Kingdoms.* By J. C. G. 8vo. 1s. 6d. Corbet.

This appears to be the work of an honest, intelligent, conscientious, romantic man. He knows a good deal, expresses himself always sensibly, often shrewdly; and doubtless means, what he professes. The good of Mankind: but then he does not seem to be aware of a slight objection which lies against most of his Propositions,—That they are impracticable.

Raising men for the war,—Raising money to maintain them,—and, Recovering from France and Spain, wherewithal to repair the

the damages, we have sustained from either, or both, are the chief topics he treats of.

Under the first, he would have our levies made out of the poorer Jews, the French Refugees, pettifogging Lawyers, Bailiffs and their Followers;—worthless, immoral, and careless Clergymen,—Quacks, Hireling Witnesses, Bullies, and Gamblers, Gentlemen's Servants, and idle, lazy, sottish, spendthrift, Handycraftsmen.

For levies of Money, he refers us to the richer Jews; the benedicted Clergy, of every sect and denomination; Gentlemen of the Law; Ladies, [by voluntary subscription]; Physicians; Public Officers, 10 per cent. with an exception to their indigent and miserable underlings: and descending to Pawn-Brokers, he recommends, very rationally, the vesting that whole business in the Government, by erecting a new office, by way of appendage to the Treasury; that the wants of individuals might be supplied at 10 per cent, instead of 30, at least.

Lastly, For the reparation of our national damages, from France and Spain, on a supposition, to be hoped groundless, that the latter, taking advantage of our misfortunes, should break with us, like the former; he revives the old plan of reducing Buenos Ayres, and annexing it to the Crown: and the giving new life and vigour to our African Trade, (now in a perishing condition) in order to deprive the French of the benefits they at present derive from it.

VII. *A Letter to the Right Hon. William Pitt, Esq; Being an impartial Vindication of the Conduct of the Ministry, from the present War to this Time: In answer to the Aspersions cast upon them by Admiral Byng, and his Advocates.* 8vo. 1s. Philip Hodges.

All Tide-Page!

VIII. *The Resignation: or, the Fox out of the Pit, and the Geese in, with B—g at the Bottom.* 8vo. 6d. Scott.

The pamphlet which hath this bundle of conceits for its title, is writ by one of those new-fangled Patriots, that can discourse by the hour of the misfortunes and miseries of his country, with all the facetiousness and pleasantry imaginable; for which he assigns no better reason than is to be gathered from his first paragraph; namely, That as the period he writes at, is not to be paralleled in any history, so our writings should keep pace with our actions.

A smart, but superficial, sketch of our public conduct, from our first unamiable collusions with France, about our Colonies, to the time of Mr. F—'s resignation,—so biased all the way, as to make the whole appear as crooked as possible, and yet maintained to be critically true,—takes up full three parts in four of his performance; and then, having taken it into his head, to fancy

fancy Mr. F— was either the sole, or the sole-directing Minister for almost twelve months of this time, consequently accountable for whatsoever has been done amiss, or left undone, in that interval, he proceeds to amuse himself, and bewilder his Readers, with a maze of conjectures, to account for that Gentleman's dismissal: most of them at war with his first proposition, if not with one another; and all terminating with this caution: 'Let not Resignations, my countrymen, serve the place of Enquiry;—nor malversation, tho' coloured over with the false smear of Patriotism, pass unexamined.—Our Ministers may have been honest, let them prove themselves so.'

IX. *The Conduct of the Ministry* impartially examined. In a Letter to the Merchants of London. 8vo. 1s. Bladon.

Of all the pamphlets which either the passions or interests of men have lately given rise to, (and it is reasonable to think, that a greater number, in the same space of time, never before cloyed the curiosity of the public) this is, on many accounts, most worthy our serious consideration. The Author, a very able one, not only acknowledges, that the present situation of our affairs is extremely critical, but that it calls loudly upon us, to examine how we have been brought into it? and that he proposes to make that examination himself, without prejudice or affection, it is plain, that he is the chosen advocate of one part, at least, of the administration. As, therefore, he reasons very fairly of the necessity of subordination, and the decency to be observed in our deportment towards our superiors, so every plea set forth in their name, merits a proportionable degree of respect and obsequence.—This Gentleman, moreover, avows a perfect indifference as to the rank that may be assigned him as a writer, sets Grub-street, and all its powers, at open defiance, in such terms of contempt, as shews he neither intends to give or take quarter from them; and what is of abundantly more consequence to the public, declares, that he intends neither panegyric nor abuse; that he has no cause to serve, but that of Truth and his Country; that if he any where imposes on his readers, he has first been imposed upon himself; that he has, however, left nothing undone to avoid such a misfortune, but, on the contrary, has exerted his best endeavours to procure every light, every information, which a private man could, by the most deliberate research, arrive at the knowledge of: the result of which enquiry he promises to lay fairly before the Gentlemen he addresses.—All the information, therefore, to be expected from our superiors, is to be expected through this conveyance.—And as the matter is thus momentous, so the manner is the most artful imaginable.—Condescension, insinuation, and every species of plausibility, are involved through the whole web.—So that if satisfaction is not to be procured by so much intelligence, and so much address, it is not to be procured at all.—

Having selected some half-informed author, whom he does not
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condescend to name, and who has suffered his pen to run riot on the popular side, without once thinking of a maxim he ought never to have lost sight of, That Opposition must never be in the wrong; he detects, and exposes, both the ignorance and malignity of that writer, in the strongest colours he can lay on; and, on the credit of his victory and triumph, over this slight adversary, he establishes his own character and consideration. The point thus litigated, relates to our first settlements on the Ohio; the encroachments of the French, the confiscating the goods of our traders there, the making the others prisoners, and sending them as such, to Rochelle, in France: One party affirming, in the most positive and dogmatical terms, that, instead of reclaiming these men as British subjects, unjustly seized and detained, and demanding reparation for the wrongs they had received, our Ambassador at Paris, was ordered by the Ministry, to solicit their discharge as a favour, acknowledging their offence;—and the other *proving*, from papers of the highest authority, laid before the House of Lords, not only, that the men were reclaimed as subjects, that a restitution of their effects was demanded; together with ample satisfaction for the wrongs and losses they had suffered, but, that a merchant at Rochelle, was also empowered by the Secretary of State, to supply them with money, to defray the expence of their journey home, in case they were not already departed; all which was accompanied with strong complaints of proceedings so unjust, and as strong a requisition, that the French Commander in America, should be obliged, both to desist, for the time to come, and immediately to raze the fort he had caused to be built on the Niagara.—Our Author's introduction; his invective against writers of *incendiary-letters*; and the discussion of this affair, take up about a third of his pamphlet.

He then employs a paragraph in placing the present war to the account of the people; who, it must be owned, did call for it, as the only means left them, to keep an encroaching, inveterate enemy, within due bounds: tho' they have appeared dissatisfied with the conduct of it.

His next section gives an account of our Marine proceedings; the squadrons employed; number of ships, guns, &c. by whom commanded; when they sailed, and returned; on what expeditions; and all but their *instructions* and *exploits*. The former, the laws of prudence would not suffer him to expose; and if, with respect to the latter, we meet with nothing but disappointments, turbulent weather,—latitude of seas,—dexterity in improving every advantage on the enemy's side—and some unaccountable fatality on our own,—these, it seems, must answer for it: the same plan which had succeeded so well in the last war, was pursued in this; and the same Officers who had distinguished themselves then, were employed now.

To prevent, and intercept, the enemy, was the great object in view, tho' we failed in both: and that the administration might leave *nothing undone* on their part, it was resolved to stop all French

French ships, homeward or outward bound, and bring them into our ports.—To which notable measure, it seems, tho' it exposed us to so much reproach, and ill-will, abroad, and excited so much ridicule at home, we owe both our danger and our preservation. The different and necessary steps taken on the part of Great Britain, we are told, produced, and could not fail of producing, in the French, an *ardent desire of revenge*; and tho' we had taken such numbers of their seamen from them, they were still in a condition to act on the offensive; to menace us with an invasion; to be ready for any enterprise in America; (as the *same* is stated) and to form their project against Minorca;—while we, who had been so alert at first, were already so exhausted, in point of men, at least, that we could act on the defensive only: and hardly that, if it be true, that till nearly the end of March, we were so anxious for the security of our own coasts; nay, our own capital, that we could not provide sooner for the preservation of Minorca.—And there is something the more melancholy in this, as we knew the natural effect of our own measures, was to kindle this *ardent desire of revenge* in the enemy. Common sense requiring, when we struck our blow, that we should have been prepared for all consequences: or, in case such a preparation was out of our power, forbidding us to strike at all: unless, instead of reducing and humbling the enemy, it had been our business to reduce and humble ourselves.

But not to expatiate on points not immediately before us, Admiral Byng's conduct, and the defence of it, by the author of the Appeal to the People, in his favour, are the points last treated of by this *impartial* examiner: who does not seem to think our military operations in America, to be any part of his province. And herein his impartiality is spun so exceedingly fine, that it requires a very good eye to discern a thread of it. For tho' he expresses in very strong terms, his detestation of the treatment Mr. Byng has met with, from that many headed monster the rabble, and of condemning any supposed criminal before trial, yet he certainly takes as strong a part against the Admiral; making him the *one man* that is singly chargeable with the whole mis-carriage in the Mediterranean;—hesitating first, as if loth to give his fault a name, yet, in the same breath, placing it in the most odious light; and entering, not over candidly, into the particulars of the action he is to be tried for: which none of Byng's advocates have, as yet, touched upon. But inconsistency, in this particular case, may, perhaps, be meritorious; and it may not become those, not initiated into the mysteries of State, even to hint at an escape in those that are.

Here then let us drop the curtain; without so much as presuming to ask, how one part of the Administration, and one of the individuals in their confidence, (as in this piece the Author himself informs us was the case) came to be furnished with a letter of intelligence, dated December 24, importing, that the French were equipping

equipping a squadron of *twelve* ships of the line, (which, it seems, was the truth) : when *another part* of it would never allow of more than *six* : or should be so early in the secret of their destination to Minorca, when Mr. Byng's first instructions, dated March 30, professed their *real* destination to be for North-America ; and the Admiralty send him the extract of a letter, dated so late as March 6, from the British Minister at Turin, to the Secretary of State, containing such advice, as an article of *news* ; which required him to be so much the more expeditious in his preparations :—This enlightened Author has told us, That circumstanced as we were, every possible evil could not be guarded against ; and that, under such alternatives of danger and distress, it would not have been reasonable to leave the vital parts exposed, only to save a limb. Acquiescence, not expostulation, it seems, will become us best ; and whether we have, as yet, escaped the horns of this terrible Dilemma, who shall declare ?

X. *Some further Particulars in relation to the Case of Admiral Byng ; from original papers. By a Gentleman of Oxford.*
8vo. 1s. Lacy.

By the number of mistakes, and absurdities, which have escaped the press, in this performance, one would think the author of it had never communicated his thoughts to the Public before : but if he has not been a dealer in paper and print, it may be safely pronounced, nevertheless, that he is no novice in the art of writing, nor deficient in any point of political knowledge, which might be of service to his cause. He has thought fit to conceal his name, it is true, as all other writers on this nice and delicate case, have, in like manner, chosen to do ; but then he fairly acknowledges himself to be one of Mr. B's *friends*, and, by the materials put into his hands, appears to be deep in his confidence. It follows, therefore, that the use he makes of them, must partake of a friend's prejudices ; and we are not to wonder, that, presuming the Admiral to be innocent, he not only complains of the usage he has met with, but, over and above, endeavours to account for it, as the expence of those whom he supposes to be his determined enemies, for the sake of their own preservation. The method this friend takes to defend him, is, indeed, of the most artful kind ; and, according to the Author of the *Impartial Reflections* on his case, in his supplement occasioned by this piece, forms a very striking contrast in his favour, to the procedure of his said supposed enemies.

The Admiral, it seems, had been charged in certain ministerial news-papers, with having *deferred* sailing from England, till very *pressing* letters had been sent him from the Admiralty ; but his friend gives such a detail of his conduct, from the time of his setting sail, as, if true, not only evinces the fallacy of that charge, but transfers all that could be urged on the head of delay, to his superiors at the Admiralty-board : his commission not being given him till the 17th of March ; his orders, tho' promised on the 23d, not being sent till April 1 ; and his whole

whole stay at Portsmouth being but fifteen days: during which time, it is said, he was obliged to man other ships before his own; and was referred to the hospitals, and tenders not arrived, and two of which did arrive while he remained there, from Liverpool and Ireland, to complete the deficiencies in his complement. This neglect of him, and his commission, is rendered so much the more remarkable, by the addition of a list of twelve ships of the line (over and above Mr. Byng's squadron) then lying at Spithead, all full manned, or nearly so, and four of them over-manned, besides those in the harbour. His being obliged to set ashore all his marines, and to take on board Lord Robert Bertie's regiment of fusiliers, to do duty in their stead, is also thrown in, as another remarkable: to which is added, the arrival of the *Intrepid*, one of his squadron, from the *Nose*, (but four days before he set sail) not only destitute of stores, provisions, water, &c. but without notice of being destined to such a voyage; and in so crazy a condition as to be utterly unfit for it, according to the representation of her own commander.

The many strange delays imputed to him, in the course of the voyage, are also accounted for by a course of interruptions, occasioned as well by *calms* as *contrary winds*. And whereas the Admiral had been farther charged with *losing seven days* at Gibraltar, when the utmost expedition was necessary, it is here shewn, he was there but *six*: for though he arrived there on the 2d of May, he did not land till the 3d, and he set sail on the eighth in the morning; every one of which days, we are given to understand, had its proportion of necessary business. For, here he had the first positive intelligence, that the French armament from Toulon, consisting of twelve ships of the line, (instead of six or eight, the number at home supposed impossible for their utmost strength to exceed) five frigates, &c. convoying eighteen thousand soldiers, had not only been directed to, but were in actual possession of, the island of Minorca, excepting Fort St. Philip, which it was also believed could not fail of falling into their hands.—His instructions had been before represented, as founded on suppositions only; of which, that stated as the most probable war, that the French designed to slip through the Straits of Gibraltar, in their way to North America: so that this friend and advocate of the Admiral's will needs have it, that the true state of things proving so widely different from the suppositions entertained of them at home, he was from thence forward under a necessity to proceed discretionally, or not to proceed at all.—

As to his business on shore, we find it was to consult with Mr. Fowke, Governor of Gibraltar.—Special orders from the War-Office, for the said Governor, had been brought by the fleet: and Mr. Byng himself had also supplemental orders from the Admiralty, which, from the nature of the service, ought to have tallied exactly with them. Our Author, however, steps out of his way, to point out a notable difference; as also to insinuate,

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how great an advantage, both in his conduct at that time, and his trial since, Mr. Fowke might have derived from it.—But be this as it may, unless that can be supposed which ought not so to be supposed, the right inference was made from a comparison of both; namely, that a battalion out of the garrison should be joined to the regiment of fusiliers on board the fleet, and together thrown into the place, if it should be found necessary.—And that this consultation should also be productive of other difficulties, will not be very astonishing to those who consider, that this battalion was to be drawn from a garrison already thought too weak, and the regiment from a fleet which had received them on board to do duty in place of the marines it had been deprived of.—So that each, by conforming, was to expose his own province of service, to positive inconvenience, if not danger, for the sake of procuring an eventual advantage to another province, that neither was immediately concerned in.—The engineers of Gibraltar were also consulted the same day, concerning the relief of Fort St. Philip, and gave it as their opinion, that, all circumstances considered, it appeared to them extremely dangerous, if not impracticable, to throw succours into it.

This accounts for one day. The next was employed in a council of war; which having the said opinion of the said engineers laid before them, as also the orders aforesaid, both from the Admiralty and War-Office, thought themselves at liberty to dispense with a rigid obedience, for what they were pleased to think the general good of the service.—Declining to send the battalion required, because of the supposed impracticability of introducing it, the insufficiency of the number, if introduced, the formidable strength of the enemy's squadron in the way, and the imminent danger the garrison of Gibraltar, already not more than sufficient for common duty, would be exposed to, in case the British fleet, by action, or accident, be weakened, &c.

The relief of Mahon, by this decision, being out of the question, unless it could be compassed by the fleet only, we learn that the Admiral's next concern was to send his dispatches to England, and to make the best provision he could for manning such ships of Mr. Edgecumb's Squadron, as, having, by a reserve of good fortune, escaped the enemy, had joined him at Gibraltar, destitute of soldiers and marines, which they had left behind them to strengthen the garrison, together with a considerable number of seamen; which was effected by a draught of two hundred and sixty-seven men, out of the garrison of Gibraltar.—But this, we are to understand, took up the remainder of the 4th, 5th, and 6th: for it was not till the last of those days, that the Admiral received the list of them. The 7th, we are left to conclude, was employed in taking them on board, watering, &c. and the 8th, in the morning, he set sail.—It is thus his stay at Gibraltar is accounted for—and, for the rest, his friend proceeds to show, that, instead of falling in with the enemy by accident only, so is also

laid to his charge, he had no other business in the Mediterranean than to find them. That, accordingly, having, in his way, taken the best method he could, to obtain intelligence concerning them, and also to open a channel of communication, at least, with General Blakeney, tho' he had not time to effect it, he did, on their appearing in sight, make the necessary dispositions to engage them; that he did engage them; and that his behaviour in the action will, in due time, be fully justified: waving particulars, to avoid throwing away the materials of his defence.

His return to Gibraltar comes next under consideration; and as a full acquittal of him on that head, the unanimous resolutions of the council of war, held on board the *Ramillies*, on every question relating either to the relief of Fort St. Philip, the covering Gibraltar, or a second attack of the French fleet, signed by all the officers the council was composed of, is inserted at large. And to this topic succeeds, a brief of the measures taken by the Admiral, on his return to Gibraltar, on finding Commodore Broderick, with a reinforcement there, in order to go a second time in quest of the enemy, and to carry two battalions along with him, for the service unperformed, and unprovided for, before; but which he was prevented from carrying into execution, by the superceding orders brought by Sir Edward Hawke. After which, taking it for granted, that he has fully justified the Admiral's conduct in every thing but the action itself, he undertakes, boldly enough, to lay open the origin of the procedure, both against him and Mr. Fowke, which he derives from the several clauses, or paragraphs, in the Admiral's first dispatch, and in the council of war, held at Gibraltar; which import, that the measures enjoined in their orders came too *late* to produce any effect: and that if the Squadron then sent, had been sent ** before* the French landed, they would not have been able to have landed at all.

This, according to him, made those in the first digestion of business answerable for all events; and therefore they resolved to treat these indirect accusers of theirs, as the national delinquents in their stead.—For proofs, he cites the eagerness they discovered to supercede the Admiral, on no better evidence than an extract of the enemy's account, passed through the hands of one Frenchified foreign minister abroad, to another Frenchified foreign minister at home, unauthenticated in any respect whatsoever, and without waiting to see in what manner he was able to do himself and his country justice.—The garbling and mutilating his dispatch, when it did come to hand; the adding false and illusive lists of the two fleets, at the end of it; the causing to be published, the same evening, the invective against his conduct, above alluded to, and exciting the populace against him by every other

* Of which opinion, it appears, Sir Benjamin Keene also was, if we may judge by his letter to the Admiral, inserted in this *friendly* performance.

device in their power :—such as the proclaiming in the Gazette, and other papers, the orders for putting him under arrest, at the first port he should arrive at; the special care taken to sunder him from Admiral West; though equally impeached in the superseding orders, by the most invidious distinctions; more especially the speech put into the mouth of the sovereign judge, which, under the pretence of a compliment to the one, was meant to be fatal to the other.

A recital of hardships and indignities, calumnies and brutalities, exercised upon, and directed against, the unfortunate prisoner, follows next; after which, the friendly writer, like the good Samaritan, pours balm into the wounds he has opened; says the handsomest things in his power of the Admiral, for having sustained such a variety of pressures, with so much composure and serenity;—and concludes his plea as follows, which may serve as a sample of the whole piece.

The events of war are uncertain—so it is said in his Majesty's most gracious answer to the London address; and so it has always been said, ever since mankind recorded their miseries. But, according to the procedure now carrying on against Admiral B—, the commander that cannot convert uncertainties into certainties, must run his country, or forfeit his head,—ministers are but men, and men are all fallible—such has been the voice of the world till now—but now the world is to learn a new creed—That more or less power bestows more or less infallibility; and consequently, that he who has the most, must always be most in the right.

It has hitherto been esteemed a national duty to assert national honour, and more especially against the open attacks of an open enemy—But now it seems the reverse is to be the practice; and those who have the lead amongst us, are not only become so complaisant as to give up the point of honour on the first challenge, but their champion too; or, as the vulgar would express it, whatever M. de la Galissoniere *says*, they are ready to *swear*.

And upon the whole; let every thinking man in Britain ask himself a few such questions as these: Whether the putting such a change as this upon him is not one of the highest affronts that could be put upon his understanding? Whether in the case of Admiral B—, it has not been put upon the whole community? Whether any pretence of delusion, rashness, prejudice, wantonness, or even connection and influence can excuse any man for suffering himself to be made an accessory to it? And whether it has not a direct tendency to ruin the service both by sea and land, by discouraging men of parts and character from engaging in it, and thereby throwing it wholly into the hands of fools and madmen; since none but such will accept a commission on the ignominious terms of serving with a

'baker about their necks, that a knot of domineering grandees may be exempt, not only from punishment, but imputation?'

With what regard to truth and justice all this is said, it is fit every Reader should judge for himself.—It is but natural for rough usage to provoke rough returns—and one injury seems to authorize another—But though the parties concerned cannot help placing every object, and qualifying every colour so, as it shall appear most to their own advantage, it is our business to see every thing as it really is: and if the public could avail themselves of the detestations reciprocally made, and the lapses committed in all such controverted cases, it would be making the best use in their power of past misfortunes.

XL. A Sixth and Last Letter, or Address, to the Parliament, as well as to the People of Great Britain. 8vo. 6d. Kinnearly.

Some cobbler-scientific, or scribbling taylor, with not half the literature of John Dove *, endeavours, in this curious document, to convince us, 'that Great Britain will yet be able to prescribe bounds to the ambitious and lawless views of all her enemies, if as unhappy divisions among ourselves *do not* prevent it.' What the Author means by calling his piece a *Sixth Letter*, &c. we cannot guess, unless he thought, that his *sansensé* would make a very proper appendage to Shebbeare's *scurrility*.

* Commonly called the *Hebrew Taylor*.

N. B. The remainder of the *Political Pamphlets* will be given in our next.

POETICAL.

XII. Minorca. A Tragedy. In three Acts. 8vo. 1s. Scott.

No language can so justly speak the merits of this piece, as that of the Author himself; for which purpose, a very short extract, or two, may suffice. And first, take a specimen

Of his **POETRY**.

Page 2. You call me superstitious, and for why?

Because I believe in dreams, and *believe I will*,—

Or this, p. 28. (Blakeney lamenting the loss of Minorca,

————— There once I thought
To have spent my future days, and dy'd well pleas'd
In serving of my country, and my King—

Of his **SENTIMENTS**.

————— France, do your worst,
I fear you not, and though by force *compell'd*,
Will never yield *.

In this last cited passage, our Poet seems to have carefully kept in view the General's native country.

* Incredible as it may seem to our poetical Readers, we can assure them, that these passages are copied from a *second edition* of this miserable performance.

After

After the foregoing specimens, we fancy our Readers will readily pardon our not troubling them with any more of, or, saying anything further concerning, this *dysmal tragedy*.

XIII. *Poems*, by the celebrated Translator of Virgil's *Æneid*. Together with the *Jordan*, a poem; in imitation of Spencer; by ———, Esq; 4to. 1s. Cooper.

To this collection the following advertisement is prefixed: The Editor hereof hopes to find his *excuse* with the Public; for publishing the following poems, wrote by the celebrated translator of Virgil's *Æneid*, esteeming them not unworthy so great an Author; he therefore claims to himself some merit in this his design of saving *the same* from being buried in oblivion; and can assure them, that the imitation of Spencer was wrote by a Gentleman who hath favoured the world with many admired compositions.

However disposed we may be to *excuse* this Editor, he has no great claim to our *thanks*, as he has here treated us only with a stale dish, or poetical bath, consisting [the little piece called the *Jordan* excepted] of scraps culled from a work entitled, *The Student*, and other collections; and now warmed up again, for the entertainment of the Public. Wherein, then, consists the *merit* of his *designs*? Or, where lay the danger of *oblivion*, which he talks of?

The celebrated translator above mentioned, is the late Mr. Pitt; the writings of that ingenious Gentleman here reprinted, are, an Imitation of the seventh Satire of the second Book of Horace:—The tenth and nineteenth Epistle of his first book:—Fragments of a Rhapsody on the Art of Preaching, in imitation of some parts of the *Art Poetica*:—Verses on a Flowered Carpet:—And an Epigram on Mr. Pitt's House, at Encomb.

If these pieces have not the merit of novelty to recommend them to the Public, they are, however, possessed of intrinsic merit enough to please any reader who has a true taste for poetry, notwithstanding they seem not to have received the finishing touches of that eminent artist, whose production they are said to be, and, doubtless, are. Correctness was not Mr. Pitt's talent; yet, as he possessed much of that philosophical galaxy of mind, and unadorned ease of expression, which characterise the *formæ* of Horace; so is he peculiarly happy in many of his imitations of that pleasing Satirist.

The poem by ——— Blank, Esq; is a droll imitation of Spencer's versification, and in the taste of Pope's *Alley*: it is not without merit, in its way; but the subject is rather too indelicate to be enlarged upon here.

MISCELLANEOUS.

XIV. *An Essay on weighing of Gold, &c.* Wherein is shewn, an effectual method for discovering and detecting of

counterfeit pieces of money (be they ever so artfully disguised) which will be of great use, to prevent persons from being imposed upon by any of those base and adulterated pieces of gold coin, which are too common at this time. This is performed by a pair of common scales, and a set of gold weights, with the hydrostatical instrument herein described, which may be had at a very small expence. By this method, not only gold coins, &c. but also all sorts of gold and silver plate may be weighed, and their intrinsic value ascertained to the greatest nicety. By William Symons, Author of the *Practical Gauger*. 8vo. 1s. 6d. Hodges.

The only certain method of detecting base coin, is by the hydrostatical balance; of which there are several sorts, but that invented by the learned s^r Gravesande is the most accurate, and far surpasses the instrument described by Mr. Symons. The latter is however sufficient for common use, the method of finding the specific gravity of bodies, and, consequently, of discovering the baseness of any coin, being laid down by our Author in a very plain and intelligible manner.

XV. *A full Account of the Siege of Minorca, by the French, in 1756; with all the circumstances relating thereto.* 8vo. 1s. Corbet.

This seems to be a mere compilation from the News-papers.

XVI. *An Appendix to Bartlett's Farriery.* 12mo. 6d. Nourse.

For our character of Mr. Bartlett's book, see Review, Vol. VIII. p. 146. No one possessed of that useful book, ought to be without this Appendix.

XVII. *A large new Catalogue of the Bishops of the several Sees within the kingdom of Scotland, down to the year 1688.* 4to. 6s. 6d. sewed. Edinburgh, printed by Ruddimans; and sold by Owen in London.

This is a very laborious, very accurate, and very dry performance. There are, however, it is certain, some people, to whom such compilations may afford entertainment, and others, to whom they may prove, occasionally, useful. The Author has a preface concerning the first planting of Christianity in Scotland, and the state of that church in the earlier ages; but neither here, nor in the body of the work, do we meet with any thing that we can venture to recommend to the generality of our Readers, on this side the Tweed, especially.

XVIII. *Memoirs of the noted Buckhorse; wherein that celebrated hero is carried into high life.* 12mo. 2 vols. 6s. Crowder.

Buckhorse is a poor wretch, formerly an under-boxer at Broughton; but of late, as we hear, he earns what subsistence he can, by

by plying with a link, or hawking little matters about the streets. On the name of this person, and some traits of his character, is founded the present novel; which seems intended as a general satire upon most orders and ranks of people, of the present age: and as *Gentlemen*, and even some of the *Nobility*, have been known to countenance, and, we had almost said, associate with, fellows of the Buckhorstian class, there was certainly room for a good satire, on this hint. And pity it is, that the plan did not fall into better hands; for it is not, by any means, so happily executed as we could have wished, by this writer; whose work is such a strange compound of sense and nonsense, humour and absurdity, vivacity and dulness, indecency and morality,—that it is difficult to determine, whether we ought to look upon him as a sorry scribbler, or a smart fellow. One thing, however, may be said, with tolerable certainty, that his production bears the plainest marks of being very hastily manufactured. There is not the least smell of the lamp about it. On the contrary, like a watch-movement, before it has passed through the hands of the finisher, it wants a great deal of filing, and polishing, and adjusting of the several parts to each other, so as to form a regular, connected, and harmonious whole. Probably, it never cost the Author an hour's revision; so that what there is in it to commend, may be considered as the result of genius; and what is bad, as the effect of necessity:—the urgent necessity of filling a given number of sheets, in a given time.

XIX. *The History of two Orphans.* By W. Tolderrey. 12mo. 4 vols. 12s. Owen.

Four things only are wanting to render this Writer tolerable; viz. learning, wit, humour, and common sense; could he but attain to these, he might produce something that a discerning Reader would bear to peruse: but, as matters are with him at present, we must confess, that those who can fairly go through his four volumes, are blessed with more patience and perseverance than we can boast: and yet, believe us, gentle Reader, we have seen enough of his Orphans to satisfy our own curiosity, and to enable us to give thee an honest hint of what thou art to expect from a more intimate acquaintance with them.

XX. *The Fisks; or, Female Fortune-Hunters.* 12mo 3 vols. 9s. Noble.

If it be possible for any scribbler to go greater lengths in dulness than the writer of the Orphans has gone, the author of the *Fisks* is the man. The following passage is a specimen of the style in which he makes two plotting females, in low life, converse together.

'I have been considering, my Dear,' says Kitty to Dolly, 'taking it for granted, that you would consent to a marriage with Mr. W——d, upon every PREVIOUS step that must, or

at least ought, to receive that ceremony, in order to the rendering it most prosperous to you : for it has ever been my method, not to reduce a determined conclusion into practice, till every incident, *possibly to be attendant on confirmation*, hath been fully and impartially brought to the touchstone of my own reason, and there settled upon the most probable and secure foundation ; for otherwise, it is a million to one but *the train catches in the process, and the end is blown away into air only ; nor unfrequently happens this, without such a shock, as, instead of refreshing, must confound us.*—In another place, this same Kitty envies Dolly's ' natural endowments, that lie shrouded,' says she, ' under your hesitations of the possession of them.' But we were the less astonished at meeting with such fine things as these, in the perusal of the first volume of this piece of sublimity, as the Author had prepared us for what we had to expect, at the very threshold of our entrance upon it : for, in the argument to the first chapter we were apprized of the '*aspiring thoughts*' INJECTED INTO DOLLY.—After which there could be little reason to wonder at the lofty language injected into Kitty.

XXI. *The Apparition; or, Female Cavalier*. A story founded on facts. By Adolphus Bannac, Esq; 12mo. 3 vols. 9s. Noble.

This seems to be the work of the same genius to whom the world is obliged for the *Fills*. Need we say more of the *Apparition*?

XXII. *Polydore and Julia; or, the Libertine reclaimed; a Novel*. 12mo. 3s. Crowder.

If this is not quite so *heavy*, as the two preceding articles, it is, however, equally insignificant; and, like the rest of the present writer's productions in this way, (that we have yet seen) is too contemptible to deserve either character or criticism: Buckhorse alone excepted; who, though not the most amiable object in the world, is, yet the most tolerable figure, in a group where all the rest are fifty times more deformed than himself. Vid. Art. XVIII.

XXIII. *The Modern Lovers; or, The Adventures of Cupid, &c.* A Novel. 12mo. 3s. Cooke.

The *Deity of Jest* deserves, as this Author likes him, to be here made to relate a number of silly, barren stories, each chapter being a distinct history. At the end of the book, the public is threatened with a future visitation from the same quarter.

XXIV. *A Guide to the Knowledge of the Rights and Privileges of Englishmen*. 12mo. 2s. 6d. Scott.

We have here a new edition of Magna Charta, with remarks; to which are added, the Bishop's curses against the breakers of the articles contained in the said Charter; also the Habeas Corpus act, the Bill of Rights, and the Act of Settlement: together with a *flaming* exhortation to the Christian and Independent Cler-

gy, the Oeconomy, Freemen's, and other Elections of members to serve in parliament. To these particulars is added, a new edition of a tract first printed in 1681, entitled, 'The Security of Englishmen's Lives; or the truth, power, and duty of the Grand Juries of England explained, &c.'

XXV. *Miscellanies*, on moral and religious subjects. In prose and verse. By Elizabeth Harrison. 8vo. 5s. Buckland.

As this publication is the work of benevolence, and a sacrifice, not to vanity, but to PIOUS OLD AGE, and INDUSTRIOUS POVERTY *; it has a natural claim upon us, to an entire exemption from any criticism that might tend, in the least, to obstruct the progress of so worthy an intention.

* Vid. Mrs. Harrison's Preface, containing her grateful acknowledgements to her friends, whose generous subscriptions enabled her to provide for an aged parent.

XXVI. *A Treatise*, containing the description and use of a curious Quadrant, made and finished by the masterly hand of that excellent mechanic, John Rowley, for taking of altitudes, and for solving various mathematical problems in geometry, navigation, astronomy, &c. Some of them by a bare inspection of the instrument, and others by easy operations on it. Studiously adapted to the meanest capacities. To which are prefixed, an alphabetical Exposition of the necessary terms of art, and a plate of the instrument. By T. W. F. R. S. 4to. 5s. Doddey.

The Quadrant described in this treatise, is curiously constructed, and excellently adapted, both to the taking of altitudes, and the solving the most useful problems in geometry, navigation, astronomy, &c. The instructions are also delivered in a clear and conspicuous manner.

XXVII. *The Rule of Practice methodised and improved*. Wherein are contained all the necessary cases, and several examples wrought under each case, with many contractions: and examples annexed to exercise the learner; which serves as a question-book. To which are added, the most concise methods of finding the value of goods sold by particular quantities. The whole adapted to the use of merchants, and wholesale and retail dealers, in every branch of business. Also duodecimals by Practice, applied to work performed by glaziers, painters, paviours, and joiners. And to measuring by the square of 100 feet, applied to flooring, tiling, and partitioning. Likewise measuring of round, squared, and unequal squared, timber. Designed for the use of schools, as well as private gentlemen. By John Dean, Aarcomptant. 8vo. 4s. Keith.

This

This Author, determined that his treatise should not be deficient in the number of examples, has multiplied them in a very extraordinary manner; there being no fewer than 1153 of them, besides those in his Addenda, and what are likewise added for the learner's practice. But it is well known, that too great a number of examples may tend rather to perplex than explain a rule: if, therefore, Mr. Dean had spared one half of those with which he has swelled out his book, the learner would have been no loser by the omission; for, when once a rule is well understood, a few instances may serve to shew its application. However, in justice to this gentleman, we must observe, that he solves his questions in a very compendious manner, and that several new and useful contractions are interspersed through his performance.

XXVIII. *The Expedition Instructor*; or, Reading, Writing, and Arithmetic made plain and easy. Containing more in quantity, and a far greater variety of instructions, than any book of the kind and price; and expressed in so easy and familiar a manner, that persons of the lowest capacity may learn without a master. Among many other useful particulars are contained, 1. A succinct English grammar. 2. Of words that are nearly alike in sound, but are different in sense and spelling. 3. The names of the gods and goddesses of the Heathens, and of the muses, graces, &c. 4. A very particular account of stops and marks, with directions for their use, in a manner entirely new. 5. Directions for placing the accent and emphasis. 6. Directions for chusing and hardening quills; for making and mending pens; and for making and preserving inks. 7. Directions for making an ink for marking linen, which will never wash out. 8. Directions for writing, by which a person, though entirely ignorant of that art, may write a good hand in twenty-four hours, without the assistance of a master, &c. &c. &c. 4to. 1s. common; and 1s. 6d. fine paper. Reeve.

No one, surely, can think Eighteen-pence an extravagant price for a book which, besides a great variety of other particulars, promises no less than to teach a person, entirely ignorant of the art, to write a good hand in *twenty-four hours*, without the assistance of a master. If it be asked, whether the Author has not promised rather too largely, the justice we owe the public, obliges us to answer in the affirmative. His instructions for writing, in particular, are so far from answering the character he has given of them, that they are not sufficient to teach the art in as many *years* as he has mentioned *hours*. The arithmetic extends no farther than Addition, and is contained in about five pages; whence the reader may judge what proficiency can be made in the art of numbers by studying the *Expedition Instructor*.

MEDICAL.

XXIX. A Second Dissertation on Quick-lime and Lime-water.
By Charles Alston, M. D. the King's Botanist in Scotland,
Fellow of the Royal College of Physicians, and Professor of
Medicine and Botany in the University of Edinburgh. Printed
at Edinburgh, 12mo. Price 1s. Hamilton and Balfour.

In our account of this learned Physicians first Dissertation on the same subject, Review, Vol. IX. p. 280, having just summarily mentioned a few points, in which he differed from Drs. Whytt and Pringle, p. 285, we immediately added—'We have not specified those diversities of medical opinion, chusing to meddle between Controversialists, on any subject, as little as possible.'

Such a declaration might, with great consistency, have excused us from giving any more than the title of this performance; as we observed, from Dr. Alston's continual references to his first Dissertation, and to Dr. Whytt's Essay on lime-water, (see Review, Vol. VII. p. 401, seq.) that this second Dissertation is entirely controversial with Dr. Whytt. And though, from what we have perused of it, we find, that Dr. Alston has avoided all indecency, yet it is equally clear, he has not constantly preserved his temper. This seems the more to be regretted, as some little diversities of calculation, and other *minutiae*, concerning lime-water, seem rather to have produced this altercation, than any material difference in practice; Dr. Alston candidly owning, Preface, p. vi. 'that he esteems Dr. Whytt's Essay a most useful and laborious performance, which has done more good in the stone and gravel, than any thing formerly wrote on the subject; and adding, that it first determined him to drink, and to write on, lime-water.'

We shall not omit, however, to observe, that this second dissertation contains several further experiments on this topic, which must chiefly entertain such physicians as have been peculiarly conversant on it; or such curious patients as feel themselves particularly interested in it; since to others, they will appear rather dry, and over-laboured. And indeed it seems, upon a thorough reflection, that when any useful and practical point of knowledge is once competently received and established, it is an argument of the soundest understanding, not to subtilize much further about and about it, which generally produces only the *sumum ex fulgore*; since every thing, of which we have any important knowledge, being pursued into its very *minutiae*, terminates much oftner in our discovering its evanescence, than its entire developement; whence our earnest and tenacious contentions, in such cases, only induce the sensible and disinterested reader to apply a line of Horace on the occasion, and to conclude,

—Rixatur de lana sepe caprina.

XXX. *The Grand Objections to Inoculation considered; with cases that tend to confute the only plausible arguments made use of in prejudice to so beneficial a practice. To which are added, Remarks on a Letter upon Inoculation, lately published.* 8vo. 6d. Cooke.

These grand objections are supposed, by this Author, to be the religious one, against communicating a loathsome disease; and the physical one, of exposing the inoculated to any chronic or hereditary distempers of the person, from whom the matter is taken. To remove the former, he employs three pages (out of sixteen) in a citation from the Bishop of Worcester's sermon in favour of Inoculation, which, from its frequent editions, may very probably have been perused by most adult readers, liable in themselves, or in their families, to the small-pox. To demolish the latter, he publishes five anonymous cases, of which we shall give the substance, as that may still further assist his design of extinguishing so popular and groundless a prejudice.

The first case asserts two patients of twenty-three years of age, to have been inoculated from a man, who had been always subject to large scorbutic eruptions, was of a gross habit of body, and had the small-pox pretty severely. The inoculated, nevertheless, are affirmed to have had it very favourably, and to have continued in perfect health ever since 1750, when the operation was performed. The second case instances a patient of a medical habit, and subject to glandular swellings (and whose father had an inveterate ulcer, thought cancerous by some, and scrophulous by most) who giving a favourable account of his own health to an eminent inoculating surgeon, was inoculated by him, and is said to have had the small-pox very favourably. This surgeon inoculated two others from this patient, who both recovered, though one of them, affirmed to have been irregular during preparation, had the disease more severely than is usual by inoculation. The third case relates a youth to have been inoculated from a footman, who had the itch; the patient, however, who had the small-pox mildly, is said not to have been infected with the itch, nor to have had any other eruption or disorder since the small-pox, which was given several months ago. The patient in the fourth case was inoculated from a person, whose father had been paralytic, whence some persons [very profound physiologists undoubtedly] concluded the young gentleman would soon be attacked with the palsy. But for the two years that have since intervened, he has continued as healthy as ever; tho' this, it must be acknowledged, does not demonstrate he may not prove paralytic sixty or seventy years hence. In the fifth and last case, a healthy girl of six years old was inoculated, four years since, from a neighbour's child, did very well, and continued so: but six months afterwards, it was unhappily discovered, that the child's father had been always scorbutic; and the child, from whom the

matter was taken, had been violently scorbutic at the age of four, his larger teeth consuming with a *caries*, almost as soon as formed. The material point, however, is, that the inoculated has been these four years without any proofs of scorbutical infection.

We must needs think it a happy circumstance for this practice, that all the diseases which have occurred, in different families, for some generations past, have not been handed down by writing, or tradition, to the present; since this ridiculous hypothesis might very naturally be extended by *such reasoners*, to the imaginary communication of a disease, which killed some rectilinear ancestor (of the person who gave the small-pox) some centuries since: or by a further subtilizing, this objection might suppose the inoculated would die (*some time or other*) of the complicated distempers of all the ancestors. But as a late writer on this practice has observed, If it has appeared in many instances, that the confluent small-pox has not conveyed its own species, or degree, of the small-pox [of which Mr. Frewin has given us above twenty instances, by inoculation] how is it imaginable, that it should convey any disease essentially different from itself?

It is too probable, that the operation of this pamphlet may be restrained, from the Author's not affording us his own name at least to the facts; since one of competent reputation, and known integrity, would considerably increase their impression. We have heard that evidence *vivâ voce*, is always preferred to what is *written*, even supposing it *subscribed* too, which we cannot suppose an anonymous pamphlet to be.

We must beg leave to be indulged, on this public occasion, in a further reflection, even on so little a work, viz. That in all these cases, no instance is even hinted of any physician's being once consulted about any of the patients, or about the constitutions of those from whom the matter was taken; some of which appear to have been such, as a very prudent one, whatever were his hypothesis, would have declined to take it from. We are told, in each case, of some nameless surgeon, as entirely conducting it, with compliments to the abilities of some on this occasion, see page 13. 16; of which one at least may be designed for this anonymous writer, who is probably a surgeon: so that in a little time, the surgery is likely to be provided with medicines for the small-pox too. But as it seems not enough to have received a very useful method for imparting that distemper, without guarding it as well as possible from all miscarriage or abuse, the physicians may very speciously affirm, that none are so proper to dispose for, to excite, and to conduct this disease, as those who have really studied the nature of it, and of other internal diseases. They may add, that these compliments of the prescribing surgeons to each other, are pronounced by incompetent judges of the case; and suggest, that such an over-industry may tend to defeat its own pursuits: since it is scarcely to be doubted, considering the great facility of this operation, that wherever a good physician

fician will accommodate the patient on the surgeon's terms; every person of common sense will sooner trust the former to scratch, than the latter to prepare and prescribe. Nor is it impossible, that this engrossing spirit may incite some of them to specify a few modern miscarriages of inoculation, where surgeons have assumed the sole conduct of it. This might as naturally beget a few recriminations; which, instead of producing a more guarded and judicious application of this practice, by which the Public would certainly gain, might and in a considerable disuse of it, by which they must undoubtedly suffer.

Our Author's remarks on the unfair calculation, in the *Whitehall Evening-post* of Sept. 23, signed *Philopater*, are just, and seasonable.

RELIGIOUS and CONTROVERSIAL.

XXXI. *Sermons* upon the following subjects, viz. on hearing the Word; receiving it with Meekness; renouncing gross Immoralities; the necessity of obeying the Gospel; being found in Christ; Justification by Faith; the Nature, Principle, and Extent of Evangelical Obedience; the Deceitfulness of the Heart, and God's Knowledge thereof; the Shortness and Vanity of human Life; the true Value, Use, and End of Life, together with the Conduciveness of Religion to prolong, and make it happy. By Jonathan Mayhew, D. D. 8vo. 5s. Millar.

As these discourses were not composed with a view to be offered to the public; they have little to recommend them in point of accuracy or elegance; the candid Reader, however, will, notwithstanding this, find his account in bestowing upon them an attentive perusal. There appears, through the whole of them, a spirit of manly freedom: the Author, indeed, differs widely from those who call themselves orthodox; but he does not, as it is to be feared too many do, express his sentiments in phrases of studied ambiguity, in order to conceal his real opinions, and appear to believe what he neither does nor can believe; but, laying aside all disguise, he speaks out openly and boldly, what he really thinks, acting herein the part of an honest man, and of a worthy advocate for that religion, which is the declared enemy of every species of dissimulation and hypocrisy. He declares, that he will not be, even *religiously* scolded, nor pitied, nor wept and lamented, out of any principles which he believes upon the authority of Scripture, in the exercise of that share of Reason which God has given him: nor will he postpone the authority of Scripture, he says, to that of all the good *Fathers* of the Church, even with that of the good *Mothers* added to it.

Nor are his discourses only valuable for the free spirit they breathe; there is a great deal of just reasoning, and strong sense to be met with in them. He is at great pains to shew, and it is of the utmost importance to shew, the absurdity of founding our hopes

hopes of final happiness, and acceptance with God, on the orthodoxy of our faith, the merits, and imputed righteousness of Christ; or, indeed, on any thing separate from purity of heart and life; and he combats, very successfully, some dangerous notions that prevail, it is to be feared, among too many who call themselves by the Christian name, in regard to what the Scripture says concerning our being *saved by Grace; being found in Christ, not having our own righteousness; and being justified by Faith.*

Of the fourteen discourses which he offers to the public, the first ten are from James i. 21, 22. *Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.* The several things contained in this passage, he considers particularly; shewing the obligation that lies upon all Christians in general to be *bearers* of the word, and to receive the Gospel with an humble and teachable temper of mind, as opposed to that pride, captiousness, and wrangling disposition, which are but too commonly found among the professors of Christianity; pointing out the necessity of obeying the Gospel, in order to obtaining the salvation of it; and rectifying some mistakes concerning the terms of salvation, and *justification by Faith*, as Faith is distinguished from, and opposed to, evangelical obedience.—The other four are practical discourses, on the deceitfulness of the heart, the shortness and vanity of human life, the true value and end of life, and the tendency of religion to prolong and make it happy.

XXXII. *A Collection of Seventeen Practical Sermons*, on various and important Subjects, Preached and published separately, on divers on Occasions, but mostly out of Print. To which is added, a Ministerial Exhortation. By John Guyse, D. D. 8vo. 5s. Buckland.

As these sermons have been former published, it does not fall within our province to give any account of them; and, indeed, if what the Author says in his preface, be true, they have already received a much higher recommendation than any we could venture to bestow, were we ever so much disposed to recommend them; for we are told, that they have met with a favourable reception from the SAINTS.—It had been kind in this good Doctor to have told us the names of some of these Saints, that the public might have profited by their example; the force of which we all know to be very great. We may, however, comfort ourselves with the consideration, that there are Saints still in the land, tho' we are denied the satisfaction of knowing where they are to be met with.

XXXIII. *A Charge* delivered to the Clergy of the Archdeaconry of the East-Riding of York, at a primary Visitation, held at Hunmanby on the 1st, at Beverley on the 3d, and at Kingston

Read upon Hull on the 4th of June, 1756. By Robert Oliver, M. A. Archdeacon. 8vo. 6d. Sandby.

This is a very sensible and modest discourse. It contains some just reflections on the Deistical Writers, and some useful directions to the Clergy. Mr. Oliver appears to be a warm friend to our constitution, both civil and religious; and strongly recommends to his brethren, as a matter of great importance in our present circumstances, that they take all possible care to make their people *good subjects*, as well as good Christians; to give them a due sense of, and a just value for, our Constitution, and encourage them, by every tie of duty, by every motive of interest, to exert the utmost of their power in support of it.

XXXIV. *An Answer to the Rev. Mr. Charles Bulkeley's Pleas for mixt Communion.* As published in two Discourses on John iii. 5. under the Title of Catholic Communion, &c. By Grantham Killingworth. 8vo. 6d. Baldwin.

In our Review for January, 1755, we gave a short account of Mr. Bulkeley's two Discourses on Catholic Communion; the design of which discourses was to shew, that different sentiments in regard to the particular doctrines, or external appointments, of the Gospel, ought not to be the least bar or impediment to our unlimited communion, or participation in all the exercises of religion, and ordinances of the Gospel. Mr. Killingworth, in the piece now before us, makes an attempt to answer these discourses, telling us, at the same time, that they did not require an answer on account of the matter they contained, so much as on account of the character and popularity of their Author. Without entering into the merits of the controversy, we shall only observe, that what Mr. Killingworth advances, to prove the necessity of water baptism, in order to Christian communion, and church-membership, appears very trifling; and that the texts of Scripture which he produces, in support of his opinion, are either grossly perverted, or nothing to his purpose. Indeed, whoever will be at the pains to read what he has here said, or what he has said in his other pieces on the subject, will not, we apprehend, be inclined to entertain any high opinion of him, as a clear, or a fair Reasoner.—What Mr. Bulkeley says upon the subject, has a natural, and obvious tendency to promote peace and good will among Christians, notwithstanding their diversity of sentiments; whereas Mr. Killingworth's notions are evidently calculated to keep alive a spirit of animosity, and perpetual contention, and violence.

T H E

MONTHLY REVIEW,

For DECEMBER, 1756.

To the AUTHORS of the MONTHLY REVIEW.

Gentlemen,

HAVING, in a former letter*, given you an account of the first volume of the *Analyse de Bayle*, and of the plan of the work, I now crave your acceptance of a sketch of the three other volumes, flattering myself that it will be agreeable to the generality of your Readers.

The second volume is a very entertaining one, comprehending a variety of miscellaneous subjects, viz. An anecdote concerning the parliament of Paris; an extraordinary case of conscience; an account of what the Turks call *Nephes-Ogli*; an examination of some of the laws of Lycurgus; an account of the heretics called *Mammillarians*; the history of Cambabus and Stratonice; reflections upon fortune; the antiquities of Ypres; a comparison of antient and modern Rome; reflections upon dreams; a long dissertation concerning the history of Pope Joan; some particulars concerning the life of Æsop; the prophecies of Angelo Cartho; the history of Borri; the history of Ruggeri, &c. &c.

For the entertainment of your English Readers, I shall lay before them, in their own language, a view of some of these articles, and begin with that relating to the laws of Lycurgus.—‘Lycurgus’s method of training up children,’ says Bayle, ‘was extremely proper, to make them good soldiers, but he extended this system of education too far;

* Review for April last.

for he obliged the young women to perform the same exercises as the young men; to appear in public, on certain days, stark naked, and to dance with the men, who were likewise naked. Was not this the way to make them very impudent? And are we to wonder, after this, that the Lacedæmonian young women had so bad a character? Plutarch, though in other respects very much inclined to justify Lycurgus in this article, allows, that the licentiousness in which he indulged the Lacedæmonian maidens, exposed them to the lash of poetical satire; and he confesses, ingenuously, that the laws of Numa Pompilius were more favourable to modesty.

"Marriageable maidens," says Plutarch, "according to the ordinances of Numa, were kept more strictly, and in a manner more becoming the honour of the fair sex; those of Lycurgus being too free and licentious, gave occasion to the poets to take notice of them, and to give them appellations which are not very decent; Ibycus calling them *Phænomerides*, i. e. Bare-thighs, and *Andromanes*, i. e. Men-mad; and Euripides says also of them,

'Too wanton girls, who leave their fathers houses,
To roam with boys. Gay girls, who shew their thighs,

Tho' their slit petticoats.——"

'I know not,' continues Bayle, 'whether Lycurgus reasoned justly, when he asserted that these practices would prompt young persons to marry. We learn from Plutarch, that the only reason why young lasses were permitted to go naked, was, that they might get husbands; for the instant they did so, they were not allowed to appear naked. Lycurgus, perhaps considered, that the number of handsome women is, every where, very small, in comparison of those who are otherwise; and that it frequently happens, that those who are not very pretty, receive from nature a singular compensation, in those parts of the body that are concealed. He therefore thought it necessary to give all the lasses an opportunity of displaying the utmost force of their charms, imagining, very probably, that such as could not allure by a beautiful face, would reveal other attractions to gain the heart of some young man; and, on the other hand, that those young fellows, whose form was not very inviting, might, by the same means, strike the heart of some female spectator, and make a complete conquest of it, without the assistance of the stars, notwithstanding what Juvenal says:

Patum est et partibus illis
Quas sinus abcondit, nam si tibi sedera cessent
Nil faciet, &c.

‘ In this manner a remedy was found against ugliness ; and no one could escape the shafts of love, or have cause to complain of being wronged in his bargain, or purchase, by not being allowed to have a sight of the goods before-hand. But was not this introducing, into a society where virtue ought to flourish, the pretended advantages of brothels, which Horace has highly celebrated ? Was not this inspiring young girls with the impudence of the eye, which is worse than the impudence of the ear ? And was it not also the way to blunt the edge of curiosity, which is exceedingly strong ?

‘ A modern author has undertaken to apologize for the nakedness of the Lacedæmonian maidens, but his apology does not appear to me to be founded upon solid reasons. His words are these,—“ It was the custom for the Spartan maidens, to dance naked in public ; and few persons think, that this was a modest sight.” I nevertheless imagine, that the Lacedæmonians had their reasons for this practice ; and that, as it was so very common among them, it did not make any dangerous, or criminal, impressions upon their minds. A familiarity is contracted between the eye and the object, which disposes the mind for insensibility, and banishes all lascivious desires from the imagination. The emotion arises only from the novelty of the spectacle. A perpetual custom is more distasteful than tempting to the eye : and if we do but consider the integrity of the Spartan manners, we shall be obliged to acknowledge the truth of the following saying : *The Spartan maidens were not naked, public decency serving as a veil to them.* I will not say, that, in general, their excuse would be one for us ; however, there are several countries in North America, in which the women appear always as naked as those who danced in Sparta ; and yet we are assured by travellers, that not so much as the shadow of guilt arises from it. I perceive, that I should never be able to make you entertain a favourable opinion of the modesty of the Spartan women, though I should plead ten years for it. You would much sooner give credit to the sharp satires of the Athenians, and even that of Aristotle ; who, though a Macedonian, had lived so long in Athens, that he could not but contract the contagious hatred which prevailed there against the Spartans. Here follows what he says of the Lacedæmonians, in the second book of his politicks. *When Lycurgus endeavoured to introduce resolution and patience in Sparta, it is plain that he succeeded with respect to the men ; but he was more negligent with regard to the women, they leading, in general, an effeminate and dissolute life.*

‘What we are here told, concerning this familiarity between the eye and the object, which inclines the mind to insensibility, is, in general, just and solid. But how solid and reasonable soever the doctrine may be, I know not whether it can be applied to the present subject, since the Lacedemonian young women did not appear naked, but on certain grand days, and at all other times wore cloaths which shewed only their thighs. This was adapted to excite concupiscence, without inclining the mind to insensibility by a perpetual custom. Farther, there is a wide difference between the Spartans, and so many savage nations, where it is the custom to go naked. The latter appeared in that manner in all ages; but Lycurgus introduced the custom of going naked into a city, where it was not known; and at a time when all the neighbouring nations observed the rules of decency: no apology therefore can be made for him. In fine, the virtue of the Americans, if what travellers relate concerning it be true, is of no use to justify this legislator; for the event shewed, that Lacedemon was not a place where such innovations could be introduced with innocence. It is to no purpose to attempt to weaken Aristotle’s testimony. Nothing can be graver and more judicious than the book in which that philosopher speaks to disadvantageously of the Spartan women. A spirit of partiality does not appear in this work; and therefore, instead of saying, that the calumnies of the poets made an impression on this philosopher’s mind; it should be said, that the authority of this philosopher justifies the reproaches of the poets.—

‘It were an easy matter to criticize the laws of Lycurgus in other respects; but there is one thing wherein he seems to deserve greater commendation than Numa, viz. his not allowing young women to marry till they were of a proper age, and capable of supporting the pains of child-bearing. Numa, on the contrary, allowed them to marry at twelve years of age, and under. Aristotle gives some very judicious precepts on this head. He would not have young women married till eighteen years of age, nor the men till thirty-seven. He observes, that the inhabitants of all the countries, where persons are married too young, are infirm, and little in stature; and that immature marriages make many women die in child-bed. He adds, that those children who are not much younger than their parents, have little regard, or veneration for them, which occasions numberless domestic feuds and dissensions.’

I shall now translate the short article concerning the Mammillarians: it is as follows.—‘The Mammillarians were a sect among the Anabaptists. I cannot be positive as to the
time

time when this new schism formed itself: but the city of Haerlem is reckoned the native place of this sub-division. It owes its origin to the liberty a young man took of putting his hand in the breast of a young woman whom he loved, and intended to marry. The affair reached the ears of the church, who thereupon consulted about the punishment which the delinquent ought to suffer. Some were for excommunicating him, others for a more moderate punishment. The debate grew so hot, that the contending parties came to a total rupture. Those who appeared favourable to the young man, were called Mammillarians.

‘ This, in one respect, does honour to the Anabaptists, as it is a proof, that they carry the severity of their morals farther than any other Christian society. I know, that the most moderate casuists, the Sanchez, and the Escobars, would condemn this action of the young man; they agree, that the touching of breasts is an impurity, a branch of lewdness, and one of the seven mortal sins; -but if I am not mistaken, they do not impose upon the guilty a very severe penance; and in many countries of Europe they are obliged to consider it among the Peccadilloes, which they call *Quotidianæ incurfionis*. We are so accustomed, in these countries, to that wicked practice, and it is so common a thing, even in the public streets, that the Casuists have abated of their severity, and are persuaded, that its being so common effaces half the guilt of it. It is for this reason that they pass slightly over this article of confession. I do not believe, that any Jansenist, upon such an account, ever deferred the absolution of his penitent, not even in those climates where this sort of toying is the least in use, and passes for one of those liberties which the fair sex ought seriously to resent. Thus the Anabaptists are the most rigid of all the Christian moralists, since they excommunicate a man for touching the breasts of a mistress whom he courts for his wife, and break their church communion with those who are against excommunicating such a spark.

‘ I shall here relate a story which is told of the Sieur Labadie. All who have heard of this person know, that he recommended to the devotees of both sexes some spiritual exercises, and trained them up to internal recollection, and mental prayer. They say that he once gave out a point of meditation to one of his female pupils, and having strongly recommended it to her to apply herself entirely, for some hours, to such an important object, he went up to her, when he believed her to be at the height of her recollection, and put his hand into her breast. She gave him a hasty repulse, and ex-

pressed a great deal of surprize at that proceeding, and was preparing to rebuke him ; when he, without being in the least disconcerted, and with a devout air, prevented her thus : “ I see plainly, my Child, that you are still at a great distance from perfection. Acknowledge your weakness with an humble spirit. Ask forgiveness of God, for your having given so little attention to the mysteries upon which you ought to have meditated. Had you bestowed all necessary attention upon those things, you would not have been sensible of what was doing about your breast. I wanted to try whether your fervency in prayer had raised you above the material world, and united you with the Sovereign Being, the living source of immortality, and a spiritual state ; and I see, to my great grief, that you have made very small progress, and that you only creep on the ground : may this, my Child, make you ashamed, and move you, for the future, to perform the sacred duties of mental prayer better than you have hitherto done.”

“ They say, that the young Lady, who had as much good sense as virtue, was no less provoked at these words, than at the bold action of Labadie ; and that she could never after bear the name of this holy Father. I will not vouch for the certainty of all these facts, though I think them very probable, and am inclined to believe, that most spiritual directors abuse these pretended spiritual exercises, in order to seduce their fair disciples. This is what the Molinists are accused of. In general, there is nothing more dangerous for the soul, than acts of devotion too mystical and refined ; the body to be sure runs some risques in them, and a great many are pleased with the deceit.”

The third volume of this work contains an account of the various systems and opinions of some of the antient philosophers, viz. Thales, Diogenes, Anaxagoras, Critias, Xenophanes, Zeno, Democritus, Pythagoras, Epicurus, Bion, &c. with several particulars concerning their lives and characters, which render it both instructive and entertaining. In the article of Xenophanes, Bayle enquires, pretty largely, into the proportions of moral and physical good and evil in the world, and affirms, that the virtuous actions of mankind are not as ten to ten thousand, in comparison of their vices. A translation of what he says upon this subject, which is both curious and important, will not, I presume, be unacceptable to your Readers. What he has advanced, is reduced to two heads of enquiry ; the first is, whether moral good, or moral evil, preponderates in the world ?

How

How detestible soever, says he, the doctrine of two principles may have appeared to all Christian communions, nevertheless Christians have acknowledged a subaltern principle of moral evil. Divines tell us, that a great number of angels having sinned, formed a party against God, in the universe. The head of this party is distinguished by the name of Devil, or Demon, and is acknowledged to be the cause of the fall of the first man, and to be the perpetual tempter and seducer of the human race. This party having declared war against God, the instant of its fall, has always continued its rebellion, without the least truce, or peace. The Devil has been perpetually endeavouring to usurp the rights of his Creator, and to debauch his subjects from him, in order to make rebels of them, who might serve under the standards of their common master. He succeeded in his first hostilities on mankind; he attacked, in the garden of Eden, the mother of all men, and triumphed over her; upon which he instantly fell upon the first man, and conquered him. Thus he rendered himself master of the whole human race. God, however, did not abandon this prey to the Devil, but freed man from that slavery, by virtue of the satisfaction which the second person of the Trinity was to make to his justice. This second person bound himself to become man, to perform the office of mediator between God and mankind, and to redeem Adam and his posterity. He set himself at the head of God's party, and undertook to fight that of the Devil.

The interests of these two parties were directly opposite: the design of the Mediator, Jesus Christ, the Son of God, was to recover the conquered country; that of the Devil, to maintain himself in it. The Mediator's victory consisted in making mankind walk in the paths of truth and virtue; and that of the Devil, to lead them through the paths of error and vice: and therefore, to know whether moral good equals moral evil among mankind, we need but compare the Devil's victories with those of Christ. Now such is the fate of mankind, and so impenetrable are the judgments of God, that in consulting the history of the world, we find that Christ has gained but few triumphs, and we every where meet with the trophies of the Devil. The war of these two parties is a perpetual, or almost a perpetual, series of prosperity on the Devil's side; and was the rebellious party to write the annals of its exploits, there would scarce be a single day that would not be distinguished by successes; that would not be crowned with bonfires, songs of triumph, and all other indications of victory. The annalist would be under no necessity of employing hyper-

boles, and flattery, to shew the superiority of this faction. The sacred writings mention but one good man in Adam's family; they reduce to one worthy man, the family of this worthy man, and so on in other generations, till Noah, with whom were three sons, whom God saved from the flood, with their father, their mother, and their wives. Thus we find, at the end of sixteen hundred and fifty-six years, all mankind, excepting one family, consisting of eight persons, so deeply engaged in the Devil's interest, that it was necessary to extirpate them, because of the enormity of their crimes. This flood, this formidable monument of God's justice, is a splendid monument of the Devil's victories; and the more so, as this universally-inflicted punishment did not deprive him of his prey: for the souls of those who perished in the flood, were sent to Hell; this was his aim and intention, and consequently his triumph.

‘ This terrible punishment did not render mankind wiser. Error and vice soon sprouted up in the family of Noah. His descendants plunged into idolatry, and all kinds of debaucheries. An handful of people, indeed, confined in Judea, preserved their orthodoxy; but notwithstanding this, it must be confessed, that the success of the good party in that country was often various, since that people suffered themselves sometimes to be deluded into idolatry; so that their conduct was a vicissitude of true and false worship. But as to the article of vice, there never was a real interregnum among the Jews, any more than in other countries; and, consequently, the Devil always kept a footing in the petty conquests recovered by the good party. A happy revolution was seen at Christ's birth; his miracles, his gospel, and his apostles, gained noble conquests. The Devil's empire then received a very severe blow; he was dispossessed of a considerable part of the earth: however, he was not driven so entirely from it, but that he continued to have a great number of correspondents and creatures. He maintained himself in it by the abominable heresies he spread up and down. Vice was never driven entirely from it; and it soon returned as in triumph. Errors, schisms, disputes, and cabals, insinuated themselves, with the fatal train of shameful passions, which usually attend upon them. The heresies, superstitions, violent attempts, frauds, extortions, and impurities, that appeared in the whole Christian world, during several centuries, are things which can be but imperfectly described. What Virgil said is literally true—

*Non mihi si linguæ centum, sint oraque centum,
Serrea vox, omnes scelerum comprehendere formas*

—possim,

Thy

Thus, whilst the Devil reigned singly out of the bounds of the Christian world, he disputed the ground so firmly in Christendom, that the progress of his arms was greatly superior to the progress of those of truth and virtue. A stop was put to them, and he was even drove back, in the sixteenth century; but what he lost on one side, he gained on the other; what he cannot effect by lies, he does by the corruption of manners. There is no asylum, no fortress, in which he does not shew his power in that respect. If we leave society, and shut ourselves up in monasteries, he will follow us thither; he will introduce intrigues, envy, factions; or, if he can do no worse, lewdness; this last resource is almost infallible. A modern Author asserts, *that it is notorious, and publicly acknowledged, that all the convents in Spain and Portugal are places of prostitution, and when chance happens to draw up the curtain, to give us a sight of what is doing in the convents in France, we perceive that they behave a little better outwardly, but that they are as impure, within, as elsewhere.* He spares the Protestants a little more, but he nevertheless, says, that there is an extreme corruption among them; and that it is so general, that the disorder prevails not only among the Protestants in France, but also among those of England, in the kingdoms of the North, and the German provinces; that the Princes and Sovereigns of those countries study nothing but their political interests; that the people have no piety, and that the pastors are remiss. That a prodigious indifference, in general, with respect to religion, is seen in those countries; that the Princes pay no regard to truth; that the English women are debauched to the last degree; and that the Protestant provinces in Germany are immersed in such a riotous excess, as quite debases and brutalizes them. Though some may think, that the Author (*Jurieu, Esprit de M. Arnaud*) has exaggerated in these descriptions, it, nevertheless, must be owned, that the corruption of manners among Christians is deplorable. Observe the two following circumstances. There is as great a proportion, at least, of war, among Christians, as peace. In speaking thus I confine myself to Christianity; for with respect to the infidel nations, I need not mention them, they being always in the Devil's service, and under his empire, and the usurper reigns over them undisturbed. It cannot be denied, but that war is the Devil's time, and, as it were, his turn for reigning: peaceful times do not seem so favourable to his empire, and yet they are so, greatly: for nations, in proportion as they enrich themselves, become more voluptuous, and immerse themselves still more and more in luxury and effeminacy,

My

My other remark is more decisive. Both the Roman Catholics and Protestants agree, that there are but very few persons who escape damnation. They save only the orthodox, who lead good lives, and repent of their crimes, in their last moments. They do not deny but habitual sinners may be saved, in case they repent sincerely on their death-beds; but then they assert, that nothing is less common than such a repentance. According to this it is plain, that for one man that is saved, there are, perhaps, a million damned. Now the war which is waged between God and the Devil, is for the conquest of souls. It is therefore certain, that the Devil is victorious; he wins all the damned, and loses only the few souls who are predestinated to Paradise. He therefore is *victor prælio, et victor bello*. Christ Jesus does not fight to force away the dead from him. We therefore must say, that this war ends to the advantage of the Devil; what he claimed is yielded and given up to him. I am sensible, that he himself will be eternally punished for his victories; but this circumstance, so far from weakening my hypothesis, viz. that moral evil surpasses the good, only makes it more indisputable. For the Devils, in the midst of the flames, will curse the name of God, and make the damned curse it eternally; consequently more creatures will hate God than love him: besides, in the present hypothesis, the question is only about the state of things in this life.

I have an Italian book, entitled, *Monarchia del nostro Signor Gesu Christo*, that is, *The Monarchy of our Lord Jesus Christ*, printed at Venice in 1573. The Author of it gives the history of the battles fought by Lucifer against Christ, from the beginning of the world, till the Mahomedan times. He makes but a transient mention of the attempts in which Lucifer was triumphant, but sets forth amply, and without omitting so much as one, those which have failed; such as the designs of destroying Abraham's descendants in Egypt; the attempts against David, against the Maccabees, the person of Christ, &c. This is just as if a man, in looking over persons playing, should take an account only of what is lost; it would appear from such a calculation, that the greatest winner had lost all his money. This is an emblem of the conduct of several historians; their nation appears always victorious, because they exhibit none but the fortunate events.

I must observe, that all the particulars I have just now been mentioning, are delivered daily from the pulpit, and that without any design of derogating from the Almighty power of the Word made Flesh. No more is meant by it, which also is my opi-

opinion, than that man is, by his nature, so strongly inclined to evil, that if we except only the few that are elected, all the rest of mankind live and die in the service of the wicked spirit; so that the paternal care of God to save them, cannot eradicate their wickedness, nor bring them to repentance.'

This is what Bayle has advanced under his first head of enquiry, and I cannot help making a few observations on what he has said. The first is, that which side soever of a difficult question an ingenious writer takes, indeed almost of any question that does not admit of demonstration, he may advance many specious and plausible things upon it. If the question is of so general a nature, as that concerning the proportion of virtue to vice, which, in order to a proper discussion of it, requires an extensive knowledge of mankind in all ages and nations, and a close attention to an almost infinite variety of circumstances, many of which are placed beyond the reach of human knowledge,—all that is necessary to be done, is only to collect those circumstances which seem to favour his side of the question, and place them in a striking point of view. Had Bayle taken it into his head to give us the bright, instead of the gloomy side of human nature, we should then have had such a picture of man exhibited to our view, as, instead of making us detest him as a Devil, would have been apt to make us admire him as an Angel. But whoever would give a just delineation of his character, would neither make him the one nor the other.

I would observe, in the second place, that supposing the case to be as Bayle has represented it, tho' I am far from thinking that it is so, such representations can answer no valuable purpose; nay, they are extremely injurious to the interests of virtue. They have a natural tendency to damp every generous and noble effort of the mind, and cool the ardor of virtuous resolutions. The man who looks upon himself as strongly inclined to evil, by the very frame and constitution of his nature, and is made to think that there are insurmountable obstacles to his reaching any considerable attainments in virtue, can scarce be supposed capable of rising to anything truly great and honourable. Besides, what an idea must such a person entertain of the Author of Nature, who has, indeed, endowed him with power and faculties, to distinguish between good and evil, to discern the beauty and excellency of virtue, and its importance to his happiness; but has placed him, at the same time, in such circumstances as chain him down to vice and misery. It is, indeed, impossible to survey the circumstances of the world, and the character of mankind, if they are such as

Bayle

Bayle has represented them, without being struck with the deepest horror. According to him, the Devil is making continual depredations upon the dominions of the Almighty, and notwithstanding all the pains and care of the universal Parent, to deliver his rational workmanship from the power of their grand adversary, he is scarce able to save one out of a million. Deplorable, beyond expression deplorable ! must be the lot of man, were this his real situation. But stronger is he who is for us, than he who is against us ; and the reins of government, delightful thought ! are in the hands of one, whose power is absolute, and whose providence is universal, and kind, and gracious, as his nature.

‘ I would observe further, that if we analyse the frame and structure of the human mind, with the most minute accuracy and exactness, we shall be forced to acknowledge that man is admirably formed for making attainments in virtue, and rising to very considerable heights of real excellence. But it will be said, I know, that all arguments drawn from the constitution of human nature, as far as the present question is concerned, are deceitful and unsatisfactory ; and that it is experience, and matter of fact alone, that can determine the debate. Be it so : let the question be determined by an appeal to experience, and matter of fact ; every one’s experience, if I am not greatly mistaken, will be sufficient to furnish him with examples that do honour to human nature ; with amiable characters, honourably supported through the various relations of human life. Nay, let any one fix, for example, upon the person whom he thinks most hardened in vice, and it will be seldom found, I presume, if he judges with any degree of candor and impartiality, that he can pronounce upon him, that his bad actions are more numerous than his good ones. Now if this be the case with the most abandoned among men, and let every man’s conscience determine whether it is or not, what must be said of the bulk of mankind ? A very different character, surely, must be bestowed upon them, from that which Bayle has given them. Indeed, if their vices were in such proportion to their virtues, as he says they are, it is impossible that societies could ever have been held together. But I must not enlarge : and your Readers, I hope, will excuse this attempt in vindication of the honour of our common nature, and of the all-wise and gracious Author of it.

Bayle’s second head of enquiry is, whether physical good surpasses physical evil in the world ? ‘ Some persons’ says he, ‘ persuade themselves, that the sweets of life are superior
to

to its bitters. Those who are of this opinion, build chiefly on the comparison between sickness and health. Very few persons, of what age soever we suppose them, but can reckon infinitely more days of health than of indisposition; and there are many people who, during twenty years, have not had a fortnight's sickness, all the times of their indisposition being put together. This comparison, however, is fallacious; for health, considered in itself, is rather a simple exemption from pain, than a sensation of pleasure: whereas sickness is something much stronger than the privation of pleasure; it is a positive state, which plunges the soul into a sensation of suffering, and oppresses it with grief. Let us borrow a comparison from the schoolmen; these say, that porous bodies contain little matter under a large extent; and that dense bodies contain a great deal of matter in a little extent. We must infer, according to this principle, that there is more matter in three feet of water, than in two thousand five hundred feet of air. Such is the emblem of sickness and health. Sickness resembles dense bodies, and health porous bodies. Health is diffused over a great number of years, and yet it contains but little good; sickness is spread only over a few days, and yet includes a great deal of evil. Had we scales to weigh a sickness of a fortnight's continuance, against a series of health for fifteen years, the same would be found, as when we weigh a bag of feathers against a pig of lead.

It may be objected, that health is valuable, not only because it exempts us from a very great evil, but also because of the liberty it gives us to taste a thousand sprightly and very sensible pleasures. I grant all this, but we must likewise consider, that as there are two kinds of evil to which we are obnoxious, it secures us only from the one, and leaves us quite exposed to the other. We are exposed to pain and sorrow, two scourges of so dreadful a nature, that we cannot determine which is the worst. The most vigorous health cannot secure us from grief. Now grief is a passion which pours in upon us through a thousand channels, and is of the nature of dense bodies; it includes a great deal of matter in a narrow compass: the evil is there heaped up, crowded and pressed down in it. One hour's uneasiness contains more evil than there is good in the space of six or seven pleasant days. I was lately told of a man, who had killed himself, after three or four weeks uneasiness. He had laid his sword every night under his pillow, in hopes of having the courage to dispatch himself, when the darkness should increase his sorrow; but his heart failed him for several nights together: at last, however, being

unable to bear up any longer under his grief, he cut the veins of his arm. I assert, that all the pleasures which this man had enjoyed for thirty years, would not equal the evils which tormented him during the last month of his life, were they weighed in scales that were true. I would have my Reader consider my comparison between porous and dense bodies, and call to mind, that the good things of this life are less good than the evils are evil. Evils are commonly more unmixed than good things; the lively sensation of a pleasure is not lasting, it is soon palled, and is followed by distaste. That which appeared to us as a great blessing, when we did not enjoy it, makes a faint impression upon us when we are possessed of it. Thus we acquire, with a thousand pains and uneasinesses, a thing which, when once possessed, gives us but an inconsiderable joy; commonly the fear of losing what we possess, surpasses all the sweets of enjoyment.—

* We must confess with Seneca, when we consider the multiplicity of good things which nature bestows upon us, and the inexhaustible industry with which mankind diversify their pleasures, and discover the sources of them; that God, not satisfied with providing for our wants, has provided for us wherewith to live deliciously. All that Seneca says on this head is very true; but does not Pliny observe, on the other hand, that nature makes us purchase her presents at the expence of so many sufferings, that it is doubtful whether she deserves more properly to be called a mother, or a step-dame. To reconcile these differences, we must consult what divinity teaches us, with respect to the œconomy of God, as the father, and as the judge of mankind. These two relations require, that man should feel both good and evil; but the question is, whether the evil surpasses the good? and I believe, that nothing can be done in this matter, but to form opinions and conjectures about it. Many say, that most people who are a little advanced in years, are like La Mothe Le Vayer, who would not willingly begin life again, or pass a second time through the same good, and the same evil he had met with. If this be so, we must suppose, that every one finds that, upon the whole, the pleasures he has enjoyed, do not equal the uneasinesses and sorrows he has met with. I do not assert, that no man is contented with his condition; for this is not a proof, that every person considers himself as less happy than unhappy. Four inconveniences intermixed with twenty conveniences, would be apt to make a man wish for another condition; I mean, such a state as had no inconveniency; or where he should find but one or two with forty conveniences. On the other hand,

no

no one must object, as Lactantius does, that mankind are so delicate, that they complain of the least evil, as though it swallowed up all the good things they had enjoyed : for it is nothing to the purpose to consider here, what the absolute quantity of good and evil sent to man may be in itself ; we must consider only the relative quality ; or, to express myself more clearly, we must consider only the sensation of the soul. A very great good in itself, which should excite but a very moderate pleasure, ought to be considered only as a moderate, or indifferent pleasure ; but a little evil in itself, which should excite an insupportable uneasiness, grief, or pain, ought to be considered as a very great evil. The government of a province is, in itself, a greater good than a ribband ; and nevertheless, if a man should feel more joy in receiving a ribband from his mistress, than in obtaining the government of a province from his King, I say, that a ribband, with respect to him, would be a greater good than a government. By a parity of reasoning, it would be a greater evil for him to be deprived of this ribband, than to be removed from his government. For which reason, no man can judge properly of the happiness or infelicity of his neighbour. We only know the external causes of good and evil, which causes are not always proportionable to their effects ; those which seem to us small, often produce a strong sensation ; and those which appear to us great, often produce only a faint sensation.—

‘ It is certain, that those who would seek for persons who had felt more pleasure than pain, would find such rather among peasants, or mean artificers, than among Kings and Princes. Read the following words of a great man : “ You imagine, then, that dissatisfactions, and the most killing uneasinesses, are not concealed beneath purple ; or that a kingdom is an universal remedy to all evils ; a balm that softens them, and a charm that enchants them. Whereas, by the course of Divine Providence, which can counterpoise the most exalted conditions, their grandeur, which we admire at a distance, as something above man, affects those less who are born in it, or confounds itself in its plenty : on the contrary, great persons are more strongly sensible of afflictions, and are the more affected with them, as they are the less prepared to withstand them.” Bossuet’s *Funeral Oration on Maria Theresa of Austria*.

‘ These are the two sources of the unhappiness of the Great ; the habitual felicity of their condition makes them very insensible to blessings, and extremely affected with evils. If they receive one piece of bad news, and three of good, they will be

be very ſlightly affected with the happineſs of the latter, but ſtrongly with the infelicity of the former. Can it then be poſſible for them to be free from uneaſineſs? Are any of their proſperous events unmixed with miſfortunes? If we read the ſeveral actions performed by Guſtavus, in Germany, we ſhall find ſuch a ſuperiority of fortune, as has very few examples; and yet we ſee ſo great an intermixture of diſadvantageous incidents, that it will appear very plain he met with many uneaſineſſes. We cannot have a better proof than in Auguſtus, that we are not to look upon thrones, in order to find happy perſons; for if any monarch was ever favoured by Fortune, it was Auguſtus; and nevertheleſs, the catalogue of his griefs is ſo long, that every perſon muſt conclude from thence, that he at leaſt met with as many evils as bleſſings.—

‘ But it is time to put an end to theſe common places, which I ſhall accordingly do, with the four following ſhort remarks.

1. That if we conſider mankind in general, it ſeems as if they had more uneaſineſſes and pain, than pleaſure. 2. That there are ſome individuals, whoſe lives, we may ſuppoſe, are chequered with a much greater proportion of good than evil. 3. That there are others, who, we may ſuppoſe, meet with much more evil than good. 4. That my ſecond propoſition is; eſpecially, probable, with regard to ſuch as die before old age; and that my fourth appears chiefly certain, with regard to thoſe who live to a decrepid age. When Racan affirmed, *that the gods made glory only for themſelves, and pleaſures for us*, he doubtleſs had a view only to the youthful ſeaſon of life. It is then that pleaſures predominate; that good weighs heavielt in the ſcale. The Nemeliſ of the Heathen is extremely courteous, and gives credit; ſhe is willing to have the accounts ſettled without any deduction; but then ſhe repays herſelf with our old age.’

What Bayle has advanced under this his ſecond head of enquiry, it is obvious, upon the ſmalleſt reflection, is extremely exceptionable, as well as what he has ſaid under his firſt; and confirms the obſervation before made, that an ingenious man may take what ſide of almoſt any queſtion he pleaſes, and ſay plausible things upon it. But leaſt I ſhould extend this letter to too great a length, I muſt haſten to a concluſion.

The fourth volume of this Analyſis then contains, firſt, the ſequel of the ſystems and opinions of the ancient philoſophers; viz. thoſe of Chryſippus, Carneades, Cratippus, Plotinus, Hierocles, &c. After this there follows an account of the different religious ſystems, of the founders of ſects, the Sadducees, Adamites, Cainites, Arians, Manicheans, and Mahomedans;
under

under each of which heads the Reader will find abundance of entertainment. But having said enough in this, and my preceding Letter, to give a just idea of the work, I shall therefore conclude; and am,

Gentlemen,

Your very humble Servant,

B_____.

The Subtil Medium proved: or that wonderful Power of Nature, so long ago conjectured by the most ancient and remarkable Philosophers, which they called, sometimes Æther, but oftener Elementary Fire, verified. Shewing, that all the distinguishing and essential Qualities ascribed to Æther, by them, and the most eminent modern Philosophers, are to be found in Electrical Fire, and that too, in the utmost degree of Perfection. Giving an Account, not only of the Progress, and several Gradations of Electricity, from those ancient Times to the present, but also accounting, first, for the natural Difference of Electrical, and Non-Electrical Bodies. Secondly, shewing the Source, or main Spring, from whence the Electric Matter proceeds. Thirdly, its various Uses in the Animal OEconomy, particularly when applied to Maladies and Disorders incident to the human Body. Illustrated by a Variety of known Facts. Fourthly, the Method of applying it in each particular Case. And, lastly, the several Objections brought against it accounted for, and answered. By R. Lovett, of the Cathedral Church of Worcester. 8vo. 2s. Hinton.

MR. Lovett has saved us the trouble of telling the Reader what he may expect to meet with in this pamphlet, the above title being a compendious Epitome of the whole performance. It will also be sufficient to apprise him, that whatever discoveries may be contained in it, they are not delivered in a very elegant manner. Our Author has; in his Preface, made an apology for this, and candidly owns, he has been 'unhappily deprived of those acquired abilities of polite education, &c.' And adds, that, therefore, whatever 'can be plainly and clearly made appear, by one in such a situation, will be allowed to be the effect of undisguised truth only, as depending principally on facts.' But the want of literary accomplishments is not his only defect; for tho' he seems to have delivered his sentiments with candour and sincerity, yet, at the same time; it appears, that he is a stranger

to several of the common principles of the Newtonian Philosophy; and, consequently, but indifferently qualified to account for the many surprising Phenomena of Electricity. But notwithstanding this, his book may, at least, be of as much advantage to Society as many others that are written in a more scientific, and more elegant manner; the removing those distempers to which human nature is subject, being of infinitely greater consequence than many of our most refined philosophical speculations. Of this application of Electricity, Mr. Lovett has treated very fully; enumerating the cautions necessary to be observed, in order to render the Electrical Shocks useful; obviating the several objections made to the medicinal uses of Electricity, and accounting for the miscarriage of the several attempts, of that kind, made by others. The following instances will shew what success Mr. Lovett has had in curing diseases by Electricity; and we could wish they would excite others to make experiments of the same kind, that it might be finally determined, whether Electricity may, or may not, be rendered useful in medicinal intentions.

‘ A young Lady was very much afflicted with fits, for near seven years, which seized her without giving any warning, and threw her flat on her face; for which reason it was dangerous to go near the fire, or even walk abroad by herself; notwithstanding the scarce ever, excepting once, continued in that insensible state so long as a minute, and oftentimes not half so long.

‘ Their returns were very frequent; sometimes twice in a day; tho’ sometimes, perhaps, after beginning with a fresh medicine, she would find some relief; but nothing could be found which was likely to prove an absolute cure, till Electricity was advised, and complied with: what rendered the cure the more difficult, was a very great coldness in her feet; and physicians were of opinion, that the fits would not be easily conquered, except the coldness of the feet could be first removed: this I did not know till afterwards; but as she told me it sometimes seemed to begin in her stomach, I was not much at a loss to know how to convey the fire through both stomach and head at the same time; for, whatever be the part affected, and I have a desire to pass the fire thro’ that particular part, it is only to form a circuit, as in the manner described by Experiment the fourth, and to cause that particular part to make a part of the circuit, and it is done: and since it is equal, by the same experiment, whether the circuit be long or short, the most eligible way must be

be, to have her stand upon the wire or chain coming from the leaden coat of the condensing-phial, and then to compleat the circuit, by laying another wire to any particular part of her head; by which means the fire will be conveyed to that particular part of it; for as the line of direction of the fire, is always the shortest possible, by always taking the nearest way, as is evident by that experiment, it may be guided to a very great exactness: this being the method that was taken, and the fire going thro' the feet, as well as the stomach and head, all seemed to receive an equal share of the benefit; and a compleat cure was effected, both of the fits, and coldness of the feet; and both appearing to be conquered at the same time.

The operation was shocks only; and the Subtile Medium performed the circuit, from the sole of the feet, through the crown of the head.

A young Gentlewoman of the parish of Clifton, about ten miles from Worcester, some time after being recovered of a fever, was seized with violent hysterics; the effects of which were so bad, as very soon to deprive her of both memory and understanding; and so continued for a considerable time, notwithstanding the best advice of two eminent physicians.

In this melancholy state she was brought to Worcester, to try the effect of Electricity: I told the person who brought her, it would be necessary to perform the operation at first, in a very slight manner, lest it should startle her, and by that means so intimidate her, as to prevent her coming again: but she replied, there was no danger of that, for she could not remember half an hour to an end.

As the head was the part affected, I guided the fire chiefly to that part, in as plentiful a manner as I well could, and caused it to pass quite through, several times each day, so long as she staid in town, which, tho' scarce a week, yet it seemed to have the desired effect; for, altho' before she came to Worcester, she could not remember half an hour to an end, yet, soon after her return home, she could remember the most remarkable things she saw done in Worcester; and not only her memory, but her understanding also, returned, and she very soon became perfectly well.

The operation was sometimes shocks, sometimes drawing off sparks from the head.

Mr. Perkins, Surveyor of the roads, a year or two ago, had a slight touch of what he thought a palsy, or something near a-kin to it; for, all on a sudden, his arm drop-

ped down, as effectually as in any paralytic stroke; but, by rubbing it, the use of it was again soon restored.

The same day he had another; and in some little time after he had a third; which still, after it had been well rubbed and chaffed for a time, became so well again, as to have the use of it, particularly at the upper and middle joint; but the lower part of it was by no means so strong as before, nor could he have wrote his name, if he might have gained the Indies by doing it: after this he had a desire to try the effect of the Electric Shock; which relieved him so effectually, as that he was very soon perfectly well again. The operation was shocks in the arm.

The same person had lately a much worse stroke of the same kind; all the right side was so affected, that he could not walk without the assistance of two to support him: when it first happened he was out of town, so that it was two or three days before he could apply for help again the same way. After he had made use of Electricity two or three times, he was able to walk with the support of one only; and, in a fortnight, or three weeks, without any one to assist him; and soon became well again.

The operation was performed thus—First standing with his right foot on the connecting-line, coming from the condensing phial.—Then, at bringing a finger of the right-hand to the apparatus, the shock was given, and the circuit of Æther continued from the foot, the nearest way thro' the body, to the arm, and each finger: this was several times repeated.

The Ecclesiastical History of England, to the Eighteenth Century. In two Volumes. By Ferdinando Warner, L. L. D. Rector of Queenhithe. Folio, Vol. I. 11. 4s. in Boards. Osborn, Payne, &c.

IF Experience be the surest guide to Wisdom, and if all Sciences arise from the contemplation of Nature, as most certainly they do, the progress of Knowledge, considering how limited the life, the powers, and the capacities of men are, must needs be very slow; and would be also very imperfect, were individuals left entirely to their own researches, without means of improving one another by a communication and comparison of discoveries and observations. And altho' we cannot

cannot boast of abilities adequate to a thorough comprehension of Nature ; yet, by the proportion of time allotted us, by the faculties, with which we are naturally invested, by the means of communication we enjoy, one with another, whilst alive, and of lettered converse with the dead, we have reason to be very thankful, that our powers are suited to our situation, and capable of extending knowledge, so far, at least, as to be not only sufficient for our well-being, but conducive to our amusement.

The proper study of mankind, is man ; says a great Poet, in one of his most philosophical works : and true it is, that a right conception of human Nature, so as to comprehend not only wherein its dignity consists, but also its depravity, is that basis on which alone we can raise any just scheme of Politics, Morality, or Religion. Man, or Human Nature, as an object of contemplation, must be that subject, which, above all others, deserves our utmost attention.

On other subjects we are left to our own observations, and the experiments made by others ; and have it in our power, by renewing our own efforts, and reiterating theirs, to ascertain the degrees of our knowledge, correct mistakes, separate the certain from the uncertain, and thus gradually enlarge the boundaries of science. But on this subject, and this alone, we have not only all the advantages which can arise from our own application, and the assistance of others, but such a consciousness of the subject itself, and such a connection and intimacy with it, as places it not only nearer us, but in a stronger and fuller light, than any other.

True it is, however, that we cannot with historical facts, as we may with philosophical enquiries, recal the events, and put them again to the test : but we need not, therefore, be imposed upon by them. We can, and where no divine authority interposes to the contrary, we surely ought, to reduce all human evidence to the standard of probability. We know the extent of human power, its adventitious aids, the manners of men, the course of providence, the turns and accidents that may happen ; all these we know, not only by our own experience in present times, but by the concurrent report of the best and wisest men, who have transmitted to us the history of former ages ; and we find human abilities, and propensities, so much the same, and Providence so regular and uniform, that all accounts too much magnifying the one, or diversifying the other, may justly appear romantic and fabulous ; especially when

we direct our judgment, concerning History, by that maxim which Horace places as a boundary even to fable ;

Nec Deus interfit, nisi dignus vindice nodus.

From this, or a similar view of things, it possibly was, that the judicious Author now before us, resolved on attempting the Naturalization, as it were, of our Ecclesiastical History ; and, as far as we may presume from that part of his work which hath yet appeared, the manner in which it is executed, will bring him no discredit.

This first volume contains eight books. The work itself is dedicated to the King ; and from the Dedication we may select this passage.

‘ ————— Notwithstanding all your Majesty’s pious care, an indifference to Christianity, among the higher order of your people, is getting such an ascendant, and among the lower there is such an increase of Popery and Enthusiasm, that so far as these ways of thinking have any influence, there is reason to fear, that our Liberty may become Licentiousness, and that our pure Religion may be turned into Superstition.

‘ Under this alarming apprehension, to which the breast of no good man can be a stranger, I thought I could not acquit myself of my duty to your Majesty, and my Country, in a work of more utility—having already contributed my endeavours towards stopping the growth of Infidelity—than to lay open the errors, the mischiefs, and the iniquities of Popery, in a clear and true detail of its tyranny and usurpation over the English Church.’

Our Author, in the parenthesis above, seems to allude to a late piece of his, intitled *Bolingbroke* ; for some account of which, see our Review, vol. XII.

All that we shall lay before our Readers, from the Preface, is what follows.

‘ There are some particular periods of our church history, it must be owned, which have been wrote by men of great abilities and character ; such as the *Antiquities of the British Churches*, by Bishop Stillingfleet ; Dr. Inet’s *History of the English Church*, to the death of King John ; and that most excellent *History of the Reformation*, by Bishop Burnet.—I have had very little assistance, from any other modern writers, in compiling the following work. But then these Histories reach only thro’ some certain periods, and are intermixed with many transactions in the state ; or transactions which relate to different nations, and to other affairs foreign to the history of the church. Mr. Collier’s, indeed, is a
‘ general

“ general Ecclesiastical History, to the death of Charles the second; and he is the only author, before me, who has attempted it so far, in this large and comprehensive form, in which it is now offered the public. The character, however, of this work of Mr. Collier’s, I have no need to say, is extremely low: it has been given the world by Bishop Nicholson, in his Historical Library, from whom I had rather the Reader should take an account of it, than from me. “ There are several passages,” says the Bishop, “ in this work, “ in which some special respects are paid to the Bishops and “ See of Rome: and whatever were his views at his first setting out, it is manifest, that his business, in his second volume, was to compromise the differences between the “ Churches of England and Rome, and to establish a fundamental hereditary right of succession to the Imperial Crown of this Realm, supported by Passive Obedience and Non-resistance.”

“ I have spared neither labour nor expences, in searching “ all the Authors, ancient and modern, of any name, who “ have wrote of our Church History, within the period I proposed. But I have omitted, purposely, through the whole, “ any reference to the places from whence my materials have “ been collected: because I know of no other end it answers, as “ I deliver nothing new, than to break the thread of the story, “ and to make the pages inelegant, and confused. The same “ materials for such a work are common to every writer; and “ every fact in this History hath been already related, by some “ or other: but yet all the facts that are here inserted, have “ never been put together in any other History, nor many of “ them been related, perhaps, in the same language before: “ whether the style and manner are altered for the better, the “ Reader is left to judge. The greatest part of the observations, which are scattered thro’ the work, are such as the “ facts suggested to my mind: and these observations, together with the characters that are given of the principal persons, being almost, all of them, peculiar to this History, “ are enough, I believe, to distinguish it as an original work.”

“ We cannot but wish that our Author had rather disregarded, what he calls the elegance of his page, than omitted those references to the original writers which, so far from interrupting any story, serve only to support and authenticate it to the curious peruser; or, comparatively, to illustrate the judgment of the Compiler. We must, however, acknowledge, that he generally mentions his authors in the body of the work; and besides those taken notice of, in the extract above

from the Preface, we can recollect, in this present volume, the names of Socrates, Theodoret, Eusebius, Bede, Gildas, William of Malmſbury, Matthew Paris, Cambden, Selden, Uſher, Leland; and, occasionally, tho' not as authorities, Mede, Sir William Temple, and Rapin.

Our Author, in his first book, after having given us a view of the Pagan State of Britain, endeavours to fix the time when, and the persons by whom, Christianity was introduced into it, the progress it made, the hardships it sustained, the state of the church, its connections with Rome, the Councils that were held, the Heresies which arose, the measures taken for the establishment and increase of learning, the forms of worship introduced into the Church, and the distress brought upon the British Churches by the invasion of the Saxons, who were a heathen people. This book leads us then, with respect to ecclesiastical affairs, through part of six centuries.

As to our circumstances under Paganism, Dr. Warner gives us this view of them.

' Nations, like men, it has been observed, have their fancy; and the few passages of that time which they retain, are not such as deserved to be most remembered, but such as being most proportioned to that age, made naturally the strongest impressions on their minds. It is certain, as to Britain, that there never were any original monuments or records, and that we are obliged to foreign writers for the little light that we have of it in the earliest ages. This will not, indeed, be wondered at, when we know that the Druids, who had almost the sole management of all affairs in this island, never committed any thing of their polity to writing.-- The Druids were not only at the head of religion, to whom belonged the care of their public and private sacrifices, and the interpretation of their mysteries, but they were held in such great veneration among the people, that they had also the arbitration of all their differences. They not only presided at the worship of Dis and Samoths, and at the sacrifice of their prisoners of war. to Andate, the Goddess of Victory, but no public transaction passed without their approbation, and a malefactor was not put to death without their consent. Whatever offence was committed among the people, whether it related to life, or property, or possession, these were the judges that were to determine; and who ever refused to submit to their determination, whether he was Lord or Vassal, they excluded from partaking of their religious rites. A man thus excommunicated, was reckon-

ed among the number of the wicked; his company was avoided, he was deprived of the benefit of the law, and rendered incapable of any place of honour or trust. From hence, it is very probable, that our ancient outlawries were derived; for by the old English law, before men were outlawed for debt, he, who lay under that sentence, was reckoned a more hideous monster than a man excommunicated in a Roman Catholic country; and, it is said, that it was legal for any one to kill him.

† Permit us here to observe, that there is a very strong resemblance betwixt the power and authority assumed by our ancient Druids, and that afterwards usurped, and never yet disclaimed, by the Pontiff of Rome; and we wish, we could add, that in no Protestant Communions whatsoever, any remains of Druidical Policy, in this respect, subsisted.

‘ The chief principles which were taught by these Philosophers, and which the best writers concerning those times have handed down, are, that every thing derives its origin from Heaven; that the disobedient are to be shut out from the sacrifices; that the soul is *immortal*, and *after that* transmigrates into other bodies; that if the world is destroyed, it will be by fire or water; that, upon extraordinary emergencies, men are to be sacrificed; that prisoners of war are to be slain upon the altars, or burnt alive, inclosed in wicker, in honour of the Gods; that there is another world, and they who kill themselves, to accompany their friends thither, will live with them there; that all masters of families are kings in their own houses, and have a power of life and death over their wives, children, and slaves.—

‘ Tho’ it is an opinion generally received among our later writers, that the first planting of Christianity among the Britons, was in the reign of Tiberius Cæsar, about seven and thirty years after the birth of Christ’ yet our Author seems, with higher probability, to fix this event, ‘ between the time of Plautius’s coming over, in the reign of Claudius, and the battle between Boadicea and Suetonius Paulinus.’ But with whatever accuracy our Author has settled this point, yet *that day-spring from on high* arose among us in such clouds, that not only the precise time of its *dawn*, but also the *morning-star* that ushered it in, are uncertain; some have assigned this honour to James the son of Zebedee, others to Simon Zelotes, others to St. Peter, others to Joseph of Arimathea. Our Author examines these several claims, and more minutely that of Joseph; but finds nothing satisfactory in any of them,
and

and something even ridiculous in that of the last. 'Under-
 'tain, however, as it is, at what precise time, and by what
 'particular person, the Gospel was first made known in Bri-
 'tain, yet there' seeming 'to be good and sufficient evidence;
 'that a Christian Church was planted here, and the inhabi-
 'tants converted, by the Apostles;' our Author, induced by
 the testimonies of Eusebius, Theoderet, and other writers of
 antiquity, unnamed, distinguishes St. Paul as the Apostle, not
 only of the Gentiles in general, but of the Britons in par-
 ticular.

'The Gospel being planted about this time in Britain, a
 'Christian church continued in it, tho' not maintained with
 'equal zeal, to the persecution of Dioclesian.

'Dioclesian, and his cruel, furious colleague Maximian,
 'having the government of the Roman Empire in their
 'hands, stuck at nothing that would satiate their malice against
 'the Christians. So that how great an inclination soever
 'Constantius had to favour them, whilst he was Governor of
 'Britain, yet it was not in his power to dispense with the edicts
 'of the Emperors: and tho' those edicts against the Christi-
 'ans were sent without his consent, yet he so far complied,
 'as to pull down their churches. This, however, was for-
 'given him, for his kindness afterwards, in putting an end to
 'the persecution, as soon as he came to the empire, and,
 'tho' he died a Pagan, in giving the Christians the liberty of
 'their religion, and protecting them from injury and abuse.'

The first Christian King is said to be Lucius, who, about
 eighty years before the Dioclesian persecution, opened, it
 seems, some sort of correspondence betwixt the British Church
 and the Bishop of Rome. Great also, it is alleged, was the
 number of British Martyrs, who suffered under Dioclesian's
 persecution, tho' the names only of three or four are handed
 down,-----

'But the first evidence we meet with, of the settled con-
 'dition of the British Churches, is the number of Bishops
 'which went from Britain to the Council of Arles, in the
 'year 314.' They were three in number. It appears, from
 the Synodical Epistle of this first General Council of the West-
 ern Church, to the Bishop of Rome, that 'the Supremacy of
 'the Pope, which has since been sounded so very high in the
 'Catholic Church, was a thing then unknown to the British
 'Bishops, and their brethren.

'About eleven years after this, the Christian Church was
 'much disquieted, by the tumults and seditions occasioned by
 'Arius, who affirmed, that "time was, when the Son of
 "God

“God was not, tho’ he was the first of all creatures:” in which opinion many Bishops joined him, causing violent disputes and animosities, to the scandal of Christianity.’ Upon this, the Emperor ‘convened a Council of the whole Church at Nice, in the year 325. And tho’ the subscriptions of that Synod now remaining, confused and imperfect even in the best copies, make no mention of any British Bishops; yet our Author imagines, ‘that some of them were summoned, and did appear.’ But, be that as it may, it is plain, from the Canons of this Council, that the Bishops of a province had a power, among themselves, to constitute other Bishops, with the consent of the Metropolitan; that no person excommunicated by one Bishop, was to be received into communion by another; and that, to decide matters, in case of appeals, “Provincial Synods were to be held twice in a year, in Lent and Autumn;” and all this without the least mention of any superior authority then known. ‘Here then,’ says our Author, ‘we fix our right as to the British Churches, that they were not under any Patriarchal Jurisdiction of the Bishop of Rome at this time: that is, that he never had the authority to consecrate the Metropolitans or Bishops of these Provinces; that he never called them to his Councils at Rome; that he had no appeals from hence; that the British Bishops never owned his jurisdiction over them, and, therefore, that our Churches were still to enjoy their former privileges, of being governed by their own provincial Synods.’

Our Author, however, thinking it became him to clear the British Church from the reproach of Arianism, which some, it seems, have endeavoured to fix upon it at this early time, takes notice, next, of the Council of Ariminum, ‘where the British Bishops were present,’ and where Arianism was established. ‘It is plain,’ says the Doctor, ‘that the definitions there subscribed in favour of Arianism, were extorted from them by the Emperor thro’ fear: and, therefore, the Bishops being returned, upon the death of Constantius not long after, they settled the Nicene Faith in the Western Churches, by lesser assemblies of the several Bishops. This is expressly said by Hilary of the Gallican Bishops, who meeting at Paris, renounced the Council of Ariminum, and embraced the Creed of Nice. The same, we have reason to believe, was done in the Churches of Britain; because, in the time of Jovian, Athanasius particularly takes notice, “of the Britannic Churches as adhering to the Nicene Faith.” But whatever imperial force was used to introduce Arianism,

Arianism, the same force, we apprehend, was violently resorted in subjugating the Church to admit Athanasianism; and, however unexceptionable the evidence of Hilary may be, for the conduct of the Gallican Church, yet that of Athanasius, with reference to the British, comes from a person too remote, and too much interested; to be of any validity.

‘But Arianism was not the only heresy the British Churches were charged with: Bede insinuates, that Pelagius being a Briton, and spreading his doctrine far and near, corrupted these churches with it.’ The principles ascribed to Pelagius by the Church of Carthage, are summed up by our Author, who afterwards thus proceeds.

Lupus and Germanus, Bishops deputed by the Gallican Church, came over, by invitation into Britain; ‘and, in a conference at Verulam with the Pelagians, defended the Truth, in so strong and plain a manner, that they brought off several from their errors; and left the Britons well settled, as they supposed, in the ancient Faith. But they were no sooner returned to Gaul, than some of the Pelagians got ground again; which occasioned another message to Germanus, and another voyage from him to Britain, in company with Severus. Despairing then to convince them any more by arguments, because of their obstinacy and perverseness, he procured their banishment, according to the edict of Valentinian; and from thence forward, says Bede, the British Churches continued sound and orthodox.’—

But the Saxons, whom the Britons had called in to protect them from the ravages of the Picts and Scots, taking advantage of their own numbers, and of the distressful circumstances of their friends, stript them of their lands and property, persecuted them with the severest cruelty, and obliged them to take refuge in Wales. ‘Here flourished the schools of learning, set up by Dubricius, and Illutus; and here were the persons of greatest reputation, for letters and religion, in the British Churches; particularly St. David, whose name continues in honour there to this day.’ Let this then suffice as a summary of our Author’s first book.

The Britons having been driven into Wales and Cornwall, by the Saxons, and Christianity every where insulted by these pagan invaders, ‘the History of the Church affords nothing but a few traditional events, without any order or connection, till we come to the conversion of these Barbarians, who remained in their primitive ignorance for more than one entire age, and some of them for more than two.

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This second book then contains an account of the conversion of these Saxons, of their relapses, and of their final recovery and settlement in the Faith; till, at last, almost the whole Heptarchy became Christian; and such a coalition ensued among the several established Churches, as became the basis of what was afterwards denominated the Church of England.

Of the seven independent states, into which the Saxons had formed themselves, the kingdom of Kent was the first which was founded, and the first which was converted. The young and warlike Ethelbert, succeeding his father in that kingdom, demanded Bertha, a daughter of France, in marriage. Chilperic, King of the Franks, whose niece she was, refusing to enter into treaty for her, unless Ethelbert would engage to allow her the free exercise of her religion, and permit her to have her own priests about her; these terms were complied with, and a church, built in the time of the Britons, near the east side of the city of Canterbury, and dedicated to St. Martin, was allotted for the place of her devotion.

In this favourable juncture, Pope Gregory the Great, about the latter end of the sixth century, sent into England, forty Benedictin Monks, with Austin, in quality of Abbot, at their head; who landing in the isle of Thanet, sent some of his brethren to King Ethelbert. ' Shortly after this, the King, accompanied with the Queen, and some of his court, went into the island: and whether it was that the superstitions of the Pagan worship, had taught him to suspect some fascination, or whether any part of Austin's conduct had given him a wrong idea of the Christian Faith, he was apprehensive of charms and spells; and conducting himself by a received notion—as Cressy says, from an ancient prophecy of their religion—that they could have no power over him in the open air, he took his seat in the field, and commanded Austin to attend him there. : The Abbot having received this command, put himself and his followers into the form of a procession; and erecting his silver cross, and carrying in his banner the picture or image of our Saviour Christ, he and his company, singing their Litany, came before the King: Being asked, what they had to propose, and an intimation from Ethelbert being given them to sit down, Austin opened his commission; preaching the Gospel in a forcible and zealous manner. The King having heard, by the interpreter, an account of the nature and principles of Christianity, returned him an answer, which Bede has given us in
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the following words. "Your proposals are noble, and your promises inviting; but I cannot resolve upon quitting the religion of my ancestors, for one that appears to me supported only by the testimony of persons that are entire strangers to me. However, since I perceive you have undertaken so long a journey, on purpose to impart to us what you esteem of the most important, valuable consideration, you shall not be sent away without some satisfaction. I will take care that you are treated civilly in my dominions, and supplied with all things necessary and convenient: and if any of my subjects, convinced by what you shall say to them, should desire to embrace your Faith, I will not be against it." When he was dismissed from this audience, the King gave leave for the Missionaries to settle at Canterbury. And thus began our fatal connections with the Papal See; for as to the communication opened by Lucius, it seems to have dropt with himself.

Sometime, however, betwixt the year 597, in which Austin arrived, and the year 601, King Ethelbert declared himself a Christian. 'The new converted Monarch was not wanting, on his part, to promote the conversion of all his subjects, as far as it could be attained by instruction, and good example; declaring, it seems, according to Bede, that the religion of Christ was to make its way by argument and persuasion, to be a matter of choice, and not of force and violence. This is a sentiment which does honour to the King's Instructor; which shews, that he was himself of a true Christian spirit; and which it would have been well for the world, and for Christianity, if all the Princes of Christendom, and the instructors in this religion would universally have imbibed.'

This success of Austin raised his hopes to the highest pitch. He hastened away to Arles, and there got himself consecrated Archbishop of the English. Gregory also sent him the Pall, and thus seized upon England as an appendage to his own Patriarchate.

This Pope having, in his letter to King Ethelbert, advised him to demolish the places dedicated to idols, that no marks of former superstition might remain; changed his opinion, on second thoughts: and, therefore, among other instructions to Austin at this time, there is a direction, forbidding him to destroy the temples used by the English for their pagan worship; and that having first cast out the images of their deities, he should with holy-water sprinkle the walls, erect proper altars, furnish them with reliques;

“ and thus set them apart for the service of God.—But what shall we say to his instructions about the religious rites and usages of the Pagans? “Whereas,” says he, “they were wont to kill many oxen in their sacrifices to devils, you may persuade them to make this change in that solemnity; that on the anniversary day of the dedication of their churches, in honour of the Saints whose names they bear, or whose relicts are deposited in them, they may raise tents or harbours about the same, and celebrate the solemnity with merry feasting: at which time they must not immolate their beasts to the devil, but kill them for meat to be eaten to the praise of God, the giver of them. By this means, while we permit them a continuance of their former external jollities, their minds will more easily be brought to entertain spiritual joys. For it will be impossible, at once, to draw such rude untractable minds from all their former customs: they will not be brought to perfection by sudden leaps, but leisurely, by steps and degrees.”—Thus, ever sly, and deceitful, is Popery!

Our Austin, out of the abundance of his zeal for the See of Rome, whence he derived his own metropolitanical jurisdiction, took upon him to make the Britons acknowledge the Pope as Head of the whole Church.—The Historians, who deal in miracles, add moreover, that finding no good was to be done by arguments, he caused a blind man to be brought into the assembly, and when the Britons had tried in vain to restore his sight, he cured him by his prayers. But whether the miracle might not admit of some dispute; or whether the Historians, who lived not till long after, might not be imposed upon, as in the case of miracles we know they almost always were, the Britons stood out against this evidence; and all that Austin could obtain, was, that they would advise on what was past, and meet again, and determine the matter in another synod. They met, but disowned the Supremacy of Rome; and, in opposition to Austin, maintained their own Independence.

After Boniface the fourth had succeeded Gregory in the Papacy, Ethelbert, King of Kent, died, in the year 613, of shereabouts.—Upon his death, Eadbald, his son and successor, permitted his subjects to restore the pagan worship, and the Christian interest was reduced to very deplorable circumstances in the kingdom of Kent. ‘But this was not all: the calamity of the Church increased, and the storm began to blow higher, upon the death of Sebert.’—No sooner was he dead, than his three sons, who jointly succeeded him,

him, and had renounced idolatry, 'gave their subjects the liberty of as much idolatry as they pleased. As they saw the Bishop one day performing divine service, and giving the sacrament to the people, they asked him why he would not give them some of that fine bread which their father used to receive from him, and which he then distributed among the people? Mellitus told them, "that if they would be baptized, as their father was, they might partake of the same holy bread; but if they slighted that initiating sacrament, he could not admit them to the privilege of the other." They said, "they had no need of baptism, and, therefore, would not be obliged to that ceremony;" and, nevertheless, insisted on the consecrated bread. Being still denied by the Bishop, they were much enraged; and telling him, "if he would not gratify them in so easy a matter, he should stay no longer in their dominions," ordered him immediately to be gone.

Mellitus, the good Bishop of London, and Justus, Bishop of Rochester, after a consultation with the Archbishop; immediately withdrew, and got over to France, as soon as they could; 'leaving the English Renegadoes to their former Paganism.'—Lawrence, however, the Archbishop, who had succeeded Austin, had, we find, 'a little more courage and resolution, tho' not so much as his character, and his cause required; for tho' he staid behind them, it is true, yet having been determined to follow them, it seems, only that he might prepare the better for his departure. The night before he intended to withdraw, he took leave of his church after a very new and surprizing manner. He caused his bed to be brought into the cathedral, and laid himself down to sleep, intending to take up his lodgings in it for that night. But St. Peter, says Bede, appeared to him; and having reproached him for his cowardice, so scourged the shoulders of the Archbishop, as to leave the marks of his lashes upon his Grace's body. The next day, says the same historian, Lawrence went to the King, with an account of this miracle; and having shewed him what he had suffered, in the preceding night in his cathedral, the King was so wrought upon, that he presently changed his faith and morals, and became, at once, a Christian, and a new man. It must be observed, that the conversion of our English ancestors happened at a time when learning was very low; and when a general credulity, and want of thought, gave opportunity to the Ecclesiastics, of coining their fables, and

and obtruding them upon the world for facts. If there was any truth in this story, that the Prelate had a scourging in the cathedral, it was a stratagem, no doubt, concerted between him and one of his Monks, and whose name too, might be Peter, in order to practise on the King's credulity, and to see what effect a miracle would have upon him. The Archbishop might have zeal enough to undergo this penance, and might think too, as I believe the Reader will, that for the design of quitting his station, he deserved it; and tho' it was a fallacy intended to impose upon King Eadwald, yet they were common in those days among good men, when the end of them was, as in this case, to promote the Christian interest. A man must be wilfully blind not to see this, and abominably partial not to own it. Thus far, however, is certain, that the artifice succeeded; all historians agree, that the King renounced his idolatry, and incestuous marriage, and turning Christian, gave a check to the growth of Paganism, and lent new zeal and courage to the despairing Primate, and new life to the Christian cause.—

The English Church had all this time been confined to the Kingdom of Kent: but it was now beginning to extend its pale beyond the Humber, by a marriage between Edwin and Ethelburga.—Edwin was King of Northumberland, the most powerful, at that time, of all the English Kings; and Ethelburga was the daughter of Eadwald, King of Kent. The circumstances of this marriage, the articles upon which it was concluded, and the consequences of which it was productive, are so similar to what happened in the case of Ethelbert and Bertha, that we pass them over, giving place only to the following circumstance. After weighing the matter well, and being fully satisfied of the truth of the Christian doctrine, Edwin declared his readiness to embrace it. Bede, according to his custom of making miracles, has given us a long story of a vision, that the King had formerly seen in the garden of Redwald, where he was concealed from his enemies; in which success and prosperity were promised him, on condition, that when these things were accomplished, and he was reminded of it, by the token of a hand being laid upon his head, he should resign himself to that person's conduct, and perform what he required. Now Paulinus, who had been consecrated a Bishop in the year 625, when he went into Northumberland, to attend the Queen, perceiving, says the same historian, that the King deferred declaring himself a Christian, that he was debating the matter within himself, without being able to come to a

‘ resolution, and having had the circumstances of the vision
 ‘ revealed to him, he came up to his Majesty one day, as he
 ‘ was sitting alone, in a thinking posture, and laying his hand
 ‘ upon the King’s head, asked him whether he understood the
 ‘ meaning of that token? The King being sensibly surprized
 ‘ at the question, and recollecting the divine oracle, would
 ‘ have prostrated himself at the Bishop’s feet: but Paulinus
 ‘ preventing him, put him in mind, with an air of some au-
 ‘ thority, that since God had rescued him from his enemies,
 ‘ and made him a great King, it was his duty now to make
 ‘ good his promise; and that this was to be done by submit-
 ‘ ting to the institution, and obeying the commands of that
 ‘ sovereign Being, that had done so great things for him alrea-
 ‘ dy. Upon hearing this, it is said, that Edwin told the Bi-
 ‘ shop, he was now fully satisfied, and ready to receive the
 ‘ Christian Faith.’

And altho’ Edwin, after having declared for Christianity,
 proved unfortunate in his undertakings, and was killed in bat-
 tle, ‘ by Penda, King of the Mercians, and Cedwalla, a
 ‘ King of the Britons, who routed his whole army, over-run
 ‘ his dominions with their forces, spared neither sex nor age,
 ‘ and shewed no more regard to the Christians than the pagan
 ‘ English;’ yet, by the power and influence of converted
 Kings, and intermarriages, as above, betwixt the converted
 and unconverted, and the preaching of the Gospel by the
 above Missionaries of Rome, and by those who came upon
 invitation, from the Scotch and Irish Churches, the Saxons,
 whom we may now call English, were, at last, generally
 reconciled to Christianity. ‘ But there was a great inconve-
 ‘ nience in planting the Gospel in several parts of England,
 ‘ by men of different Churches, and so, of course, of differ-
 ‘ ent usages and rites. The case of the kingdom of Kent,
 ‘ which owed its Christianity to the Missionaries of Rome,
 ‘ and received the usages of that Church, was the case of the
 ‘ West-Saxons, converted by Birinus and Agilbert, and, in
 ‘ a great measure, of the East-Angles, who had received
 ‘ their religion from Felix, a Burgundian Bishop, assisted by
 ‘ Furseus an Irish Monk. But all the other parts of England
 ‘ subdued by the Saxons, containing, in a manner, the whole
 ‘ tract of ground, from the Friths of Edinburgh to the
 ‘ Thames, as they were generally brought to the Christian
 ‘ Faith, by the labours of the Scottish or Irish Clergy, or
 ‘ such English as had the advantage of an education under
 ‘ them, so they generally followed the usages of the Scotch
 ‘ and British Churches.’ To conciliate, therefore, those op-
 8 posite

posite ministries, and to introduce an uniformity of worship, sentiment, and behaviour, ‘Oswy, the zealous Northumbrian King, to whom all the Saxon Monarchs, except the ‘King of Kent,’ (whose daughter he had married) were tributary, appointed a synod, or conference, between the contending parties, to be held at the monastery of Whitby, in the county of York. Here the Scotch party, in defence of their institutions, appealed to the authority of St. John and Columba: but the Romanists ascribing their’s to St. Peter, to whom the keys of the gates of Heaven were given by our Lord; the King thus decided the controversy. “I have no intention to contradict the Porter of Heaven, but, according to my knowledge and power, I will beg his ordinances in all things, for fear, when I come to Heaven gates, and he who keeps the doors be displeased with me, there be none to open them, and let me in.” Not long after, Deus-dedit, Archbishop of Canterbury, dying, Egbert, King of Kent, consulted his relation Oswy, about filling up the See. By common consent they elected one Wighard, an Englishman, and sent him to Rome, to be consecrated. But Wighard dying at Rome, Pope Vitalian eagerly caught at this incident; ‘and, without sending to England, to give the ‘Kings an opportunity of appointing, or so much as approving a successor to Wighard,’ substituted in his place, one Theodore, a native of Tarsus in Cilicia, who, to put the last hand to the union of the English Churches, ‘ingratiated himself so much with the Princes of the Heptarchy, that notwithstanding the death of his friends, the King of Kent, and Oswy, King of Northumberland, whose son Alfred too was lost to him, by being deposed, he got them to agree to a synod, in 673, at Heradsford, according to Camden, a place in Hertfordshire, probably that which is now the ‘capital town in that county.’ Here he himself presided; and, in this synod, we have ‘the first view of a National ‘English Church under one common Metropolitan.’ Thus far the second book.

Having thus, in analysing the two former books of this judicious Historian, accompanied him, in some measure, through those by-paths, and labyrinths, through which he was obliged to force his way, before he could put us in a situation to command the prospect,—it now remains, that we select some of the principal objects, for the entertainment of our Readers.

The contents then of his third book will, on such a plan, appear in some such miscellaneous form as this. The ‘secular pomp, and way of living,’ of Wilfrid, Bishop of York,

his riches, and abbies, the magnificence of his houses, and the great multitude of his followers, clothed and armed like the train of Princes, these, we are told, drew upon him the enmity of the King and Queen. They are reasons enough to awake the jealousy of a Prince, and, in some measure, excuse his violence: for when a Churchman so far forgets his proper character, as to endeavour to equal the pomp and state of Kings, it is not so blameable in Kings, if they should forget it too, and treat him like another man.—

I have omitted the accounts of an infinite number of people of fashion, of both sexes, the daughters of Kings especially, who secluded themselves from the world, and took the habit of the Religious.—Queen Etheldreda, who was possessed with the Enthusiasm so much in fashion, and who was struck with the appearance of such transcendent humility, in deserting a crown to become a Nun, had avowed her inclination to quit the court, and to retire. She set her heart at last, it seems, so much on chastity and retirement, and so steddily refused the embraces of the King her husband, that his right, his authority, his persuasions, and the injury done him in exposing him to temptations, made no impressions upon her; but, without her husband's consent, she withdrew into a monastery.—About the same time Sebbi, King of the East-Saxons, grew weary of the parade and fatigue of a crown; and, according to the prevailing humour of the age, threw off the purple, and turned Monk. No wonder, therefore, that he should be spoke of by the historians, as a Prince of extraordinary charity and devotion: and among such a multitude of females of royal birth, who left the blandishments of a court, for a life of retirement, and meditation, it would be hard if we could not sprinkle the history, now and then, with royal Saints of our own sex, who had as much contempt for the world, and as much zeal for monkery as the Ladies. His Queen, it seems, was not of a spirit quite so celestial as her husband, and withstood his inclinations to retirement for some time: but finding she could not bring him back again to the world, she, at last, consented to disengage him; and passing thro' the necessary forms of a Religious, he received the habit from the Bishop of London.—

Erconwald, Bishop of London, had been remarkable from his infancy, for a grave and religious disposition; and succeeding to this See, upon the death of Chad, became a truly primitive Bishop, living up to every part of his instructions. He enlarged the buildings, and augmented the revenue

‘revenues of his cathedral to a considerable degree: and some little time before his death, being much afflicted with the gout, he ordered himself to be carried in a horse-litter about his diocese, and preached from thence unto the people.’

Towards the end of the seventh century, ‘the Church began to incorporate with the State; the laws of Princes took Religion under their care and protection; and made provision for the support and honour of the Clergy, and for the reverence due to churches and holy things.’ Among other laws made by King Ina, and mentioned by our Author, there is one, by which it appears, ‘that according to the piety, and understanding of that age, a Bishop, and a King, were, in some sort, esteemed equal. Let the law explain itself what I mean. One hundred and twenty shillings shall be the penalty of one breaking the peace, in a town of the King, or Bishop; and fourscore shillings in the town of a Senator.—I shall make no other observation on these laws of Ina, than that killing and murder, and much less theft, among the ancient English, were never punished with death, but with a fine of money; so tender they were of blood: whereas, in our days, the life of a man is become of so little estimation, that the loss of it is made a legal satisfaction for the merest trifle in the world; even for pilfering any thing above a shilling value. As much light and knowledge as we have to boast of superior to those ages, I am afraid that this is a custom neither warranted from Scripture, nor from Reason; in which, therefore, we fall short of the goodness and wisdom of our Saxon ancestors.

‘Monasteries, at this time, were the only nurseries of discipline, and the chief schools of learning; and, therefore, when a Bishopric was erected in this age, a monastery was usually founded near the seat of it; as well for the habitation and support of the Bishop, as of those who were to attend religious offices in the cathedral, or to preach the Gospel in the neighbouring countries. These bodies, properly speaking, were colleges of priests; who in after-ages were distinguished by the name of Secular Canons, and were under no vow of perpetual celibacy. Nor was this the case of those only who were settled in cathedral monasteries, but those also known by the name of Monks and Nuns, were allowed to marry when they saw fit.—As for the rule of Benedict, it was not known in England, till towards the latter end of this century.’

In the beginning of the eighth century, ‘Adhelmus, nephew to King Ina, and who was the first Englishman who

‘ wrote in Latin, was made Bishop of Sherborn in the county of Dorset.’—Now also Wilfrid, of whom we have made mention, died, ‘ who,’ according to our Author, ‘ was a Prelate, who with abilities enough to be a great man, and with devotion and virtue enough to be a good man, was yet so carried away by his ruling passion of pride and arrogance, that he can be scarcely said to have been either.’

From ‘ an odd and amazing opinion of the merit and holiness of Pilgrimages to Rome; the English people of all ranks and degrees, of every age and sex, laid such a stress on it, as tho’ it would atone for the neglect of every Christian virtue. To this humour it was owing, that the English Nuns, about this time, run in great flocks to Rome; but to this it was likewise owing, that there were few cities in Lombardy, France, or Gaul, in the middle of this century, in which there were not to be found some lewd women of the English nation, as Boniface writes to the Archbishop of Canterbury.

‘ Our parish churches began to be erected’ about this time, some by the sole munificence of particular Lords, for the benefit and convenience of their tenants; others by the united charities, or separate donations of several persons.

“ The kingdom of Northumberland,” says Bede, “ having had peace established in it, both the Nobility and common people laying aside the exercise of their arms, betook themselves to Monasteries; and persuaded their children to accept the tonsure, and retire thither too.”—Wherefore Bede, truly venerable, in a patriot disposition, expresses himself thus, in his epistle to Egbert, Archbishop of York: “ It is your duty, therefore, together with the King, to make such regulation of these societies, as might be most for the honour of God, and the good of the country; lest, by the increase of them, the force of the kingdom should be so weakened, that there should not be sufficient strength to secure it from the invasion of enemies.”—But what would this venerable Patriot say, were he alive in these our times, and beheld, not Northumberland only, but the whole island of Great Britain, in a disarmed condition, and flying to foreign aid against invasions, tho’ there is neither a Monk, nor a Nun in the land!

‘ Boniface takes notice, not only of a prevailing debauchery in the English nation in general, but gives a great share of it to the Religious; he not only says, that the Nuns were commonly debauched, by the Princes and Nobility, but that the Nuns themselves, by the luxury of their attire, and the wantonness of their behaviour, invited their own shame, and

‘ and made use of arts to prepare the way to their own dishonour.—Here we see how it came to pass, that the monasteries were generally protected by married men, when the controversy arose about the celibacy of the Clergy : here we see that the Parochial Clergy were yet unsettled, and the reason why those institutions went on so slowly : and it may be here too we have a key to the retirement of so many Kings and Princesses.’

Our Author thus speaks of Bede, in the encomium with which he so justly adorns him, when he comes to take notice of his death. ‘ The Pope, it is said, gave him the name of venerable, for his uncommon skill in the Greek and Latin languages, and for his piety and modesty. The first entitled him to the highest dignities and offices in the Church ; and the last kept him all his life in the lowest.’

We now come to the fourth book of this entertaining and instructive history, from whence, as in the preceding one, we shall only extract what appears to us most remarkable ; tho’ we must necessarily omit a thousand other particulars, equally interesting.

Part of the character of Alfred, who endeavoured to restore learning to this country, whence it was almost extirpated by the Danes ; and who founded the university of Oxford, and died at the close of the ninth century ; is thus drawn by our Author. ‘ The reputation he had acquired in the field of battle, was to be equalled by few, but it was to be excelled by none. He commanded in more engagements than J. Cæsar ; distinguished himself in all of them with very uncommon intrepidity ; and even fought up to the character of a Hero in romance. In short, it may be said of Alfred, that he was a prodigy of goodness, of understanding, and of greatness. To look at him thro’ his devotions, one would think he had been all his life in a cloister ; to examine the productions of his genius, we should be tempted to think, that his whole time had been occupied in learning, and the sciences : and to view him as a General, and a Monarch, he appears to have studied nothing but the art of war, and politics, the conquest of his enemies, and the ease and prosperity of his subjects.—But, as to church-affairs :

‘ Cardinal Baronius himself acknowledges, that, in the beginning of the tenth century, ‘ the Church of Rome was under the government of harlots ; who not only created and advanced Priests and Bishops, suitable to the characters of those whose creatures they were, but even filled the chair of St. Peter with impostors.—To recite the mischief which

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‘ the blackest villainies of these men occasioned, from the latter end of the ninth to the beginning of the eleventh century, thro’ a succession of above fifty Popes, does not fall within my design : but—I think’ the Reader ‘ will stand amazed at the confidence with which P. Virgil, and some other historians, speak of England, as a Fee of the Papacy, and a tributary kingdom ; in an age, when the wickedness of its Prelates had rendered the Church of Rome, the pity, or the contempt of all the nations in Europe.’—Such were the claims founded on Peter Pence ! a tribute at this time not amounting to above a mark per diem.

At a ‘ Council held at Graetly,’ in the reign of Athelstan, the grandchild, and one of the warlike successors, of Alfred, the Bishops were obliged, by a canon, ‘ to be personally present, according to the ancient usage of England,’ (derived, as we suppose, from the Druids) ‘ in the Courts of Justice, to oversee, and direct the conduct of the Judges.’

Under King Edgar, and supported by the credit of Dunstan, who was afterwards sainted, ‘ began,’ about the year 960, ‘ the golden reign of Monks,’ or the prevalence of that particular species of it, which, vowing celibacy, assumed to itself the name of Regular, whilst it gave that of Secular to all the rest.

Edgar, in one of his ecclesiastical canons, ‘ directs the observance of Sunday from three o’clock on Saturday in the afternoon, till break of day on Monday morning ;’ and in his constitutions, ‘ relating to the cathedral at Winchester,—the King makes himself General, as we may call it, of the Monks, and puts the Queen in the same station of government over the Nuns.’ In another body of Canons, ‘ published under this Prince,’ there is one which ‘ enjoins every priest to learn some employment, in order to get a livelihood in case of indigence and misfortune.’

In the reign of Ethelred, ‘ the frequent invasions which the Danes made on the coast, and the murders, conflagrations, plundering, and other devastations which they committed,—called off the minds of the people from ecclesiastical disputes, to their own miseries ;’ and ‘ they began to call in question the sanctity of the Monks ; thinking it wholly unaccountable, that men who had obtained from Heaven so many miracles, on their own private account, could not, by their holiness and devotion, secure the kingdom from these calamities.

‘ The miseries which the English nation had for a good while groaned under, had occasioned so general a decay of learning,

‘ learning, that, at the beginning of the eleventh century, it
‘ was not thought proper the interior clergy should be trusted
‘ altogether with the instruction of the people. The better
‘ therefore to provide against the dangers which might arise
‘ from their neglect or insufficiency, courses of homilies, or
‘ sermons, containing an account of such doctrines and duties
‘ as were most necessary to be believed and practised, were
‘ appointed to be publicly read in the church.’

Here we may put a period to the present article, reserving the rest of this volume for future entertainment.

Conclusion of the Life of John Buncle, Esq; begun in our last.

AFTER a very dangerous voyage, we have the pleasure to meet with the ingenious and entertaining Mr. Buncle again, safely landed at Whitehaven; where he remains three weeks, love-locked, and fast-bound, by the mental and personal charms of Miss Melmoth, a fellow-passenger from Ireland; and whom our Author, by a remarkable accident, had saved from perishing on board the ship, during the horrors of a dreadful tempest: which tempest, too, furnishes Mr. Buncle with matter for several striking observations, and notable stories, after his bold and eccentric manner.

This fine young lady, a second Miss Noel *, being however obliged to repair to her friends in Yorkshire, Mr. Buncle escorts her as far as Brugh under Stanmore; where they part very tenderly, the Author giving his word and honour to visit Miss Melmoth, after the discovery of his friend, Mr. Charles Turner, who had been an intimate university-acquaintance, but now lived somewhere in the north-east extremity of Westmoreland, or Yorkshire; and whom Mr. Buncle determines to find out, if possible, (though he had lost his direction) and to pass some time with him.

Our Adventurer now (June 8, 1729) commences his search after his dear friend Turner; and first he begins to rummage the hills and vallies in that part of the wilds of Stanmore which belongs to Westmoreland. Having lost his fair philosopher, it seems as if Mr. Buncle thought he had nothing left to do, but to lose himself also. To this end, he first gets into ‘ a vast valley, enclosed by mountains, whose tops
‘ were above the clouds,’ and then into ‘ a country that is

* Vid. Review, November last, p. 504, seq.

‘ wilder.

‘ wilder than the Campagna of Rome, or the uncultivated vales of the Alps and Apennines.’ And now the Arcadian spirit comes strong upon him, and we find him in excellent trim for a fancy-flight,

To Thebes, or Athens, or the Lord knows where.

‘ Warm,’ says he, ‘ with a classical enthusiasm, I journeyed on, and with fancy’s eye beheld the *rural divinities*, in those sacred woods and groves, which shade the sides of many of the vast surrounding fells, and the shores and promontories of many lovely lakes, and bright running streams. For several hours I travelled over mountains tremendous to behold, and through vales the finest in the world. Not a man or house could I see in eight hours time, but towards five in the afternoon, there appeared at the foot of a hill, a sweetly situated cottage, that was half covered with trees, and stood by the side of a large falling stream: a vale extended to the south from the door, that was terminated with rocks, and precipices on precipices, in an amazing point of view, and through the flowery ground, the water was beautifully seen, as it winded to a deeper flood at the bottom of the vale. Half a dozen cows were grazing in view: and a few flocks of feeding sheep added to the beauties of the scene.

‘ To this house I sent my boy, to enquire who lived there, and to know, if for the night I could be entertained, as I knew not where else to go. O’Fin very quickly returned, and informed me, that one Farmer Price was the owner of the place, but had gone in the morning to the next town; and that his wife said, I was welcome to what her house afforded. In then I went, and was most civilly received by an exceeding pretty woman, who told me her husband would soon be at home, and be glad, she was sure, to see me at their lone place; for he was no stranger to gentlemen and the world, though at present he rarely conversed with any one.’

While our Knight of the hills and dales was regaling himself with a crust, and a cup of *extraordinary malt-drink* *, in came Mr. Price.

* It is observable, that wherever our Author goes, he has always the good fortune to meet with good cheer; and the *extraordinary* eating, and the *extraordinary* drinking, are as duly celebrated, as the *extraordinary* beauty, and the *extraordinary* genius and learning of the *extraordinary* ladies he meets with; whence it may not, perhaps, be altogether unreasonable to conclude, that this gentleman is not one of those rigid mortals, who reckon a fine girl, and a bottle, amongst the number of mortal sins.

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‘The man,’ says Mr. Buncle, ‘seemed greatly astonished at entering the room, and after he had looked with great earnestness at me for a little while, he cried out, Good Heaven! what do I see! Falstaff, my class-fellow, and my second self! My dear Friend, you are welcome, thrice welcome to this part of the world! All this surprized me not a little, for I could not recollect at once a face that had been greatly altered by the small-pox: and it was not till I reflected on the name Price, that I knew I was then in the house of one of my school-fellows, with whom I had been most intimate, and had played the part of Plump Jack, in Henry the Fourth, when he did Prince Henry. This was an unexpected meeting, indeed: and considering the place, and all the circumstances belonging to the scene, a thing more strange and affecting never came in my way. Our pleasure at this meeting was very great, and when the most affectionate salutations were over, my friend Price proceeded in the following manner.

‘Often have I remembered you since we parted, and exclusive of the Greek and English plays we have acted together at Sheridan’s school, in which you acquired no small applause, I have frequently thought of our frolicsome rambles in vacation time, and the merry dancings we have had at Mother Red-cap’s, in Back-lane; the hurling matches we have played at Dolphin’s barn, and the cakes and ale we used to have at the Organ-house, on Arbor-hill. These things have often occurred to my mind; but little did I think we should ever meet again on Stanmore-hills. What strange things does time produce! It has taken me from a town-life, to live on the most solitary part of the globe:— And it has brought you to journey where never man, I believe, ever thought of travelling before. So it is (I replied). and stranger things, dear Jack, may happen yet, before our eyes are closed: why I journey this untravell’d way, I will inform you by and by; when you have told me by what strange means you came to dwell in this remote and silent vale. That you shall know (Mr. Price said) very soon, as soon as we have eaten a morsel of something or other which my dear Martha has prepared, against my return. Here it comes, a fowl, bacon, and greens, and as fine, I will answer, as London market could yield. Let us sit down, my friend, and God bless us and our meat.

‘Down then we sat immediately to our dish, and most excellent every thing was. The social goodness of this fond couple added greatly to the pleasure of the meal, and with mirth

‘ mirth and friendship we eat up our capon, our bacon, and our greens. When we had done, Price brought in pipes and tobacco, and a *fresh tankard* of his admirable ale. Listen now (he said) to my story, and then I will hearken to yours.’

Here we have the short history of Jack Price; who had been a most extravagant debauchee; had spent an immense fortune in the dissipations of the gay world; and being reduced to the last five hundred, had at last married Patty, a Westmorland-farmer’s daughter; who made the best use of the above-mentioned remains of her husband’s fortune, in the successful cultivation of the snug farm, where Mr. Buncle now found ‘ the happiest of wedded mortals.’

And now, the rare accomplishments and virtues of Mrs. Martha Price come in for their share of praise and celebration; for, think not, Reader, that these were confined to the brewing of *extraordinary fine ale*, or the furnishing her husband’s table with *extraordinary fine capons, and bacon, and greens*; no, Sir, these, though valuable qualifications, especially for a farmer’s wife, were but trifles, compared with the endowments of her mind; in the enumeration of which, the happy Price thus gratefully expresses himself.

‘ It is not only happiness in this world, that I have acquired by this admirable woman, but life eternal. You remember, my friend, what a wild and wicked one I was.—When I was courting my wife, she soon discerned my impiety, and that I had very little notion of Heaven and Hell, Death and Judgment. This she made a principal objection,—and told me, she could not venture into a married state with a man who had no regard to the Divine laws; and therefore, if she could not make me a Christian, in the true sense of the word, she would never be Mrs. Price.

‘ This from a plain country girl,’ continues Mr. Price, ‘ surprized me not a little, and my astonishment rose very high, when I heard her talk of religion.—She soon convinced me, that religion was the only means by which we can arrive at true happiness; by which we can attain to the last perfection and dignity of our nature; and that the word of God is the surest foundation of religion. The substance of what she said is as follows: I shall never forget the lesson.’

Here Mr. Price recapitulates the sum of Mrs. Patty’s documents; and, in truth, her lecture was such, as not only would do honour to any woman, whatever, but was even not unworthy a Tillotson, a Foster, or a Sykes.

Mr.

Mr. Buncle having, in turn, related his story to Mr. Price, some other chat succeeds; and the latter, in merry mood, proposes, that the rest of the evening should be gaily spent.

‘Here comes my beloved wife,’ adds Mr. Price, ‘with a little bowl of punch; and as she sings extremely well, and you have not forgot, I fancy, our old song, we will have it over our nectar. You shall represent Janus and Moetus, and I will be Chronos and Mars, and my wife Diana and Venus. Let us take a glass first—*the liberties of the world!*—and then do you begin.’

Here that lively interlude,

Chronos, Chronos, mend thy pace, &c.

is introduced; after which our joyous Adventurer thus proceeds—in quick transition, to matters of more serious import.

‘In this happy manner did we pass the night in this wild and frightful part of the world, and for three succeeding evenings and days, enjoyed as much true satisfaction as is was possible for mortals to feel. Price was an ingenious, cheerful, entertaining man, and his wife had not only sense more than ordinary, but was one of the best of women. He was prodigiously pleased with her conversation. Tho’ she was no woman of letters, nor had any books in her house, except the Bible, Barrow’s and Wichcott’s sermons, Howell’s History of the World, and the History of England, yet from these few, a great memory, and an extraordinary conception of things, had collected a valuable knowledge, and she talked with an ease and perspicuity that was wonderful. On religious subjects she astonished me.’

Sunday being one of the days of our Author’s abode at this place, the afternoon was spent in a very sensible, instructive, and animated conversation, between Mrs. Price, and Mr. Buncle, concerning the nature, end, and design of Christianity; in the course of which, the latter gives a curious and learned review of the state of religion, from the creation to this time. The whole of this conversation shews the genius of this surprizing writer, to vast advantage; we should with pleasure lay it before our Readers, were it not too large to be copied entire: and it were a thousand pities to destroy its beauty and connection, by any abstract. We refer, therefore, to the book at large; wherein, as to topics of this nature, the Reader will find infinitely more satisfaction than it would be natural to expect, from any character given of so motley a per-

a performance, drawn from the lighter and more extravagant parts of it:—Our Author is, indeed, a most amazing man!

That part of the country, in the north of England, called Stanmore-hills, is so rude and uncultivated, that it is very little visited by travellers, or even by the inhabitants of the circumjacent parts. Our Author seems to have taken advantage of this circumstance, in his lavish descriptions; as well knowing, that few of his Readers would be able to question, or disprove, their reality. We make no doubt, however, that many things, seemingly very extraordinary, may be as he describes them; while others are too improbable, too romantic, for any to believe, but those who have seen very little of the world, have, moreover, an uncommon share of native credulity, and, into the bargain, an imagination tinged with the marvellous, and the extravagant, by too much reading of fabulous poetry, fictitious travels, and romantic adventures: among the number of which, we must, undoubtedly reckon the greatest part of what Mr. Buncle relates of his journey through Stanmore. Let us accompany him, part of the way at least, and see how the country looks.

‘The 13th of June,’ says he, ‘I took my leave of my friend, John Price, and his admirable wife, promising to visit them again, as soon as it was in my power; and proceeded on my journey, in quest of Mr. Turner. I would not let Price go with me, on second thoughts, as many sad accidents might happen in this rough and desolate part of the world, and no relief, in such case, to be found. If I fell, there was no one belonging to me to shed a tear for me: but if a mischief should befall Jack Price, his wife would be miserable indeed, and I the maker of a breach in the sweetest system of felicity that love and good sense had ever formed. This made me refuse his repeated offers to accompany me. All I would have, was a boy and a horse of his, to carry some provisions, wet and dry; as there was no public house to be found in ascending those tremendous hills, or in the deep vales through which I must go; nor any house, that he knew of, beyond his own.

‘With the rising sun, then, I set out, and was charmed for several hours with the air and views. The mountains, the rocky precipices, the woods, and the waters, appeared in various striking situations every mile I travelled on, and formed the most astonishing points of view. Sometimes I was above the clouds, and then crept to enchanting vallies below. Here glens were seen, that looked as if the mountains had been rent asunder, to form the amazing scenes:

• and

and there, forests and falling streams covered the sides of the hills. Rivers in many places, in the most beautiful cascades, were tumbling along; and cataracts, from the tops of mountains, came roaring down. The whole was grand, wonderful, and fine. On the top of one of the mountains I passed over at noon, the air was piercing cold, on account of its great height, and so subtle, that we breathed with difficulty, and were a little sick. From hence I saw several black subjacent clouds, big with thunder, and the lightning within them rolled backwards and forwards, like shining bodies of the brightest lustre. One of them went off in the grandest horrors through the vale below, and had no more to do with the pike I was on, than if it had been a summit in another planet. The scene was prodigious fine.

Sub pedibus ventos & rauca tonitrua calcat.

Till the evening, I rid and walked it, and in numberless windings round unpassable hills, and by the sides of rivers it was impossible to cross, journeyed a great many miles: but no human creature, or any kind of house, did I meet with in all the long way; and as I arrived at last at a beautiful lake, whose banks the hand of nature had adorned with vast old trees, I sat down by this water, in the shade, to dine on a neat's tongue I had got from good Mrs. Price; and was so delighted with the striking beauties and stillness of the place, that I determined to pass the night in this sweet retreat.

That our Readers may have an opportunity of viewing this uncommon Writer in all lights, we shall subjoin a specimen of his solitary humour, when he chuses to indulge in a rural reverie; which is not unfrequent with him: he seems, above all things, to have a prevailing taste for country-retirement. We just now left him determined to pass the night in a pleasant valley, by the side of a beautiful lake. 'Nor was it one night only,' says he, 'that I would have rested there. Often did I wish for a convenient little lodge by this sweet water-side, and that with the numerous swans, and other fowl that lived there, I might have spent my time in peace below, till I was removed to the established seat of happiness above.'

'Had this been possible, I should have avoided many an affliction, and had known but few of those expectations and disappointments, which render life a scene of emptiness, and bitterness itself. My years would have rolled on in peace and wisdom, in this sequestered, delightful scene; and my silent meditations had been productive of that good temper, and good action, which the resurrection of the dead,

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the dissolution of the world, the judgment-day, and the eternal state of men, require us to have. Free from the various perplexities and troubles I have experienced, by land and sea, in different parts of the world, I should have lived, in this Paradise of a place, in the enjoyment of that fine happiness, which easy country business, and a studious life, afford; and might have made a better preparation for that hour which is to disanite me, and let my invisible spirit depart to the shades of eternity. Happy they, who, in some such rural retirement, can employ some useful hours every day, in the management of a little comfortable farm; and devote the greater portion of their time to *secret knowledge*, *heavenly piety*, and *angelic goodness*; which cannot be dissolved when the *thinker* goes, nor be confined to the box of obscurity, under the clods of the earth: but will exist in our souls for ever, and enable us to depart in peace to the happy regions. This has ever made me prefer a retired country life, when it was in my power to enjoy it.

The lake I have mentioned, was the largest I had seen in this wild part, being above a mile in length, and more than half a mile broad; and the water that filled it, burst with the greatest impetuosity from the inside of a rocky mountain, that is very wonderful to behold. It is a vast craggy precipice, that ascends till it is almost out of sight, and by its gloomy and tremendous air, strikes the mind with a horror that has something pleasing in it. This amazing cliff stands perpendicular at one end of the lake, at the distance of a few yards, and has an opening at the bottom, that is wide enough for two coaches to enter at once, if the place was dry. In the middle of it there is a deep channel, down which the water rushes with a mighty swiftness and force, and on either side, the stone rises a yard above the impetuous stream. The ascent is easy, flat, and plane. How far it goes, I know not, being afraid to ascend more than forty yards; not only on account of the terrible commotion to the place, from the fall of so much of water with a strange kind of roar, and the height of the arch which covers the torrent all the way; but because, as I went up, there was of a sudden an increase of noise so very terrible, that my heart failed me, and a trembling almost disabled me. The rock moved under me, as the frightful sound increased, and as quick as it was possible for me, I came into day again. It was well I did; for I had not been many minutes out, before the water overflowed its channel, and filled the whole opening in rushing to the lake. The in-

‘crease of the water, and the violence of the discharge, were an astonishing sight. I had a great escape.’

Mr. Bunce here takes occasion to introduce his favourite conjecture concerning *the great abyss*; the existence and reality of which he is at some pains to demonstrate. ‘As the rocky mountain,’ (just mentioned) says he, ‘is higher than either Snowden, in North-Wales, or Kedar-Idris in Merionethshire, (which have been thought the highest mountains in this island) that is, it is full a mile and an half high from the basis, as I found by ascending it with great toil on the side that was from the water, and the top was a flat dry rock, that had not the least spring, or piece of water on it, how shall we account for the rapid flood that proceeded from its inside? Where did this great water come from?—I answer, might it not flow from the great abyss—and the great increase of it, and the fearful noise, and the motion of the rock, be owing to some violent commotion in the abyss, occasioned by some natural or supernatural cause?’

‘That there is such an abyss, no one can doubt that believes revelation, and from reason and history it is credible, that there are violent concussions on this vast collection of water, by the Divine appointment: and therefore I imagine it is from thence the water of this mountain proceeds, and the great overflowing, and terrifying sound, at certain times. To this *motion* of the *abyss*, by the Divine power exerted on it, I ascribe the *earthquakes*; and not to *vapour*, or *electricity*. As to electricity, which Dr. Stukeley makes the cause of the deplorable downfall of Lisbon, in his book lately published, (called, *The Philosophy of Earthquakes*) there are many things to be objected against its being the origin of such calamities:—one objection is, and it is an insuperable one, that electrical shocks are ever momentary, by every experiment, but earthquakes are felt for several minutes. Another is, that many towns have been swallowed up in earthquakes, though Lisbon was only overthrown. Such was the case of the city of Callao, within two leagues of Lima. Though Lima was only tumbled into ruins, Oct. 28, 1746; yet Callao sunk downright, with all its inhabitants, and an unfathomable sea now covers the finest port in Peru, as I have seen on the spot.—In the earthquake at Jamaica, June 7, 1692, in which several thousands perished, it is certain, that not only many houses, and a great number of people, were entirely swallowed up; but that, at many of the gapings, or openings of the earth, torrents of water, that formed great rivers, issued forth. This I had

REVIEW, Dec. 1756.

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from a man of veracity, then on the spot, who was an eye-witness of these things, and expected himself every minute to descend to the bowels of the earth, which heaved and swelled like a rolling sea. Now to me the electrical stroke does not appear sufficient to produce these things. The power of electricity, to be sure, is vast and amazing. It may cause great tremours and undulations of the earth, and bring down all the buildings of a great city: but as to splitting the earth to great depths, and forcing up torrents of water, where there was no sign of the fluid element before, I question much, if the vehemence of the elemental electric fire does this.—Beside, when mountains and cities sink into the earth, and the deepest lakes are now seen to fill the places where they once stood, as has been the case in many countries, where could these mighty waters come, but from the *abyss*?—The great lake Oroquantur, in Pegu, was once a vast city. In Jamaica, there is a large deep lake, where once a mountain stood.—In an earthquake in China, in the province of Sanci, deluges of water burst out of the earth, Feb. 7, 1556, and inundated the country for 180 miles. Many more instances of this kind I might produce, exclusive of Sodom, the ground of which was inundated by an irruption of waters from beneath, (which now forms the *Dead Sea*) after the city was destroyed by fire from above; that the land which had been defiled with the unnatural lusts of the inhabitants, might be no more inhabited, but remain a lasting monument of the Divine vengeance on such crimes, to the end of the world: and the use I would make of those I have mentioned, is to shew, that these mighty waters were from the furious concussion of the *abyss* that caused the earthquakes. Electricity, I think, can never make seas and vast lakes to be where there were none before. Loch-erne, in the county of Fermanagh, in the province of Ulster in Ireland, is thirty-three miles long, and fourteen broad, and as the old Irish chronicle informs us, was once a place where large and populous towns appeared, till for the great iniquity of the inhabitants, the people and their fair habitations were destroyed in an earthquake, and mighty waters from the earth covered the place, and formed this lake. Could the *electrical stroke* produce this sea, that was not to be found there before the destruction? Is it not more reasonable to suppose, that such vast waters have been forced by a supernatural commotion from the great *abyss*, in the earthquake that destroyed the towns which once stood in this place?

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‘ To this, then, (till I am better informed) I must ascribe
 ‘ such earthquakes as produce great rivers and lakes: and
 ‘ where no waters appear, I believe the earthquakes are caused
 ‘ by the immediate finger of God; either operating on the
 ‘ abyss, though not so as to make the water break out on the
 ‘ earth; or by directing the electrical violence or stroke; or
 ‘ otherwise acting on the ruined cities, and shattered places.’

Our Author now digresses, further, into a long train of reflections on second causes, the immediate and universal operation of the Deity, the reason of the tides, muscular motion, &c. &c. He says abundance of good things, and shews a great deal of reading and reflection upon each of these topics: and his deductions from the whole appear to breathe the true spirit of piety towards the Almighty First Cause, the God and Father of all:

In page 190 this ingenious Visionary [pardon the expression, Sir! it is dictated by our real opinion; and we are persuaded you are too good a Man to wish, that we should disguise or suppress any honest sentiment, or requisite circumstance, on this, or any other occasion] resumes his description of the natural curiosities he met with, in and about the delightful valley and lake; and from an extraordinary unfathomable loch, on the top of a high mountain, he again attempts to prove his hypothesis concerning the *great abyss*, or vast treasury of waters within the earth, which he considers as the cause of all such lochs. As what he says on this subject, may afford entertainment to many of our Readers, we shall here give a larger extract than ordinary.

‘ Another extraordinary thing I saw in the place I have
 ‘ mentioned, was a water on the top of a hill, which stood at
 ‘ the other end of the lake, and was full as high as the mountain, from the side of which the water poured into the lake.
 ‘ This loch measured three quarters of a mile in length, and
 ‘ half a mile over. The water appeared as black as ink, but
 ‘ in a glass it was as clear as other water, and bright in running down. It tasted sweet and good. At one end, it runs
 ‘ over its rocky bank, and in several noisy cascades, falls
 ‘ down the face of the mountain to a deep bottom, where a
 ‘ river is formed, that is seen for a considerable way as it wanders along. The whole is a striking scene. The swarthy
 ‘ loch, the noisy descending streams, clumps of aged trees on
 ‘ the mountain’s side, and the various shoars and vallies below, afford an uncommon view. It was a fine change of
 ‘ ground, to ascend from the beautiful lake, (encompassed
 ‘ with mountains, and adorned with trees) into which was

poured, from a gaping precipice, a torrent of streams; and
 see from the reverse of an opposite hill, an impetuous flood,
 descending from the top to the finest points of view, in the
 wildest glens below.

What line I had with me, for experiments on waters and
 holes, I applied to this loch, to discover the depth, but with
 three hundred yards of whip-cord my lead could reach no
 ground, and from thence, and the blackness of the water,
 and the great issuing stream, I concluded, justly I think,
 that it went down to the great abyss, the vast treasury of
 waters within the earth. Many such unfathomable lochs as
 this have I seen, on the summits of mountains, in various
 parts of the world; and from them, I suppose, the greatest
 part of that deluge of waters came, that drowned the old
 world. This leads me to say something of the flood.

Many books have been written in relation to this affair,
 and while some contend for the overflowing of the whole
 earth to a very great height of waters—and some for a
 partial deluge only—others will not allow there was any
 at all. The divine authority of Moses they disregard. For
 my part, I believe the flood was universal, and that all the
 high hills and mountains under the whole heaven, were co-
 vered. The cause was forty days heavy rain, and such an
 agitation of the abyss by the finger of God, as not only
 broke up the great deep, to pour out water at many places,
 but forced it out at such bottomless lochs as this I am speak-
 ing of on the mountains top, and from various swallows
 in many places. This removes every objection from the
 case of the deluge, and gives water enough in the space of
 one hundred and fifty days, or five months of thirty days
 each, to overtop the highest mountains by fifteen cubits,
 the height designed. The abyss in strong commotion, or
 violent uproar, by a power divine, could shake the incum-
 bent globe to pieces in a few minutes, and bury the whole
 ruins in the deep. To me, then, all the reasoning against
 the deluge, or for a partial flood, appear sad stuff. Were
 this one loch in Stainmore to pour out torrents of water,
 down every side, for five months, by a divine force on part
 of the abyss, as it might very easily by such means do, the
 inundation would cover a great part of this land; and if
 from every loch of the kind on the summits of mountains,
 the waters, in like manner, with the greatest violence,
 flowed from every side out of the abyss, and that exclusive
 of the heavy rains, an earthquake should open some parts
 of the ground, to let more water out of the great collec-
 tion;

tion, and the seas and oceans surpass their natural bounds, by the winds forcing them over the earth, then would a universal flood very soon prevail. There is water enough for the purpose, and as to the *supernatural ascent of them, natural and supernatural* are nothing at all different with respect to God. They are distinctions merely in our conceptions of things. Regularly to move the sun or earth, and to stop its motion for a day;—to make the waters that covered the whole earth at the creation, descend into the several receptacles prepared for them; and at the deluge to make them ascend again to cover the whole earth, are the effect of one and the same Almighty Power; though we call one *natural*, and the other *supernatural*. The one is the effect of no greater power than the other. With respect to God, one is not more or less natural, or supernatural, than the other.

But how the waters of the deluge were drawn off at the end of the five months, is another question among the learned. The ingenious Keile, who writ against the two ingenious Theorists, says the thing is not at all accountable in any natural way: the draining off, and drying of the earth of such a huge column of waters, could only be effected by the power of God: natural causes both in *decrease*, and the *increase* of the waters, must have been vastly disproportionate to the effects; and to *miracles* they must be ascribed.—This, I think, is as far from the truth, as the Theorists ascribing both *increase* and *decrease* to *natural causes*. God was the performer, to be sure, in the *flood*, and the *going off*, but he made use of natural causes in both, that is, of the things he had in the beginning created. The natural causes he is the author of were at hand, and with them he could do the work. The sun evaporated; the winds dried; and the waters, no longer forced upwards from the abyss, subsided into the many *swallows*, or *swallow-holes*, that are still to be seen in many places, on mountains, and in vallies; those on the mountains being necessary to absorb that vast column of waters, which rose fifteen cubits above the highest hills.

A *swallow* is such another opening in the ground as Elden-hole, in Derbyshire *, and in travelling from the Peak

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* Elden-hole, in Derbyshire, is a mile south of Mam-torr, and four miles of Buxton. It is a perpendicular gulph, or chasm, which I tried to fathom more than once, and found it by my line, and by the measure of sound, (at the rate of sixteen feet, one twelfth, in one second, the measure Dr. Halley allows near the

to the northern extremity of Northumberland; I have seen many such holes in the earth, both on the hills, and in the vales. I have likewise met with them in other countries. By these *swallows*, a vast quantity of the waters, to be sure, went down to the great receptacle; all that was not exhaled, or licked up by the winds; or, except what might be left to increase the former seas of the antediluvian world into those vast oceans which now encompass the globe, and partly to form those vast lakes that are in several parts of the world. These things easily account for the removal of that vast mass of waters which covered the earth, and was in a mighty column above the highest hills. Every difficulty disappears before *evaporation*, the *drying winds*, the *swallows*, and perhaps, the *turning seas into oceans*: but the three first things now named were sufficient, and the gentlemen who have reasoned so ingeniously against one another about the removal of the waters, might have saved themselves a great deal of trouble, if they had reduced the operation to three simple things, under the direction of the *First Cause*. The *swallows* especially must do great work in the case, if we take into their number not only very many open gulphs, or chasms, the depth of which no line or sound can reach; but likewise the *communications* of very many parts of the sea, and of many great *unfathomable lochs*, with the *abyss*. These *absorbers* could easily receive what had before come out of them. The sun by *evaporation*, with the wind, might take away what was raised. There is nothing hard, then, in conceiving how the waters of the deluge were brought away.

But as to the lake I have mentioned, into which a rapid flood poured from the bowels of the mountain, what became of this water the reader may enquire? To be sure, as it did not run off in any streams, nor make the lake rise in the least degree, there must have been a communication in some parts of its bottom, between the water of it and the *abyss*. As the loch on the top of the mountain I have described,

earth, for the descent of heavy bodies) to be 1266 feet, or 422 yards, down to the water; but how deep the water is, cannot be known. I suppose, it reaches to the *abyss*. This chasm is forty yards long above ground, and ten over at its broadest part: but from the day there is a sloping descent of forty yards to the mouth of the horrible pit, and this is only four yards long, and one and an half broad. Two villains who were executed at Derby not long ago, confessed at the gallows, that they threw a poor traveller into this dreadful gulph, after they had robbed him.

had

had no feeders *, yet emitted fountains, and therefore must be supported by the *abyss*; so this lake, with so powerful a feeder, not running over, or emitting water any way, must discharge itself in the *abyss* below. The case of it must be the same as that of the *Caspian sea*. Into this sea many rivers pour, and one in particular, the Volga I mean, that is more than sufficient, in the quantity of water it turns out in a year, to drown the whole world. Yet the *Caspian* remains in one state, and does not overflow its banks, excepting, as before observed, sometimes, in the space of .16 years. It must by passages communicate with the great deep. It refunds the rivers into the great *abyss*. The case of the *Mediterranean sea* is the same; for, though a strong current from the Atlantic continually sets through the Strait of Gibraltar, yet these waters do not make it overflow the country round it; and of consequence, they must be carried off by a subterranean passage, or passages, to the *abyss*.

From the lake our Author proceeded the next morning towards the North-east end of Westmorland; and in pursuance of his rout, he meets with variety of amazing scenes; and is absolutely bewildered and lost among the most surprizing and stupendous mountains, vales, woods, rivers, precipices, and caverns. In the most unfrequented part of all this wondrous waste, however, he at length happily arrives at a surprizing kind of natural grotto: a perfect Paradise, inhabited only by women—and, indeed, as that was the case, how could it be any other than a Paradise?

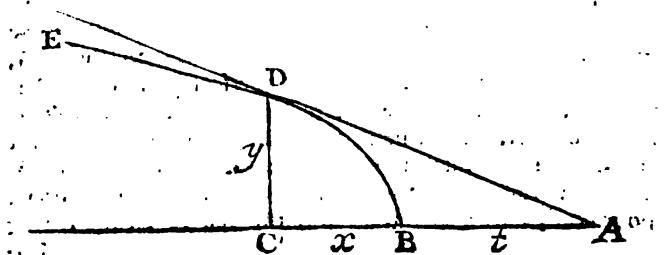
An old woman, who seems to have officiated as porter, welcomed Mr. Buncle to this North-of-England Eden, gave him an account of the place, and told him it was called *Burcott-lodge*.

Here our Author takes a very material point for granted, but which, we imagine, ought rather to have been proved. He says, *he saw* a loch on the top of a mountain—He says, too, that he has seen many such—which had no feeders. This, however, is not sufficient to establish a fact that is generally denied by the best Naturalists. They will not allow, that such waters are any where to be met with on the actual summits of hills, or mountains; but that, on examination, they are always found to lie lower than the very summit: and they affirm, that, in fact, such waters, or fountains, have the streams issuing from the strata that lie above their level, for their feeders; or, that they are supplied from some higher adjacent hill, whose waters sinking into the earth, rise again, by the fountains, or lochs, in question, to nearly the same height from which they before descended.

‘ frolics and gambols—thy licentiousness and impiety?—A severe and bitter repentance. In *piety and goodness*, John Orton found at last that happiness the world could not give him. There is no real felicity for man, but in reforming all his errors and vices, and entering upon a strict and constant course of virtue. This only makes life comfortable; renders death serene and peaceful; and secures eternal joy and blessedness hereafter. Such are the lessons I extract from the *skull* of John Orton.’

For the manner of our Author’s quitting Orton’s hermitage; his meeting with a wonderful cave; his falling in with a society of philosophers, in the wilds of Stanmore; his curious microscopical observations; his account of several uncommon books; his ascent through the inside of a mountain, from the bottom to the top; his arrival and extraordinary entertainment at Mr. Harcourt’s; his working the Athanasians, in a flaming discourse concerning religion, delivered to Miss Harcourt; his fine account of that extraordinary young lady; his return to the philosophical society, by a strange and dangerous way; the odd manner of his stumbling upon the dwelling of his friend Mr. Turner; with an hundred other notable adventures, till his accidental meeting again with Miss Melmoth, and marriage with that peerless beauty;—for all these we refer to the book: of which, however, we must not take leave, without giving one other short extract from it. We have, in our accounts of this volume, and of the *Memoirs of several Ladies*, presented our Readers with a sketch of this Author’s character and performances, as a Divine, Philosopher, Poet, and Knight-errant; but we have not yet brought them acquainted with his capacity as a Mathematician. For a specimen, however, of his talent in this branch of learning, we shall add the following new method of drawing tangents to curves, as it is much more concise than the common way.

Suppose BDE the curve, BC the abscissa = x , CD the ordinate = y , AB the subtangent line = t , and the nature of the curve be such, that the greatest power of y ordinate be con-



one side of the equation; then $y^3 = -x^3 - x^2y + xyy - a^3 + aay - aax + axx - ayy$: but if the greatest power of y be wanting, the terms must be put $= 0$.

Then make a fraction and numerator; the numerator, by taking all the terms, wherein the known quantity is, with all their signs; and if the known quantity be of one dimension, to prefix unity, and of two, 2, if of three, 3, and you will have $-3a^3 + 2aay - 2aax + axx - ayy$:

The fraction, by assuming the terms wherein the abscissa x occurs, and retaining the signs, and if the quantity x be of one dimension, to prefix unity, as above, etc, etc; and then it will be $-3x^3 - 2xxxy + xyy - aax + 2axx$: then diminish each of these by x , and the denominator will be $-3xx - 2xy + yy - aa + 2ax$.

This fraction is equal to AB , and therefore t is $=$

$$\frac{-3a^3 + 2aay - 2aax + axx - ayy}{-3xx - 2xy + yy - aa + 2ax}$$

In this easy way may the tangents of all geometrical curves be exhibited; and I add, by the same method, if you are skilful, may the tangents of infinite mechanical curves be determined.

We have extracted the above method of our Author's, not only as a specimen of his mathematical talents, but as it may be of use to those who are not well acquainted with the doctrine of fluxions; such, however, who have made some progress in that noble branch of science, may possibly prefer the following very concise and easy rule.

Find the fluxionary value of the abscissa from the equation expressing the nature of the curve: multiply this fluxionary value by y the ordinate; and divide this last product by x , the fluxion of the same ordinate. Or, which is the same thing, in the room of y , in the fluxionary value of the subtangent, substitute the fluent itself, and the result, in either case, will be the value of the subtangent in the terms of the first given equation.

At the end of this book is an advertisement, concerning a second volume of Mr. Buncle's life; which we shall be glad to see, whenever the ingenious writer shall think fit to publish it; for though he may be, as himself candidly intimates, Preface, p. ix. somewhat of an *odd man*, he is nevertheless a respectable man. Whatever are his imperfections, his whims, and peculiarities, as an Author, this will, perhaps, be found incontestible, viz. That he is master of a vast compass of literary knowledge; that his learning is very considerable; his invention prodigious; his imagination, for the most part, grand and elevated; his style and spirit, free and manly; and his

his design, throughout his whole performance, benevolent towards men, and pious towards God. In fine, as he is truly original in all things, inimitable in some, and despicable in none; so his very faults seem to be only the deviations of a great genius, a *little warped*.

Travels through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorraine, &c. By John George, Keyser, F. R. S. &c. Vol. II. 4to. 12s. Linde.

IN our Number for May last, we gave a view of the first volume of this valuable work; to which we prefixed a short account of Mr. Keyser, its learned and judicious Author;—a further mention of whom may now be added, from the English Editor's Preface to the whole.

This worthy German, we find, was born in 1689, at Thurnau, a town belonging to the Counts of Giech. His father, who was of the Count de Giech's Council, took extraordinary care of his education. His early years were not idly spent in the usual dissipation of youth; on the contrary, he was so well fixed in the principles of religion, that he never was carried away by the torrent of Libertinism, or tainted by the prevalence of custom, or fashion. His inclination for learning was visible very early, and he received his first instructions under the best masters that could be procured. When at the university of Hall, he grew fond of the Civil Law; but was not so attached to it, as to neglect the Latin, Greek, and Hebrew Languages, History, Antiquities, and, in fact, the whole circle of the Sciences.

Mr. Keyser's abilities were soon distinguished; and, on his leaving the university, an honourable field was opened to him, for the exercise of his talents, in quality of Preceptor to the two young Counts of Giech-Buchau; with whom, in 1713, he returned to Hall; and afterwards attended them in their travels; and nothing could have happened more agreeable to Mr. Keyser's inclination of knowing the world from his own experience.

The first place of note they visited, was Utrecht; where Mr. Keyser contracted an intimate acquaintance with the learned Professor Reland; who persuaded him to put in execution a design, of which he had before entertained some thoughts, viz. the writing an accurate History of the Antiquities of his own country.

Leaving

Leaving Utrecht, Mr. Keyser attended his young Pupils through the chief cities of Germany, France, and the Netherlands; and, whatever he came, he failed not to gain some literary acquisition; and he always bestowed his attention on such objects, as not only made him the wiser, but the better man. His acquaintance with books was of considerable advantage to him, in visiting public and private libraries, and societies of learned men. Bandolet, Montfaucon, and other celebrated persons in France, departing from their prejudices against the Germans, heartily joined in friendship with a man, of whose abilities, particularly as an Antiquarian, they had entertained the highest opinion, grounded on full experience of the excellence to which he had attained, in that branch of science.

On his return with his Pupils, so high an idea was conceived of his qualifications for such an important trust, and he was spoken of, in such honourable terms, to Baron Bernstorff, First Minister to his Britannic Majesty, as Elector of Brunswick-Lunenbourg, that this Nobleman gladly committed to him the education of his grandson, a youth of the greatest hopes; and the happy consequences have shewn, that no person could have been more worthy of the Baron's choice. His talent of insinuating himself into the affections of young persons of quality, and restraining their natural impetuosity, and love of pleasure, by delicate remonstrances, delivered with great mildness and cordiality, appeared with the greater advantage, as proceeding from a mind actuated by virtue, and undissembled religion, and a singular disinterestedness in the discharge of his duty. These were the laudable means by which he so established himself in the favour of this noble family, that the two brothers, one of whom is Gentleman of the Bed-chamber to the King of Denmark, and the other, the present Baron Bernstorff, rewarded this worthy guide of their youth, with extraordinary liberality; the fruits of which he enjoyed to the day of his death.

In 1718, Mr. Keyser made a voyage to England; to which, whatever other commissions he might execute, he gave the appearance of a philosophical journey; and the same free access to learned societies, by which he had reaped such great advantages in France, and the Low Countries, rendered London and Oxford highly agreeable to him. A signal proof of the esteem he acquired in England, is, that he was unanimously chosen a Member of the Royal Society; an honour which he particularly owed to a learned Essay *De Dei Nebulæ nunc exterum Hæcbrarum topico*: in which

treatise he shewed a very profound knowlege of the antiquities of his country. The Royal Society could not but be much pleased with such a piece, on account of the connection between the German and British Antiquities.

The most famous piece of antiquity in England, is the Anglo-Saxon monument on Salisbury Plain, called Stonehenge. This remainder of the first ages of the world, has been cleared up by Mr. Keyser, with such solidity, and learning, as manifest, that the honour our Society conferred on him, did not exceed his merit.—He next distinguished himself at London, by an ingenious *Dissertation on the Consecrated Mistle of the Druids*; and all his detached Essays were afterwards published, with great applause, in the periodical Collections of the learned:—soon after his return to Hanover, in 1720, he published an entire Collection of select Discourses on the *Celtic and Northern Antiquities*, which met with universal approbation.

Hitherto we have somewhat abreviated the account given by the Prefacer of this edition, and by him borrowed from the Editor of the German edition, (who was Mr. Keyser's particular acquaintance, and friend)—but what follows, relating to our Author's personal History, we shall give in the Editor's own words.

“ The two young Barons Bernstorff were above ten years under Mr. Keyser's care, who, by his judicious instructions, and acquaintance with the sciences, fitted them for seeing the world with advantage. He first went with them, in the year 1727, to Tubingen, where, after a stay of a year and a half in that university, they set out in April, 1729, on that tour which terminated so much to Mr. Keyser's benefit and reputation. They visited the upper part of Germany, Switzerland, and took a particular view of Italy, which has ever been accounted *the Land of Curiosities*. In the month of June, in the following year, they came to Vienna, where they spent three months in viewing the infinite variety of remarkable objects which attract the eye in that city. The name of such an eminent Minister of State as Baron Bernstorff, procured them every where admittance to the most private repositories of antiquities, and to the intimate conversation of men of rank and letters; so that all things concurred to answer the noble design of their travels. Their next progress was into Upper Hungary, Bohemia, and the other parts of Germany. In 1731, they passed through Lorrain into France; from thence crossed the channel into England, making Holland the last

stage of their travels. To this tour we are obliged for this valuable book. My worthy friend, on several occasions, gave such distinguishing proofs of learning, sagacity, and experience, that he had very considerable offers made him by several courts, to fix him among them; but the singular esteem, and patronage, of the two Barons Bernstorff, with the ease and retirement he was so fond of, seemed to him more eligible than splendor and authority; so that he declined several honourable posts, looking upon them as avocations from his public-spirited view of a very different nature. The youngest Baron having been nominated Envoy to the Dyet, from the King of Denmark, as Duke of Holstein-Gluchstadt, Mr. Keyssler attended him to the Danish court, and afterwards to Ratibon; after which he spent the remainder of his days with the eldest of his Pupils, who allowed him a very handsome income, as an acknowledgement of the noble and useful instructions he had received from him whilst under his care. As the two brothers had all the reason in the world to be convinced of his talents and integrity, they committed to his care, not only their fine Library and Museum, but likewise the most weighty concerns of the family; and to a person of his ingenuous temper, it gave the best relish to his prosperity, that it was accompanied with the entire and unreserved confidence of his benefactors.

We must not imagine that Mr. Keyssler passed the remainder of his life in a culpable inactivity. The love of science is incompatible with the indulgences of a lazy indolent repose. He had, in his travels, laid the foundation of a small library of his own, in which were some very scarce and valuable books. He led a tranquil happy life, while he daily conversed with the illustrious dead, who were the companions of his retirement. From the same principle on which he had declined public employments, he secured his heart against the attracting charms of the fair sex. He particularly delighted in those objects that exhibit to us the riches of Nature, in her various productions. It was his opinion, there could not be a nobler employment for a person of the greatest learning, than to attend to the voice of the Creator, speaking to him in the works of creation; so that his cabinet of natural curiosities, which he had collected with the most critical nicety, and at no small expence, was an inexhaustible fund of entertainment to him.

There is in the world a despicable race of useless men, into whose unworthy hands Fortune has thrown those treasures

'sures of learning, which their little minds, and envious
 'temper keep secluded from being a public benefit. Their
 'libraries and cabinets are *dumb idols*, and are the more high-
 'ly esteemed, as they are kept like reliques, which must not
 'be profaned by use. But Mr. Keyssler was sensible that man-
 'kind were created for a social life, and was not for burying
 'himself among the *Adyta* of literature. A warm vein of
 'benevolence and public spirit, shows itself in several parts
 'of his *Celtic Antiquities*; and in these Travels he has very
 'happily led the way, in shewing the great beauty, and ad-
 'vantage of connecting Natural Philosophy with Geographi-
 'cal Descriptions. His house was honoured as a temple of
 'the Muses, and resorted to for the solution of all literary
 'doubts. He corresponded with the most eminent Literati
 'of his time, and his sincerity was no less admired than his
 'extensive knowledge.

' May I be permitted to say, that a person of so many ac-
 'complishments, and who made such an excellent use of
 'them, was taken from the world too soon. He died in the
 'fifty-fifth year of his age, on the 20th of June, 1743, of
 'an asthma, after viewing, with intrepidity, the gradual ap-
 'proach of death. The serenity of his mind in that awful
 'crisis, shewed that his hopes were full of immortality; and
 'the whole tenor of his life demonstrated, that these hopes
 'were well grounded. The exact order in which he left his
 'manuscripts, is a proof that he quitted this world in a well-
 'prepared disposition.

' Had it pleased the Divine Providence to have added a few
 'years to the Author's life, the present new edition of his
 'Travels might have received, from the Author's own hand,
 'those embellishments which I am not capable of giving it:
 'however, being in some measure qualified to inspect his ma-
 'nuscripts, I could not refuse the Publisher's request; and I
 'hope this impression is free from the many errors of the first
 'edition. I have taken the liberty to add several Notes from
 'ecclesiastical, natural, and literary History, in order to ex-
 'plain or illustrate the text.'

Having thus laid before our Readers, and, we hope, not
 to their dissatisfaction, the foregoing anecdotes relating to this
 truly respectable Author, we shall now proceed to give them a
 concise view of the contents of the second volume of his
 Travels.

It begins with a curious account of the extent of the city
 of Rome, the Pope, his Court, Revenue, and military Forces;
 the life and death of Benedict XIII; the intrigues of the

Conclave, the climate, and manner of living at Rome; and of the Pretender's person, and household. He then proceeds to the religious edifices, and the Pope's palaces, in Rome; its Piazzas or Aræas, bridges, gates, palaces, villas and gardens in and near Rome. Tivoli, Frascati, &c. and the country about Rome, are next described; with the remains of antiquity in that city.—From whence he departs for Naples, gives an account of his journey thither; describes the city of Naples; and treats, with his usual accuracy, learning, and judgment, of the antiquities, and natural curiosities, near the city of Naples, towards Puzzuolo, Baiæ, Cuma, Miseno, &c. And he concludes with a curious chronological and historical list of the most celebrated Painters, since the revival of Painting, in the XIIIth century.

From this valuable mass of materials, we shall, at present, select, for the entertainment of our Readers, Mr. Keyssler's remarks on the extent of Rome, the number of its inhabitants, power of the Pope, &c.

As to the present extent of Rome, and the number of its inhabitants, our Author observes, 'that several cities may be found, both in Europe, and other parts of the world, superior to modern Rome; but if we consider its ancient power, and its sovereignty over so many powerful nations, for such a series of years, the whole world never produced its equal. Hence Ovid pays it this compliment :

Gentibus est aliis tellus data limite certa

Romanæ spatium est Urbis & Orbis idem.

" To every other state are limits set

" And certain bounds, where its dominion ends ;

" But Rome's wide empire o'er the world extends."

And Martial styles it *Terrarum domina gentiumque Roma.*

" Rome, the mistress of the earth, and Queen of nations."

The remains of the ancient walls and buildings of the city demonstrate, that for its vast circumference it might justly be classed among the principal cities of the world; though I cannot subscribe to the palpable exaggerations both of ancient and modern writers on this head. According to Pliny, lib. iii. c. 5. the city walls, in Vespasian's time, were thirteen thousand two hundred paces in circumference; and Vopiscus, who wrote in Aurelian's time, magnifies them to

We have given the English Translator's version of the Latin, and other quotations, that our specimen may exhibit a complete view of the manner in which the present edition is executed.

‘ fifty thousand. This must either be a notorious error of
 ‘ the transcriber, or such a circuit must have included the
 ‘ seats and gardens in the neighbourhood of Rome. What
 ‘ Vossius, in his *Variæ Observationes*, endeavours to prove,
 ‘ is very weak and absurd; for he would fain persuade his
 ‘ readers, that Rome was twenty times as large as Paris and
 ‘ London put together; that Nero’s palace alone took up
 ‘ more ground than the greatest of our modern European ci-
 ‘ ties; that the number of slaves in Rome, amounted to eight
 ‘ millions, and the inhabitants in general to fourteen milli-
 ‘ ons; whereas, according to him, the cities of Paris and
 ‘ London do not contain above six hundred thousand souls
 ‘ each; and the whole number of inhabitants in the several
 ‘ countries of Europe, do not exceed twenty-eight millions.
 ‘ Whoever gives credit to these bare assertions, should not
 ‘ dispute with him, when he affirms, the inhabitants of Nan-
 ‘ quin, a single city in China, to be above twenty millions.
 ‘ These exaggerations are still far short of Rofelincks, in his
 ‘ *Fasciculus temporum*, who computes the inhabitants of
 ‘ Rome, in the time of her highest prosperity, at twenty-se-
 ‘ ven millions and eighty thousand. Lipsius, under the name
 ‘ of Rome, comprehends all the circumjacent country, as far
 ‘ as Ostia Aricia, Otriculum, and other distant places; but
 ‘ this method was not customary among the ancient writers,
 ‘ and it would be just as reasonable to extend Paris to Ver-
 ‘ sailles, or include Gravesend within London. Should it be
 ‘ objected, that according to Pomponius, the word *urbis* sig-
 ‘ nifies, indeed, what is inclosed by the walls; but the name
 ‘ Rome is to be taken in a larger sense, which is further con-
 ‘ firmed by the civilian Paulus, in these words, *Urbis appel-
 ‘ latio muris, Romæ autem continentibus ædificiis finitur, quod
 ‘ latius patet*; yet it is evident, that *Continentia edificia*, or
 ‘ contiguous buildings, do not include country seats, villages,
 ‘ and towns, and some at a considerable distance. Nay, such
 ‘ is the insatiation of Lipsius, in magnifying the extent of
 ‘ Rome, and the number of its inhabitants, that he does not
 ‘ scruple to alter and falsify such passages in ancient writers,
 ‘ as make against his chimeras, and blindly follows the most
 ‘ absurd and extravagant assertions of the Greeks, who were
 ‘ remarkable for their flattery to the Romans. Was ever any
 ‘ thing more ridiculous than what the orator Aristides says of
 ‘ Rome in Adrian’s time? “It is so large, says this writer,
 ‘ that in any part of it a person may always with some reason
 ‘ think himself in the center of it; so that a whole year is
 ‘ not sufficient to enumerate other cities that are, as it were,
 ‘ included

“ included in this celestial city: whole nations, as Cappado-
 “ cians, Scythians, and others, having in numberless multi-
 “ tudes at once settled in Rome.” “ This boast, in reality,
 “ can relate only to the few quarters, or wards, where some
 “ individuals of those nations, used chiefly to live. Vespasi-
 “ an’s amphitheatre was about a hundred and fifty feet in
 “ height; yet Ammianus Marcellinus, book xvi. c. 16. is
 “ pleased to say, that its height is scarce discernable by human
 “ eyes. In Pliny the elder’s time, the eastern part of the city
 “ was terminated by the Agger Tarquini, or Tarquin’s ram-
 “ part, as it is to this day; and the monument of Cestius
 “ may be concluded to have been the western bounds, as the
 “ ancient Romans did not admit of tombs, or sepulchral mo-
 “ numents, within the city. Towards the Ponte Molle, as
 “ in modern times, there was an open plain, in which Con-
 “ stantine the Great drew up his army in order of battle;
 “ and the Vatican Mount is known to have been entirely with-
 “ out any buildings.

“ It is very probable, both from the present ruins, and pas-
 “ sages of ancient writers, that in most places the walls of the
 “ modern city, were the limits of the ancient, and that
 “ the entire circumference of both was nearly equal; but
 “ there is a very great difference in the number of the build-
 “ ings on the same ground plot; for the plan of modern
 “ Rome plainly shews, that one half of it is not built upon;
 “ and that those places on which the most splendid and magni-
 “ ficent structures anciently stood, are now turned to gardens,
 “ fields, meadows, vineyards, and even waste ground. To
 “ walk round the circuit of the city, including all the wind-
 “ ings and angles of the walls, takes up, at most, but four
 “ hours, being about thirteen short Italian miles; whereas a
 “ tour round Paris, and its suburbs, will require six or seven
 “ hours.

“ As to the number of inhabitants in ancient and modern
 “ Rome, Livy, lib. i. c. 44. informs us, that in the time of
 “ Servius Tullius the citizens were computed at eighty thou-
 “ sand; which in the Consulship of Quintius, were increased
 “ to a hundred and twenty-four thousand two hundred and
 “ fourteen. (Idem. lib. iii. c. 3.) But it is not to be imagin-
 “ ed, that this number includes only such Roman citizens as
 “ were housekeepers at Rome; it rather comprehends all who
 “ were made free of the city, though they resided in other
 “ parts of the empire. This honour at first was not so cheap
 “ as it was afterwards under the prevalence of corruption,
 “ when this privilege was lavishly bestowed on whole cities

and provinces; till at last the Emperor Antoninus declared
 all free subjects of the Roman empire citizens of Rome,
 and thus finally abrogated the distinction which otherwise
 had suffered continual violation. At first, the Roman legi-
 ons consisted only of citizens of Rome; but this was soon
 altered. The *Lustra* were instituted every fifth year for
 taking an account of the number of the people, and the
 payment and proportion of the taxes. In the Dictatorship
 of Quintus Fabius Maximus, the Roman citizens amount-
 ed to two hundred and fourteen thousand; and this *Lustrum*
 was a work of time, being carried on through all the pro-
 vinces. (Liv. lib. xxix. c. 37.) Before the civil wars, it
 appears from Florus's epitome of Livy, that the number of
 Roman citizens, at the highest calculation, was four hun-
 dred and fifty thousand; but generally they were reckoned
 to be betwixt two and three hundred thousand, till the civil
 discords reduced them to a hundred and fifty thousand. This
 calculation is attended with no difficulty, Plutarch and Ap-
 pian concurring in it; and the latter says, "that the civil
 wars had destroyed above half the Roman citizens." Sue-
 tonius, c. xli. in *Cæsar*, informs us, "that *Cæsar* dimi-
 nished the number of those to whom corn was distributed
 out of the public granaries, and that only three hundred
 and twenty thousand partook of that donation." But on
 these occasions the question was not concerning citizenship,
 but indigence; and thus all the common people who pre-
 sented themselves were gratified. These calculations being
 indisputable, we cannot but wonder at reading in Tacitus,
 what he says concerning the Emperor Claudius, *Condidi*
lustrum, quo censa sunt civium LXVIII centena & LXIII
millia. "He ordered a *Lustrum*, by which the number of
 citizens was found to be sixty-nine classes of a hundred,
 and sixty-four of a thousand each;" for before, in the
 course of some centuries, the number had increased but four
 or six fold. In the short interval between *Cæsar*'s triumph
 and Claudius's *Lustrum*, which, at most, was not above
 eighty years, according to this account, the proportion had
 at once, as it were, rose forty-six to one. This is either
 owing to the negligence of transcribers, or Tacitus had
 formed his computation upon very different grounds from
 Livy. Possibly the case is, that in Tacitus's time the num-
 ber of persons, men and women, old and young, intitled
 to the freedom of Rome, amounted to betwixt six and se-
 ven millions. They who ascribe to ancient Rome such an
 incredible number of inhabitants, if they allow that its cir-
 cumference

cumference did not extend beyond the remains of its ancient walls, must have recourse to the height of the houses, but to very little purpose: for Strabo, in his fifth book, mentions an order of Augustus, against building houses above seventy feet high; and according to Aurelius Victor, Trajan reduced the standard to sixty feet, which is equal but to about four or five stories; especially in hot countries, where low rooms are very inconvenient. Now it is well known, that this is the common height of the houses at Vienna, Paris, and other modern capital cities, and consequently in this point Rome had no particular advantage over them.

If Rome contained so many millions of souls, I see little reason why Suetonius, in his Life of Nero, should set it down, as something very extraordinary, "that the pestilence in one autumn had swept away no less than thirty thousand people;" it being known from experience, that in populous cities the annual number of natural deaths is about one in twenty-six, or thirty. Hence it is evident, that a city containing four millions and a half of inhabitants, according to the common course of nature, without any pestilence interfering, must lose every quarter of a year above thirty thousand of its inhabitants. London contains a million of inhabitants*, and the burials are annually about twenty-six thousand; but the plague in King Charles the second's time, carried off ninety-seven thousand. Whatever was the number of the inhabitants of ancient Rome, it greatly exceeded those of modern Rome. It appears from Ciacconius's Life of Gregory XI. that in 1376, all the souls in Rome amounted only to thirty-three thousand. In the quiet and happy reign of Pope Leo, according to Paulus Jovius, they were increased to eighty-five thousand; but in the tumultuous times, under Clement VII. they sunk again so low as thirty-two thousand. In the year 1709, the number of births at Rome, were three thousand six hundred and sixty-two; and the whole number of inhabitants amounted to a hundred thirty-eight thousand five hundred and sixty-eight. Among these were forty Bishops, two thousand six hundred and eighty-six Priests, three thousand five hundred and fifty-nine

* In the year 1716, a wager was laid at Hanover, betwixt Lord Wharton and Count Monceau, concerning the number of inhabitants of London, which the former affirmed to be fifteen hundred thousand. The decision of this wager was referred, by letter, to the Lord Mayor of London; who allowed my Lord Wharton to be in the wrong, but judged the number to be, at least, eleven hundred thousand.

‘ Regulars, one thousand eight hundred and fourteen Nuns, three hundred and ninety-three Courtezans, or common Prostitutes, and fourteen Moors. In the above-mentioned calculation, the Jews, who are generally above eight or nine thousand, were not thought worthy to be included. Five years after this calculation was made, viz. 1714, in the month of July, Pope Clement XI. ordered Carraccioli to take an account of all the inhabitants of Rome, which then amounted to an hundred and forty-three thousand; whereas Paris can produce, at least, eight or nine hundred thousand, and London still more, as may be evidently seen by their yearly Bills of Mortality.

‘ The last mentioned city, within these twenty years, has increased prodigiously, and the difference between London and Paris, will plainly appear to any one who takes a view of Paris from the tower of Notre Dame, and of London from the upper gallery of St. Paul’s. As to the number of inhabitants, London is better adapted for it than Paris, which abounds with spacious convents, the inhabitants of which bear little proportion to their largeness. The Seine also employs but few people, whereas the many hundreds of large vessels, and some thousands of boats, which ply on the Thames, maintain more people than are usually found in a large city. Some conjecture may be formed of the number of inhabitants at London, from the consumption of eatables; for, my Lord Townsend, in the year 1725, assured the King of Prussia, at Herenhausen, which is confirmed by exact registers, that, one day with another, it amounts to twelve hundred oxen, besides which, above twenty thousand sheep, and twelve thousand hogs and calves, are consumed there every week*.

‘ The sovereignty of ancient Rome over a great part of the world, may seem to raise it considerably above modern Rome; but the latter also glories in a monarchy raised by the profoundest policy, and by an artifice of a very singular nature; and in respect of dominion, especially before the time of Luther, it almost surpassed even ancient Rome, according to Prosper’s words:

‘ According to Meitland’s calculation for the same year, there were consumed in London, in 1725, 98,244 oxen, 711,123 sheep and lambs, 194,760 calves, and 186,932 hogs, and a proportionable quantity of fish, fowl, and vegetables. It must be observed, that London is considerably increased since that time. The number of houses, according to the same author, in London, Westminster, and Southwark, is 95,968.

Falla

*Facta Cupit mundi quidquid non possidet armis
Religione tenet.*

“ She is become the metropolis of the world ; and those
“ countries where her arms have not penetrated, she holds by
“ the tenure of religion.”

“ With regard to external splendor, its stately temples, and
“ magnificent palaces, I am inclined to think that modern
“ Rome is superior to the ancient ; at least in this particular
“ I differ from St. Austin, who, preferably to all other things,
“ wished to have seen *Christum in carne, Paulum in ore, Ro-*
“ *mam in flore.* “ Christ in the flesh, St. Paul preaching,
“ and Rome in its ancient glory.”

“ What high ideas Petrarch entertained of the grandeur of
“ ancient Rome, appears from the following beautiful lines of
“ that celebrated poet :

*Qui fu quella di Imperio antica sede,
Temuta in pace e triomfante in guerra.
Fu! perch' altro che il loco hor non si vede.
Quella che Roma fu giace, s' atterra.
Questi cui l'erba copre e calca il piede
Fur mali ad ciel vicine, & hor son terra.
Roma che'l mondo vinse, al tempo cede,
Che i piani inalza, e che l'altrezza atterra.
Roma in Roma non e. Vulcano e Marte
La Grandezza di Roma a Roma han tosta,
Struggendo l'opre a di Natura e di Arte
Volio sossopra il mondo e'n polve e volta
E fra queste ruine a terra sparte
In se stessa cadea morta e sepolta.*

“ Here stood th' august and ancient seat of empire;
“ In war victorious, dreaded ev'n in peace ;
“ Here stood, alas ! its place is only seen,
“ And what was Rome lies buried in its ruins.
“ Those lofty structures, whose aspiring heads
“ Tow'r'd up to heav'n, are levell'd with the earth,
“ O'ergrown with weeds and trampled under foot.
“ Rome, which was once the mistress of the world,
“ Yields to the tooth of all-devouring time,
“ Which levels heights, and raises humble plains.
“ Rome is no longer Rome.—The fire and sword
“ Her grandeur have destroy'd, and laid in dust
“ The noble works of nature and of art ;
“ And here her scatter'd fragments lie interr'd.”

‘ But since Petrarch’s time things are very much altered at Rome ; besides, the veneration for antiquity, and the natural prejudice of mankind in favour of things lost or absent, makes them to be looked upon in a different light from those that are present and strike the senses. The beauty of a city doth not wholly consist in the multitude of statues, and the enormous extent and largeness of public edifices, such as were the pride of ancient Rome : and as Europe at present cannot shew any structure equal in beauty and magnificence to St. Peter’s church in the modern city ; so I question whether Nero’s golden palace, or any of the temples in ancient Rome, could be compared to this noble edifice.

Qui miseranda videt veteris vestigia Romæ,

Hic poterit meritò dicere : Roma fuit.

Ast qui celsa novæ spectat Palatia Romæ,

Hic poterit meritò dicere : Roma viget.

“ Whoever beholds the ruinous remains of ancient Rome, may well say, *Rome is no more* ; but whoever turns his eyes towards the splendid palaces of new Rome, may as justly say, *Rome still flourishes*.”

‘ When the vast sums remitted to this city, from all Roman-catholic countries, are considered, it is no longer a wonder, that, with such resources, it has weathered so many severe storms. It is but a few centuries since the power of the Pope was such, that several Monarchs not only paid him a yearly tribute, but, if they offered to act contrary to his Holiness’s pleasure, or did not in every thing fully comply with his commands, tumults, excommunications, and sometimes even the loss of their crowns and dominions, were the consequence, and this without any respect of persons, or distinction of nations. St. Antoninus observes, that the words of David, in the viiiith Psalm, viz. *Thou hast put all things under his feet ; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea*, were literally accomplished in the Pope. The *sheep*, according to that sagacious Commentator, signify the *Christians* ; the *oxen*, the *Jews* ; the *beasts of the field*, the *Pagans* ; the *fowls of the air*, *good and evil angels* ; and lastly, by the *fishes of the sea*, are meant

“ Concerning the Pope’s prerogative over angels, I remember in a manuscript of Pope Clement the VIth’s bull for the jubilee of the year 1350, kept in the city library at Utrecht, to have read these words : *Mandamus Angelis Paradisi, quod animam illius*
a Pur-

‘ meant the *souls in Purgatory*. The orthodox cannot take offence at this interpretation, as they are compared to that innocent serviceable creature the sheep; but the Heretics are little obliged to Urbano Cerri, who, in his State of the Romish church, always speaks of them as unclean beasts; and with his Elogium on Pope Innocent XI. for his zealous persecution of Heretics, he introduces some fervent exhortations, encouraging him to go on; profanely applying these words, in the Acts of the Apostles, to the Roman Pontiff, *Rise, Peter; kill and eat*.

‘ The great power of the Pope must be attended with a very large revenue, were it to consist only of the profits arising from Dispensations, Annates, Palls, Canonizations, &c. But the wealth of those families, whose good fortune it has been to have one of their relations exalted to the papal dignity, is a convincing proof of this; for, notwithstanding the Pope’s profuse way of living, they leave overgrown fortunes, both in land and money, to their heirs. How those fortunes are raised is well known to the Ottoboni, Altieri, Chigi, Pamfili, Barberini, Borghese, Ludovisi, and other *Casse Papaline*, or papal families. It has been computed, that Urban VIII. who was one of the Barberini, left to his family above twenty-four millions of Roman Scudi*; and this partly accrued from the confiscations of the effects of three thousand unhappy persons who were put to death by the inquisition.

‘ The family arms of Pope Innocent XII. are three cups, which he ordered to be inverted, implying, that instead of filling, he intended to pour out and distribute, adding this motto, *Aliis, non sibi*. “To others, not to himself;” but Pasquin placed the comma after the word *non*, and thus quite altered the meaning, though with too much truth.

‘ The lands and revenues of the Pope are managed by the Apostolic Chamber, where the employments are so lucrative, that the more considerable are sold for eighty or a hundred thousand dollars†. Collations to ecclesiastical benefices, dispensations, &c. are made out in the Datary, so called from the usual signature *Datum Romæ apud sanctum*

* *a Purgatorio penitus absolutam in Paradisi gloriam introducunt.*

“ We require and command the Angels of Paradise that, as we have discharged his soul from Purgatory, they will immediately carry it to the joys of Paradise.”

• ‘ About 6,000,000l. sterling.

† ‘ About 22,500l. sterling.

‘ *Petrum, &c.* when the Pope is at the Vatican, and *apud sanctam Mariam majorem*, when he is at the Quirinal palace. Every instrument, after passing through the Datary, comes into the Secretary of State’s office, of which the Datary is but, as it were, a department. The Rota is a kind of Parliament, or superior court of judicature.

‘ The highest assembly is the Consistory, where the Cardinals sit and vote; and, on some particular occasions, there is free admittance into this court, as happened on the 11th of February last, at the promotion of Cardinal Salviati. About nine in the morning the Cardinals met in their long robes and mantelets of ermine, but without any black spots; on their heads they wore red silk caps, shaped almost like those of the Jesuits. The Cardinals who had been Regulars, appeared in the habit of their order, made of a thin cloth. The Pope came in a close episcopal vestment of gold tissue, with a mitre, embroidered with gold, on his head; and on each side of his seat, which was elevated above the rest, and under a canopy, was placed a large fan, made of white pea-cock’s* feathers. The Cardinals sat on the second bench from the floor, the first bench being assigned for their Caudatarii, or train-bearers: the Pope being seated, the Cardinals, with their robes sweeping the ground, came up to him, according to their seniority, to make the usual salutation†. Afterwards Salviati being called in, he appeared in the habit of a Cardinal; and having first kissed the Pope’s foot, and then his right hand, his Holiness embraced him. After this ceremony, he went about and kissed all the Cardinals. In the mean time a motion was read in Latin, concerning a canonization to be deliberated on, little of which being understood, no body seemed to give any heed to it‡. This round of salutations being over, the

* That the ancients made their *flabellas*, or fans, of pea-cocks’ feathers, may be seen from Montfaucon’s *Antiq. exp. suppl.* tom. i. tab. 2. Such also were the fans made use of by the Deacons for driving away the flies, that they might not fall into the chalice, (Anselmus, lib. iii. Ep. 162. Durandus, lib. iv. c. 35. n. 8; 9, and the author of the *Constitutiones Apostolicæ*;) and among the Greeks, to this day, such a *flabellum* is put into the hand of the Deacon at his ordination.

† ‘ It is only at the adoration on his election, and at the coronation of a Pope, that the Cardinals kiss his feet.

‡ ‘ Every canonization is rated at a hundred thousand Roman scudi, or 21,250l. sterling; and in the year 1712, there happened no less than four.’

new Cardinal was again lead to the papal chair, where his Holiness, during the recital of some prayers, put the red hat on his head; but it was immediately taken off again.

When a memorial or petition is delivered to the Pope, and returned with *Lectum* written on it; it is an ill omen, indicating, that it has indeed been read, but, at least for the present, will not be granted; this manner of softening a denial has some affinity with the phrase used by Henry IV. of France, *Nous verrons*, "We'll see."

The Pope's military forces, whether by land or sea, make no great figure. The place where any of his soldiers are to be seen, are the castle of St. Angelo, Civita Vecchia, Urbino, Ferrara, and some small forts on the frontiers. The Pope's Swiss guards are well paid, and clothed; yet their chief employment is to keep off the crowd at public solemnities. I must say, that foreigners, on all occasions, find them very civil, especially if addressed in German, by the title of *Landsmann*, which is more than can always be said of their countrymen at Versailles. I remember that an Austrian Nobleman, of great rank, being pressed by the crowd, in return for his condescending compliment of *Landsmann*, received this answer, "Ay! to-day every bear-leader calls us countrymen."

For preventing all disorders and tumults, there is at Rome a corps of three hundred *Sbirri*, commanded by a Captain, who is called *il Barigello*; he is distinguished from the rest by a gold chain and medal; and when he has a mind to be known, he wears the chain about his neck. This post was formerly very credible, but now is accounted contemptible; and Pope Clement XI. endeavouring to restore it to its former esteem, by persuading some persons of family to accept of it, was answered, that the best way to bring that post into credit again, would be, to bestow it on the nephew of a Pope, as after such a predecessor, no man would be ashamed of it: But the Pope, and his relations, pursued a higher game, and so the affair remains as it was. The present *Barigello* was formerly a Captain in a marching regiment, and for his good parts, and agreeable address, was received into the best of company; but falling into low circumstances, he accepted of this employment, which, at once deprived him of all commerce with his former friends and companions.

The Cardinals make no extraordinary figure, for persons who claim an equality with crowned heads. The title of Cardinal is, indeed, of some antiquity, but not in the present

' sent acceptance of it. Formerly the Bishop of Rome was
 ' chosen by the Clergy and People, and afterwards confirmed
 ' by the Emperor; by whom also he was sometimes deprived
 ' for turbulent and seditious practices. It was under Pope Ni-
 ' cholas II. that the Cardinals first began to acquire such high
 ' reputation. The red hat was conferred on them in the year
 ' 1243, by Innocent IV. at the Council of Lyons, as Ni-
 ' cholas de Curbio observes in his life. To Paul II. they
 ' owe the scarlet robes, and the title of Eminentissimus they
 ' hold from Urban VIII. whereas before they were stiled only
 ' Illustrissimi, in common with other Bishops and Prelates.
 ' The red hat is an emblem of their readiness to shed their
 ' blood for the Catholic Faith, though the Cardinals make
 ' no great figure in the list of Martyrs. It is certain, that up-
 ' on the whole, the scarlet vestment is very becoming; even
 ' the dead Cardinals are painted with this colour, in order to
 ' set off their cadaverous visages; and it is no longer ago than
 ' last March, that Cardinal Pamfili lay in state in St. Agnes's
 ' church, whose rosy florid countenance was entirely owing
 ' to carmine or vermillion.

' In the promotion of foreign Prelates to the Cardinalship,
 ' the Pope allows of the nomination by crowned heads of the
 ' Popish religion. This privilege the King of Sardinia ob-
 ' tained by a refined piece of policy, for he recommended to
 ' Benedict XIII. Ferreri, brother to the Marquis d'Ormea,
 ' whom the Pope himself wished to see invested with the pur-
 ' ple. I could likewise name a Cardinal who owed his pro-
 ' motion to the Defender of the Protestant Faith, viz. George I.
 ' King of Great Britain, who procured him the King of Po-
 ' land's nomination; but the circumstances of this intrigue
 ' are best known to the present Bishop of Namur, formerly
 ' known by the name of Abbé Strickland. The Conclave
 ' is the theatre where the Cardinals principally endeavour to
 ' display their abilities, and where many things are transacted
 ' which savour little of their pretended divine inspiration. It
 ' is known, that during the election of a Pope, in the year
 ' 1721, the feuds and animosities ran so high, that they fell
 ' to blows, and threw the standishes at one another. In this
 ' fray Davia, Albani, Pamfili, and Althan, distinguished
 ' themselves; so that it is not all strange, that among the at-
 ' tendants of the Conclave, there are always two or three
 ' Surgeons in waiting.'

A New and Complete Dictionary of Arts and Sciences; comprehending all the branches of useful knowledge, with accurate descriptions as well of the various machines, instruments, tools, figures, and schemes necessary for illustrating them, as of the classes, kinds, preparations, whether animals, vegetables, minerals, fossils, or fluids. Together with the kingdoms, provinces, cities, towns, and other remarkable places in the known world. Illustrated by above three hundred copper-plates, engraved by Mr. Jefferys, Geographer and Engraver to the Prince of Wales. The whole extracted from the best Authors, in all languages. By a Society of Gentlemen. 8vo. 4 vols. 2 l. 5 s. or, bound in eight volumes, 2 l. 8 s. Owen.

TO whom, and in what manner, Dictionaries of Arts and Sciences may be useful, has been explained upon a former occasion *. Harris may not improperly be placed among the earliest Lexicographers, who, in our country, carried a scheme of this kind into actual execution. His plan was improved in the Cyclopaedia; and several modern refinements, in the mechanic and other arts, as well as some late discoveries in philosophy, furnished materials for another compilation of the same kind, printed but a few years ago, by Hinton, under the title of, *A New and Universal Dictionary of Arts, &c.* No Author was mentioned in the title, or advertisements; but it appears, from the dedication, that the Compiler's name was Barrow. To a consciousness of some imperfections, and deficiencies, may be attributed the supplemental volumes to Chambers; nor is it quite improbable, but that to some hints in the Review †, the Public are obliged for an additional volume to Mr. Barrow's performance.

These assistances, which cannot be deemed very considerable, were all at the command of the Compilers of the work now under our inspection; indeed, they have acknowledged the free use of them: 'Dictionaries, Transactions, 'Memoirs, Systems, Commentaries, Practices, and even Es- 'says, Elements, and Grammars,' say they, 'have contributed 'their several quotas—towards,' erecting this new edifice: in 'which, however, they are so transformed, and new-modelled, 'in order to fit them for their respective places, that it would 'be both tedious and useless to refer to the originals on every

* See Review, Vol. X. p. 51. seq.

† Vol. IX. p. 289. seq.

‘occasion.’ Yet would such references have been no more than honest, and candid, especially where whole articles are literally copied; nor could the occasional insertion of the words, *Chambers* and *Barrow*, have greatly swelled the size of these volumes.

Though literary property has not the same legal securities that defend our civil possessions; though at the Old Bailey it would be looked upon as a higher crime to have stolen a handkerchief, *value Sixpence*, than to have robbed an Author of his whole stock in trade, his thoughts and language; yet, in point of strict equity, it is apprehended, no good reason can be given, why the labours of the head should not be as inviolable as the work of the hands.

However laudable the purpose of facilitating the avenues to knowledge, and rendering the purchase of it easy, this ought not to be attempted by means inconsistent with justice: plagiarism of any sort, we conceive to fall under the predicament of injustice; and of this crime the *Society of Gentlemen* who put together this compilation stand indicted, in our court of judicature. The evidence against them we shall lay before our Readers, and leave it to them to pass sentence.

But, perhaps, prescription may be pleaded in bar of our indictment: it has been customary, say they, for all Lexicographers to filch from each other; and they may possibly farther insist, that the nature of such an undertaking, must, of necessity, render such filching unavoidable. To which we rejoin, that no custom or prescription ought to be admitted in vindication of a practice in itself unjust; and though it may be allowed, supposing the same originals to have been consulted, that a similarity of expression will follow; yet a sameness is not necessarily implied: and when even errors are copied, it argues no less want of judgment than want of honesty.—Our defendants have, indeed, sometimes endeavoured to disguise their thefts; but, by so doing, they have fallen into frequent absurdities.

But, to our evidence: in which we shall proceed alphabetically, in conformity to the nature of the prosecution, though not to the practice of other courts.

Whoever will be at the pains of comparing the account given of AMALGAMATION, in this New Dictionary, with that given by Barrow, who himself has confessedly borrowed from Boerhaave, will readily perceive, that the former is much indebted to the latter; but what chemist, or mineralist, before these gentlemen, ever talked of *malted mercury*? This we venture to rank among their *transformations*.

AMPLITUDE, in *astronomy*, is defined by the new Lexicographers, 'an arch of the horizon, intercepted between the east and west, and the center of the sun, or a planet at its rising and setting;' thus far they agree almost literally with the Cyclopædia: to which they add, 'and so is either north and south, or ortive and occative.' True, indeed, the amplitudes are sometimes called northern and southern, as they happen to fall in the northern or southern quarters of the horizon; but as it is here expressed, would not any person unacquainted with astronomy, be inclined to think north and south intended as synonymous to ortive and occative?

BORAX, is injudiciously called a *mineral**, instead of a *native* salt; the history of it given in this work is extremely defective; its uses are too vaguely described, and a manifest error is copied from the Supplement to the Cyclopædia; wherein it is said to be used for making Glauber's salt; whereas, in reality, all that ought, with any sort of propriety, to have been mentioned on this head, is, that there is a possibility of producing a salt like Glauber's from it.

Mariners COMPASS, is a close copy from Barrow: the same may, in a great measure, be said of DROWNING, only that the latter of these articles is more than a little deformed, by our Gentlemen's attempting to conceal the plagiarism.

The article DYING, will, we apprehend, appear upon examination, to be the actual property of the Cyclopædia, Abundance of transposition, and a few diversifications of expression, may render the fraud somewhat less obvious; but with what judgment these artifices are employed, the following will evince. Under, *Dying of Silks*, the Cyclopædia says, 'Red Crimson is dyed with pure cochineal *mestich*†,

* The method of procuring and preparing this salt is pretty fully described in the Review, Vol. XII. p. 93.

† For the information of such of our Readers as may be as little acquainted with this dying ingredient as these gentlemen-book-makers, it may not be amiss to observe, that 'there are two sorts of cochineal, the finer called *mestique*, the other termed wild cochineal. The first is gathered from such plants of the *Opuntia*, as are prepared and managed properly, on purpose for the production of the animal; the other is found wild on the wild plant, and is much inferior to the *mestique* in value. The *mestique* has its name from the name of the place where it is propagated in the greatest quantity, *Mestique*, in the Bay of Honduras. As to the other, it is not yet determined, whether it be another species of the animal, or whether the same species in a less thriving condition.'

Suppl. to Cyclop. from *Reaumur's Hist. of Insects*.

* adding

adding galls, turmeric, arsenic, and tartar, all *put together* in a copper of fair water, almost boiling.' The new Compilers chuse to direct this process otherwise: 'Red Crim-son,' say they, 'is given with pure *coccineel*, *massic*, adding galls, turmeric, arsenic, and tartar, all *mixed* in a copper of fair water, almost boiling.' What confidence is to be placed in instructors so palpably ignorant of the subject they pretend to teach?

EPIC POEM, and FRICTION, belong to BARROW; GILDING to the Cyclopædia: whether these gentlemen have rendered this art more intelligible, by telling us, that *gilding with liquid gold*; or, as it is expressed in other Dictionaries, *gilding metals by fire*, is performed 'by gold *reduced to a calx*, and amalgamated with mercury,' we leave to be determined by gilders. However, their deficiency in the technical terms, used in this branch of business, makes it somewhat suspicious, that they have not been very conversant with the operation.

The furnaces and instruments for making, the methods of blowing, casting, grinding, polishing, and painting GLASS, are all verbally taken from BARROW: so likewise is what is contained under the word HELIOSTAT*. Nor do we think it more than common justice to restore all the merit of the article HERO to the Cyclopædia.

Upon the subjects ICTHYOCOLLA, and IRON, our Lexicographers have chose to adhere, and that very closely, to Mr. BARROW. Their Readers, we apprehend, will not take it amiss to be advertised of a correction very necessary to be made in the fourth column, line 5, of the latter article; where, instead of 'Crystals *in* Spars,' they will read 'Crystals *and* Spars'. It may, possibly, be only a typographical mistake, but it is too material to be over-looked.

LANGUAGE, a topic surely capable of variety, and LENS, the former somewhat abbreviated, and the latter a little transposed, are copied from the Cyclopædia. To LATITUDE, and LONGITUDE, BARROW seems considerably to have contributed; and to him, also, we conceive, ought justly to be ascribed what is found here under the title MAGNET.

The Supplement to the Cyclopædia appears to have supplied the article MESPENTERIC Fever. To whom we ought, with propriety, to attribute the account here given of the NEWTONIAN Philosophy, may admit of some doubt; our new

* An instrument invented by S^r Gravesande, and designed to confine the rays of the sun, in a horizontal direction, across a dark chamber.

Compilers have agreed almost literally with Barrow, who has acknowledged, in this respect, his obligation to Harris.

OLIBANUM is a faithful transcript from Barrow; even his little inaccuracy, of not distinguishing the particular species of frankincense to which this drug is properly referable, these gentlemen have not thought fit to correct.

PLOTTING among Surveyors, may be justly claimed by the Cyclopædia; so also may the article PUNCH.—It is possible there may be among our Readers, some who may think with us, that this liquor, taken in a moderate dose, is salubrious, as well as exhilarating: to such it may not be disagreeable to know the directions of both writers on this subject; whereby they will also have the further advantage of being instructed in the art of *literary transmutation*, in case any of them should be inclined to commence *second-hand* authors.—Thus it stands in the Cyclopædia.

Punch is also a name of a sort of compound drink, frequent in England, and particularly about the maritime parts thereof, though little known elsewhere.

Its basis is a spring-water, which being rendered cooler, brisker, and more acid, with lemon-juice, and sweetened again to the palate with *fine* sugar, makes what they call *sherbet*; to which a proper quantity of a spirituous liquor, as brandy, rum, or arrack, being superadded, the liquor commences punch.

Several Authors condemn the use of punch, as prejudicial to the brain and nervous system.—Dr. Cheyne insists, that there is but one wholesome ingredient in it, which some now begin to leave out, viz. the mere water.

The proportion of the ingredients are various; usually the brandy and water are in equal quantities.—Some, instead of lemon-juice, use lime-juice, which makes what they call punch-royal; this is found less liable to affect the head, as well as more grateful to the stomach.

Some also make milk-punch, by adding near as much milk to the sherbet as there is water, which tempers the acrimony of the lemon; others prefer *tea-punch*, made of green tea, instead of water, and drank hot.

Lastly, what they call punch for chamber-maids, is made without any water, of lime-juice, sharpened with a little

It must have been a long time since the ingredients of punch were thus proportioned. Our Grandmothers used to say,

Two of sour, and one of sweet,

One of strong, and two of weak.

‘orange and lemon-juice; twice as much white-wine as lime-juice, and four times as much brandy, with sugar.’

From what reign, or from what authority, this article may be deduced, is out of our power to determine; but the ridiculousness and absurdity of it must strike every one in the least acquainted with what has been meant by this composition, for, at least, thirty years past.—Let us see how the present have improved upon the antecedent Lexicographers.

‘Punch,’ say they, ‘is also a name for a sort of compound drink, much used here, and in many parts abroad*, particularly in Jamaica, and several other parts of the West Indies.’

‘Its basis is spring-water, which being rendered cooler, brisker, and more acid with lemon-juice, and sweetened again to the palate with sugar, makes what they call sherbet; to which a proper quantity of spirituous liquor, as brandy, rum, or arrack, being added, the liquor commences punch: the proportion of the ingredients are various; some, instead of lemon-juice, use lime-juice, which make what they call punch-royal; this is found less liable to affect the head, as well as much more grateful to the stomach. Some also make milk-punch, by adding as much milk to the sherbet, as there is water. Others use green-tea, instead of water: and what they call chamber-maid’s punch, is made without any water, of lime-juice, sharpened with a little orange and lemon-juice, twice as much white-wine as lime-juice, and four times as much brandy, with sugar.’

‘Several Authors condemn the use of punch, as prejudicial to the brain and nervous system.’

Punch has, of late years, grown so customary a liquor, that there are very few unacquainted with either the composition or the qualities of the several ingredients; to talk of lime-juice sharpened with orange or lemon-juice, is as inconsistent with common experience, as if a man should propose to make verjuice sourer by an addition of cyder. The late Editors of the Cyclopædia are certainly culpable, for retaining such an article; but the Compilers of this work must be deemed excusable, for inserting it in a *New Dictionary*.

In the composition of the PULVIS FULMINANS, which consists only of three ingredients, one of them is unfortunately omitted: that the experimenter may not be disappointed of his *fun*, we

* That our Readers may the better determine the importance of these gentlemen’s transformations, the altered, omitted, and transposed parts, are distinguished by Italics.

advertise him, to add to the directions here given, two ounces of salt of tartar.

It will hardly be imagined, that we have had leisure to examine critically every article in these volumes; what we have already mentioned, chance threw in our way; and these we apprehend, in a great measure, sufficient to support our actuation: if further evidence should be thought necessary, we may refer to the articles, *Reproduction, Réptile, Rhubarb, Scale in music, Sophism, Stable, Tin **, *Truffles, Verditer, Vermilion, Understanding, Undulation, and Weight*; from all which, and many others, this Society of Gentlemen can derive no other honour than that of being deemed servile copiers.

However, if the merit of a work of this sort ought to be determined by the quantity it comprehends, these gentlemen are entitled to a considerable share of the public esteem; for never, to our remembrance, was more matter, or a greater variety of subjects, comprehended in so narrow a compass. The addition of the duties payable on exportation and importation, to the articles of commerce, though not properly appertaining to a Dictionary of Arts and Sciences, is not unuseful; but their topographical insertions are too slight to satisfy an inquisitive reader.

With respect to the plates, they are very numerous, and, in general, tolerably executed; but there is reason to believe that no great sums were expended for original drawings, as most, of them appear to be no other than copies from other Dictionaries, and the Magazines.

* In this article even a typographical error is copied from Barrow. Where it is said, the virtues of tin, as *a medium*, given internally, &c. which undoubtedly was intended for *medicine*.

MONTHLY CATALOGUE

For DECEMBER, 1756,

POLITICAL.

I. **O**bservations on the Embargo lately made on the Exports of Beef, Pork, and Butter from Ireland. 8vo. 6d. Griffiths.

Tho' the Author of these Observations attempts to prove the great hardship, and illegality of this Embargo, and imagines, he has demonstrated, that we cannot greatly distress the French by it;

yet, like all writers who oppose themselves to the strict reason and undisguised nature of things; he has been reduced to admit what will sufficiently counterbalance all his objections to it. For, after mentioning what damages may have accrued from thence, to many in Ireland, which, he supposes, may extend even to some here, he reasonably adds, 'That nothing can excuse a measure, big with so much mischief, but the most apparent necessity,—such a necessity as cannot be circumscribed by any rules of law.' The most obvious consequence of this concession is, that if the executive part of the Government did suppose this most apparent necessity previous to, and made it the foundation of, this Embargo; it will follow, that they are justifiable, upon a principle of his own admission: though with this difference, that our Author must be supposed to deny that apparent necessity to exist, when the Government most probably concluded it did exist:—which is the point left to be decided, between the late Administration, and the present Writer.

As there is a strong presumption, that our Author was aware, the advisers of this Embargo might be justified, in a great degree, from his own concession; to preclude them, as much as possible, from the benefit of their good intentions in this case, he blames them for doing what appeared the best to their own judgments, by advancing, like a true Demagogue, page 23, 'That the Ministry cannot be deemed the sole Judges of this necessity, in a country where every man enjoys, in some sort, a share in the legislature:' by which, perhaps, he only intends, every Voter, every one who is represented. But here it is evident, that as our Author had differed with an Administration before, he differs now with the Constitution itself, and with the Legislature; who have supposed the executive power (of which a Ministry may be deemed the political Organs, or Members) the sole Judges of such necessity, especially in the recess of Parliaments, and left it to them to act in consequence of their judgment, in such situations. At the same time, we gladly allow, that the good people of this, and of the subordinate towns too, have a right to think and talk of such matters; of which we with them the continual possession, whatever minute inconveniences it may possibly, sometimes, be attended with: but there will always be this essential distinction between these different rights, that the Proclamations of Writers and their Readers, must be confined to their influence in Coffee-houses, and other places of meer conversation, until some persons of further consequence shall think them important enough for a more select attention, and notice.

Indeed, when we consider this pamphlet thoroughly, we cannot avoid concluding, that the Author really judged the very Embargo he complains of, either more necessary than he chooses to admit it, or a less grievous hardship than he has represented it to be; for where he is insinuating the loyalty of the Irish Protestants,

to the present illustrious family, which, indeed, stands in need of no exaggeration, he very reasonably infers, p. 11, 'That from a view of distressing their enemies, and for the service of their King, and their mother country, *it is more than probable*, they would, by acts of their own, have laid themselves under the hardships accruing from this Embargo, sobbily complained of.

We do not mean, by this, to contend for the Infallibility of any man, or Ministry; but justice is due to all: and our sensible Author, with all his chagrin and archness, at certain measures, (in which he is far from being singular) must surely allow the prohibition complained of, the sanction of being well-meant; as it cannot be supposed such a one as our enemies would rejoice at, or purchase. He is capable, no doubt, of saying as much on the other side of this subject, if his views, or attachments, had inclined him: but we are more apt to respect a present good, than to guard against an evil, though it be but a little more remote: one is the inordinate operation of self-love; the other, a languid regard for the good of the whole, or of posterity.

II. *A Letter from a Gentleman at Leyden, to his Friend at Amsterdam, of the Motives that induced the King of Prussia to prevent the Designs of the Court of Vienna.* 8vo. 1s. Woodfall.

This is a Translation of a piece written in French, by a Partizan of Prussia. The original is printed with it. The motives of his Prussian Majesty, which it is founded upon, together with the Saxon Memorial to the States, occasioned by that Prince's hostile entrance into Saxony, have been long before the public. — However, as our times have produced no controversy of greater moment, whether we look backward to causes, or downwards to events, it may not be ungrateful to our Readers, to open as much of it, under this head, as may serve to clear the way for what is to follow.

The Motives, or rather the Exposition of them (which, by the way, are no otherwise dated, than from Berlin, 1756.) begin with a course of assertions, viz. That, ever since the conclusion of the Peace of Dresden, the Court of Vienna had been industriously searching for means to break it; as also, that treaties with that Court are no longer respected by it, than as they are enforced by the sword: That the extravagant duties laid on all the manufactures of Silesia, were not only indications of its unfriendly intentions with regard to Prussia, but what might very well have warranted reprisals by force of arms: That this aggression was, however, but a trifle, in comparison to the other solid complaints which lay against her, amounting to no less than a revival of those ambitious projects which the Emperor Ferdinand the second, would have carried into execution, if there had not been a Cardinal Richlieu, and a Gustavus Adolphus to oppose them; that is to say, to impose servitude on the Princes of

Germany, establish Despotism, abolish Protestantism, and overthrow the whole Constitution of the Empire; That the Powers now in her way, were France, as Guarantee of the Treaty of Westphalia; Prussia; and the Grand Signior; That she chose to begin with Prussia first, under colour of reclaiming a province ceded to that Power by the Peace: That with this view, the treaty of Petersburg was concluded; in which, not content with a defensive alliance, she laid a scheme to embroil the Prussian and Russian Courts; as also the Russian and Ottoman; in both which points they so far succeeded, that the Plenipotentiaries of the two former Courts were recalled on both sides, and the Russians were kept in arms on the frontiers of Prussia, from year to year, in hopes that Chance would furnish cause for a rupture; in which case the Court of Vienna might have taken part, only as an auxiliary to Russia: and that nothing could have hindered an actual war, but the steady and moderate conduct of the King, in avoiding whatever might be construed into a pretext for kindling it. The Exposition goes on, to shew:

That this was the state of things, when the affairs of America began to disturb the tranquillity of Europe; a general war answering the purposes of the Court of Vienna, and it being necessary to them, that the great Powers should be taken up with their own immediate interests: That these purposes being unknown at London, the King of England demanded of the Empress-Queen, the succours, which he had a right to expect, both from her good faith, and her gratitude; having lavished his treasures, and his troops, sacrificed the interest of his kingdom, and exposed his person, to re-instate that Princess in the possessions of her fathers: That, to his infinite surprize, he found, notwithstanding, these were to be no otherwise obtained, than by his taking part in the plot against the Prussian dominions: That his Majesty, whose sentiments were too noble, and generous, to adopt a procedure so unjust, not only rejected the propositions thus made to him, but, to avert the storm which threatened Germany, made the Convention of Neutrality, signed at London:

That, hereupon, the Court of Vienna renewed her intrigues at Petersburgh, with redoubled application; and formed a plan for dismembering the Prussian possessions:

That, in order to be so much the more at ease in this undertaking, she took advantage of the situation of France, to draw the French Court into her measures, by the Treaty of Versailles; and never abated her endeavours till she had insensibly worked up a rupture between France and Prussia:

That at a juncture so extremely critical as this, when added to all these, and many more, insidious measures, the Court of Vienna was amassing warlike stores and provisions in Moravia and Bohemia; making armaments; forming camps of 80,000 men; posting lines of Hungarians and Croats along the frontiers of Silesia; and actually marking out camps on the King's limits:

so that peace, on her side, actually resembled war; and, on his, not a troop had been moved, nor a single tent pitched:—the King thought it high time to break silence, at least. That accordingly he directed M. Klinggräfe, his Plenipotentiary at the Imperial Court, to demand of the Empress-Queen, whether all those great preparations of war, which were making on the frontiers of Silesia, were designed against the King, or what were the intentions of her Imperial Majesty? That her answer, in express terms, was, “That, in the present conjuncture, she had found it necessary to make armaments, as well for her own defence, as for that of her allies; and which did not tend to the prejudice of any body.”

So vague an answer requiring explanations, M. Klinggräfe, in conformity to further instructions, farther represented to the Empress, That tho’ the King had dissembled, as long as his safety, and his glory would permit; the bad designs imputed to the Empress, would no longer suffer him to do so: That he was acquainted with the offensive projects of the two Courts, to attack him together, unexpectedly, the Empress-Queen with 80,000 men, the Empress of Russia with 120,000; which were to have been put in execution in the spring of the current year, but had been deferred till the next, because the Russian troops wanted recruits, their ships seamen, and Livonia corn for their subsistence: That the King left the Empress the choice of peace or war: that if she chose peace, all he asked, was, a positive assurance, that she had no intention to attack the King, either this year or the next; but that he should consider any ambiguous answer, as a declaration of war; in which case, he should call Heaven and Earth to witness, that all the calamities resulting from it, were to be placed to her account:

That the answer given by the Court of Vienna, was more haughty, and less satisfactory, than the former; which was both recapitulated and justified in it, as clear, reasonable, and satisfactory, and what she might have declined giving at all, if she had so thought proper; seeing, that all Europe knew the military preparations she was making in her own dominions, had not been resolved on, till the military dispositions of the King of Prussia himself, had first set her the example: That being accustomed to receive, as well as practise, the attentions which Sovereigns owe to each other, she could not hear, without as much astonishment as sensibility, the contents of M. Klinggräfe’s Memorial, which were of such a kind, both for matter, and manner of expression, that were she to answer the whole, she could not avoid trespassing on the bounds of moderation she had prescribed to herself: That the informations his Prussian Majesty had received, concerning an offensive alliance between her Majesty and the Empress of Russia, and all the circumstances and stipulations relating to it, were absolutely false and groundless; that no such treaty did exist, or ever had existed; and that this declaration would enable all Europe to judge of what weight

and quality the dreadful events are, which Mr. Klinggrafe's Memorial announced, and that they could in no sense be imputed to her.

What follows next in this Exposition, is called a short Recapitulation to shew the insufficiency, and incongruity of this Reply. And first, concerning the military dispositions of the King of Prussia, said to be known to all Europe; it farther asserts, That upon the Russian armaments, in the month of June, the King caused four regiments to pass out of his electorate into Pomerania; and ordered his fortresses to be put into a state of defence; of which the Empress-Queen, glad of any pretence to palliate her ill intentions, was pleased to avail herself, as a sufficient excuse for assembling an army of 80,000 men in Bohemia and Moravia: that when this army had been so assembled, the King ordered three regiments, which had been quartered in Westphalia, towards Haberstadt; but, to avoid giving umbrage, did not send a single regiment into Silesia; his troops remaining quiet in their garrisons, without even horses, and the other necessities for an army, which was either to encamp, or invade: that, on the contrary, the Court of Vienna, while using the language of peace, actually took the most serious measures for war; causing another camp to be marked out near Hotzenplots, which, tho' a place belonging thereto, lay directly between the two fortresses of Neisse and Cosel; and, moreover, being then preparing to occupy the camp of Jaromitz, within two miles of Silesia:

That, upon these advices, the King thought it time to make the proper dispositions, that he might not be at the mercy of a Court so *well-intentioned* to his interests, as that of Vienna was: That if he had had any formed design against the Empress, he might have put it in execution, with ease, two months sooner: That, however, he was negotiating while his enemies were arming: That he had only followed the measures of the Austrians; and that, consequently, the very article on which they lay so much stress, only serves to set their ill designs in broad day-light.

Recurring then to the answer first given to M. Klinggrafe, said in the second to be so clear a declaration, the Expositor pronounces, both to be inconclusive and unintelligible: asking who are the allies of the Empress threatened with war? France, or Russia? and adding, That none but such as were strangely blinded, would suspect him of designing to attack either; much less with such a force as the four regiments sent into Pomerania.

He also cavils with the Court of Vienna, for saying, they did not mean to attack any body, instead of saying explicitly, they did not mean to attack the King of Prussia. He maintains, that the subject matter of Klinggrafe's Memorial would not have appeared disagreeable, but to a Court disinclined to give the assurances demanded: and, passing on to the Russian alliance, he says; It is easy for the Austrian Ministers to deny this Convention; but, besides the facts which are published about it, there are circumstances which seem sufficiently to indicate at least a concert.—

These

These circumstances he then enumerates—namely, The approach of the Russian troops, in the beginning of June, towards the frontiers of Prussia: The forming an army of 70,000 men in Livonia, at the same time that the Austrians were forming another in Bohemia, under the title of an Army of Observation: The return of the Russians, about the middle of that month, into their quarters; and the adjournment of the Austrian camps till the next year.

After which he proceeds to say, That notwithstanding these suspicions and indications, the King would have been glad to have accepted a denial of these projects, accompanied with assurances, that they would not attack the King, either this year or the next: That this was the essential article in Klinggräfe's Memorial, which is precisely the article to which no answer is given: Asks, If this silence did not sufficiently shew, what the designs of the Court of Vienna tended to? and which of the two Powers wished for war? that Power whose troops were encamped on his neighbour's frontiers, or that whose troops were quiet in their quarters? Infers, that the Court of Vienna, far from desiring peace, breathed nothing but war; and proposed, by continual artifices, and haughtinesses, to drive the King into it, in order to have a pretext for reclaiming the assistance of its allies, &c.—And then adjoins, That altho' this answer left no further doubt about the designs of the Empress-Queen, and laid him under a necessity to take the only part which was consistent with his honour and glory; his Majesty had still been pleased to make one last attempt to shake the inflexibility of the Court of Vienna, for the sake of preserving peace: That he had accordingly charged M. Klinggräfe, a third time, to declare, that if, the Empress would yet give the positive assurances before required, viz. that she would not attack the King by name, either this year or the next, his Majesty would, in such case, directly withdraw his troops, and restore things to the state wherein they ought to be: But that this having proved as fruitless as the former, his Majesty flattered himself, that all Europe would do him justice, from a conviction, that it was not the King, but the Court of Vienna that would have war.

Here the Expofitor, if he had so thought fit, might have laid down his pen: but an over-fondness for his subject, or an oversolicitude to leave nothing unsaid upon it, leads him into repetitions of matter, if not of terms, which might have been spared. After which he makes a very proper distinction between the first aggressions and the first hostilities: Acknowledges the King of Prussia to have commenced hostilities; but considers the Empress-Queen as the Aggressor: Insists, that aggressions, of which he specifies several kinds, justify hostilities: Briefly cites several cases in point: Charges the House of Austria again, with a design to destroy the Liberties of Germany: Declares his Prussian Majesty to be their Champion and Defender; and that they shall not be buried, but in the same grave with Prussia: Makes another

ther appeal to Heaven: Says, he is forced to take up arms to dissipate a conspiracy against him; and concludes in these words: 'If his Majesty departs from his usual moderation, it is only because it ceases to be a virtue, when his honour and his independency, his country, and his crown are at stake.'

This is a sketch of the remarkable piece which is the basis of the Leyden Letter; and the drift of that Letter is to illustrate more at large the distinction above specified and admitted, between Aggressions and Hostilities; as also to prove, that a Prince is, in every light, justifiable, who, apprised of an injurious design upon his dominions, proceeds against his adversary by way of prevention. The arguments made use of, are drawn from the first law of Self-preservation: The right of Princes, (who acknowledging no superior, are in a state of nature with regard to each other) to the benefit of this law, in common with all other individuals: The right of Princes to appeal to the sword, in every such case as would warrant a subject to appeal to the Courts of law and Justice: The proofs of aggression, by any overt-act or acts, whether by military preparations, adverse alliances, &c. which are, in fact, so many hostilities, tho' distinguished by a different name: The tacit avowal of such aggressions, by repeated refusals of the requisite explanations, again and again demanded: The obligations incumbent on a Prince, as the father and protector of his subjects, to prevent the calamities preparing for them by his and their enemies; And the authorities of all the eminent Civilians to warrant their proceeding accordingly.

Coming to application, he says, 'The King of Prussia, in the last war, sufficiently made good his claims from the House of Austria,—and acquired as good a title to Silesia, as a private person, who, in any instance, having gained his suit, has to possess what was adjudged to him.—If then the Queen of Hungary endeavours to recover that province, she meditates an unjust design, and the war by which the King of Prussia endeavours to overthrow the measures she has taken for that purpose, is strictly defensive.'

The remainder of this piece will be called by some, an Invec-tive against the House of Austria; as bringing a pretty home charge against it, of unreasonable ambition, rapaciousness, and other eminent princely qualities; and the conclusion is seconded with a strong citation from a Latin work of the last age, which, for the sake of shewing how well England has paid her court to the other powers of the continent, by the incredible efforts she has made for the aggrandizement of that ungrateful House, we shall here subjoin, as follows:

"The House of Austria having always governed the Empire with a view to its own private interest, it were to be wished, that the Electors would agree to perform what some authors say they concluded upon, in the time of Lewis of Bavaria; which was, That the House of Austria should for ever be de-
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"pryed of the Imperial Crown. This example was imitated by the Poles, who, after being fully convinced of the ambition of this House, concluded in one of the diets, That no person should dare, under the pain of infamy, to propose a Prince of the House of Austria to be King of Poland, or give him his suffrage for that purpose. The Electors not having repealed this ancient convention of their predecessors, putting the case that it has existed, the House of Austria has raised a flame in the Empire, which can scarcely be extinguished without the entire ruin of that House."

III. *Four Pieces*, containing a full Vindication of his Prussian Majesty's Conduct in the present Juncture. 4to. 3s. E. Owen.

The first of these is a Memorial from the Prussian Minister to the States-General, in answer to the Memorial of the Saxon Resident at the Hague; for which reason it will be, in some sort, necessary to give a sketch of the one, which has also been officially printed here, before we proceed to the other: and if we should also happen to recollect as we go, that the outside of all this cabinet-work is ever rendered as specious as possible, we shall understand none of them the worse for it.—These, however, which follow, are so many facts which cannot be disputed, viz. The Prussians formally demand a free passage through Saxony; the Saxon Court does not refuse it, but requires time to make the proper adjustments; with a resolution, however, to obstruct them by force of arms, when properly supported: and his Prussian Majesty fore-seeing, or fore-knowing this, never waits the issue of his own requisition, but enters on the premises, in a way that sufficiently shewed, what kind of authority he relied on most, when he first ventured on this hardy enterprise.

The Saxon Memorialist, then, sets out with calling it, not only an Invasion, but an attack on the Law of Nations; in the preservation of which every Power was interested;—an invasion in the time of the profoundest peace, and when the King, his august Master, had not only avoided, with the greatest care, every measure that might possibly give umbrage to his neighbours, but, from the first glimpse of a misunderstanding between the Courts of Vienna and Berlin, had enjoined his Ministers at all the Courts of Europe, to declare his firm resolution, to observe the strictest Neutrality.

He further aggravates the horrors of this invasion, by an enemy, under the masque of *friendship*, who, without alleging the least complaint, or any pretext whatsoever, but his own *convenience*, made himself master of the whole country, capital and all; fortifies, dismantles, disarms, seizes the revenue, raises contributions, exacts hostages, empties arsenals, forces the archives of state from the custody of the Queen of Poland herself, by the dint of menaces and violence; and instead of the legitimate government,

vernment, substitutes a *Director* dependent only on his own will and pleasure.

"Such, High and Mighty Lords," continues the Memorialist, "are the first exploits of a Prince who declares, that he undertakes the war solely to defend the *Liberty* of the Germanic Body, and to protect the *Protestant* Religion: to which he gives a stroke the more dreadful, as he begins with crushing the very State to which that religion owes the establishment and preservation of its most valuable rights; when, at the same time, he breaks through the most respectable laws, which constitute the union of the *Germanic* Body, under the pretext of a defence, of which the Empire, at present, stands in no need, except against himself."

He then takes notice, That a Treaty of *Neutrality*, solemnly offered, together with all the securities compatible with the sovereignty of Saxony, was not sufficient to stop the course of a project formed to ruin it: and that the King, in retiring within his camp, had nothing to consult but his own honour, and the zeal of his people, to reject the unheard-of proposals made to him, to abandon to the King of Prussia, during this war, the administration of his state and army.

Drawing then towards a close, he observes, That the cause of Saxony is a common cause to all Powers, as her fate foretells what they must expect to undergo, when the faith of treaties is no more to be respected; and that it appeared, as well by the King of Prussia's Declaration on his entering Saxony, as a friend, as by the *Exposition* of his *Motives*, that nothing less would satisfy him, than the entire sacrifice of that Electorate: and he concludes with requiring from their High Mightinesses, not only their good offices, but those other more efficacious succours which, he presumes to be due from every State, to every State, under the like oppressions, tho' not expressed by treaties.

This piece is dated September 29; and on the 15th of October following, the Prussian Minister at the Hague presented his counter-Memorial, to the following effect.

That it ill became the Court of Saxony to reclaim against his Prussian Majesty, the respectable Law of Nations, which they had been the first to violate towards him: That they had adopted every part of the dangerous designs which the Court of Vienna had formed against him; which tended to nothing less than the dispossessing him of Silesia, and even the destruction of his whole power: That by the consent of all the parties, it had been reserved, that Saxony should not appear as one, till the Prussian forces were so weakened, that they might pull off the mask with impunity: That the object of these designs was, an eventual partition of the Prussian dominions, in which the Saxon Court had gone so far, as to stipulate for their share, the duchies of Magdeburgh and Grossen, with the circles of Züllichau, Cöthén, and Schwibus: That the said Court, during this interval, played

played off every engine of unwarrantable policy, at every Court of Europe, to prepare the way for the desired event; and had not soared even the most atrocious calumnies, to give an odious turn to the King's most innocent actions: That the great preparations made by the Court of Vienna, joined to other appearances, which shewed the execution of their vast designs was at hand, obliged the King to prevent them; and his Majesty having been *informed* of the secret purposes of Saxony, all laws, divine and human, authorised him to disable the Saxons first, since it was the only method to preserve himself from ruin: That the experience of past times, and the method of thinking peculiar to the Saxon Ministers, would not suffer him to confide in the offer of a Neutrality, which would have been evaded, as soon as it could have been done with any security; and which was, besides, no more than one of the articles of the dangerous system already settled by the combined Powers: That all the measures which his Majesty has since pursued in Saxony, and which have been set forth in such odious colours, are but the necessary consequences of the self-defensive measures he was first obliged to resolve on; and which amount to no more, than the depriving the Court of Saxony of the means of hurting him: That, however, even in doing this, he has observed all possible moderation: That the country enjoys all the security, and all the tranquillity, it could expect, in the very midst of peace: That the King's troops observed the most exact discipline: That no more of them were left in Saxony, than were necessary to observe his Polish Majesty's camp: That all the due respect to the rank of the Queen of Poland, was shewn her: That it was only by the most suitable representations she had been prevailed upon, to suffer some papers, necessary to ascertain the dangerous designs of the Saxon Ministers, to be taken out of the State-Paper-Office; without the other archives being touched: That of these the King was already possessed of the copies; but as their authenticity might have been disputed, he thought it behoved him to secure the originals: That he was extremely sorry for the necessity which had obliged him to do things so disagreeable to the King of Poland: That his personal esteem and friendship for him remained the same: but that he could not sacrifice the safety of his dominions to these sentiments: And that it was to the pernicious advices of the ill-intentioned persons, in whom his Polish Majesty had placed so unreserved a confidence, he was to impute his misfortunes: That in his Majesty's situation, he could listen to nothing but that essential duty which bound him to the happiness of his people: That every man had a right, not only to prevent the mischief he was threatened with, but even to retort it upon its author: That neither the constitutions, nor laws of the Empire, could obstruct the exertion of a right so superior to all others, as that of Self-Preservation, and Self-Defence; especially when the depository of those laws is so closely united

united to the enemy, as manifestly to abuse the power lodged in him, for his sake: That the Germanic Body can have nothing to fear from a Prince so deeply interested in its preservation as himself: That all those equally concerned for the liberties of Germany, and the Protestant cause, must with success to his arms; seeing it was certain, that the oppression of one of the most powerful Princes of the Empire, and of the Protestant Communion, would necessarily be followed with the total destruction, both of the one and the other: Whereas that country, which boasts of having given birth to the Protestant Religion, would prove but a weak bulwark for its security; which it already feels but too sensibly, from the state of its concerns in the diet of the Empire, under the direction of a Prince of another Communion.

And, lastly, That this being the true state of the present crisis, his Majesty promised himself, from the friendship and superior wisdom of their High Mightinesses, that they would acknowledge the justice of the measures he had been forced to take; and that, instead of listening to the malicious insinuations of his enemies, they would use their good offices towards inspiring moderation into those Powers who seem to have sworn ruin to a country, whose fate ought not to be indifferent to their Republic.—Thus far the first of these four important pieces.

The second Paper is the King of Prussia's Answer to the Imperial Decree of Commission at the Diet of Ratisbon, and to that of the Aulic Council of the Empire; from which no more need be extracted, than serves to explain the conduct of the Imperial Court towards him, since his entrance into Saxony, and his resentments of it: such of the intervening parts, as relate to the motives and provocations which induced him to take that bold, but necessary, measure, having been either sufficiently expatiated upon already, or being more fully exhibited in the deduction of facts to be found in the other two papers that follow.

The first expressions then, of his Majesty the King of Prussia, in this second Paper, are of surprize and indignation, that the Imperial Commissaries at the Diet, should present to the Dietature, on the 20th of September last, a Commissorial Decree of the Emperor, founded on the resolutions of the Aulic Council, conceived in the harshest terms, and having for its object, to incite all the other members of the Empire, to make a common cause against him: the Emperor, moreover, assuming to himself therein, a right to recall all the King of Prussia's forces, to discharge them from their oath of allegiance, to pass sentence upon him as a Prince guilty of the greatest crimes, and even to declare him, in a manner, an enemy to the Empire.

To shew how hard, and how unheard of, such a proceeding is, he recapitulates, in the next place, all the particulars above recited. After which, returning to the just cause of resentment given him by the said Decree, he adds;—'One single instance, in the most ancient annals, is scarce to be found, where a Crowned

Head, and one of the most eminent Electors, has been spoken of in so unfriendly and slighting a manner, and where the respect due to him has been, to such a degree, forgot. But whatever is most sacred among nations, ceases to be so with the Aulic Council, provided it can but vent its wrath, and gratify the spirit of animosity, and revenge, it is filled with, against those who do not submit implicitly to its decisions. It carries the rage with which it is animated so far, as to send avocatorial Letters to *all* the King's subjects, and dares, by its own authority, to discharge them from the oath of fidelity which they have taken to their Sovereign. The King possesses, in that quality, a kingdom, and several other provinces, which do not, in any manner, depend upon the Empire. In confounding these countries with those which are really held from the Empire, the Aulic Council gives a fresh, and very flagrant, proof of the tyrannical spirit it is possessed with, and of the dangerous views it entertains. It acts contrary to the most solemn and fundamental laws of the Empire, and particularly to the Capitulation which the Emperor has *sworn* to, at the time of his election, to secure the liberty and privileges of the States. It expressly says, that such rigorous extremities shall not be proceeded to, without the knowledge, and unanimous consent, of all the Electors, Princes, and other States of the Empire. If such despotic proceedings of the Aulic Council were to be connived at, what would then become of the liberties and prerogatives of the States of the Empire, purchased at the expence of their blood and treasures? It is the Aulic Council itself, that endeavours to kindle the flame of sedition in the Empire, by attempting to raise up against the King, the Electors his colleagues, together with all the other members of the Germanic Body. The King, however, is very easy upon this head, because he can equally depend upon the affection and fidelity of his subjects. As a King, he certainly will not suffer any body to prescribe laws to him; and as Elector, he never will depart from those obligations which bind him, as well to the Head of the Empire, as to the other Members of that respectable Body: But he will demand, in his turn, that his just rights be respected; and that he be not treated, (as he has been of late, affectedly, and almost in every instance) in a manner which carries with it the most bare-faced partiality, and the most crying injustice. The King, in his present circumstances, has not the smallest dispute, either with the Head of the Empire, or with the Empire in general; if any of the principal members of this body have conspired against his Majesty, no reasonable man, who has his own safety at heart, can blame the King, for having employed those forces for his defence and security, which God has entrusted him with. The Empress-Queen of Hungary and Bohemia did not, in the least, scruple to make her troops act against the Emperor Charles VII. of glorious memory, in his quality of Head of the Empire. At that time,

time, the Court of Vienna even complained bitterly of the disposition which the Emperor made to *assist her*, and was extremely offended therewith. Instead of that, the point in question at present, is, only a dispute between two very eminent members of the Empire; so that what appeared just to the Empress during the late war, and in the difference which she had with the Bavarian and Palatine Courts, and other States of the Empire, is, and will be, just, with much more reason, as affairs are now circumstanced, and in the King's present situation: unless the Aulic Council means to banish justice from the face of the earth.

His Majesty then refers to his Treaty of Neutrality with the King of Great Britain, concluded in the beginning of the present year, as a proof of his ardent desire to preserve the peace of Germany: Observes, this measure had met with almost a general applause, from the Members of the Germanic Body, as it was hardly possible it could be otherwise; notwithstanding which, he insinuates, this very treaty, so innocent in every respect, as having nothing in view but the common-good of Germany, gave rise to that vehement and implacable animosity which had induced the Court of Vienna to attempt every thing for his Majesty's ruin.

He then protests, in the most solemn manner, That if the Empress-Queen had, in two words, afforded him the assurances he required, it would have given him the highest satisfaction: Reckons her non-compliance with this important article, a proof of her ill intentions: Inforces from thence, the necessity, so often pleaded, which obliged him to take the most effectual means in his power for his own preservation: Declares, that his great, his only view, was to obtain a full and absolute security to his dominions for the future: That he would gladly consent to a speedy peace, provided it was like to be firm and lasting; and that, in such case, he would, without a moment's delay, restore every thing in Saxony to its ancient footing, and punctually perform what he had promised in his declaration, let forth on the entrance of his troops into that country.

His Majesty, after this, expresses his firm persuasion, that his intentions being such as had been represented, the Electors, and other Princes of the Empire, would not suffer themselves to be imposed upon, either by that odious Decree of Commission, or by the representations of the Saxon Minister, to the Diet, on the 23d of September last:—Asserts, both those pieces were alike filled with exaggerations, and supposititious facts: such as, excesses committed by the Prussians, violences offered to the Saxons, and restrictions on their commerce; and that his troops, on the contrary, observed the most exact discipline:—Makes no doubt, but that the States of the Empire will easily discover the concealed view of all these practices, which was neither more or less than to weaken the King, and even to oppress him,

him, if possible :—*Intimates*, that if the Empire were to lose in him the most powerful Protestant Prince, and the firmest support of the German Liberties, the project would be revived which gave occasion to the thirty years war ; the undertakers of which would promise themselves so much the more easily to subdue the German Empire : in which case, all the laws, civil and ecclesiastical, which the States had purchased with their lives and fortunes, would be trampled under foot. Lastly, the King endeavours to induce them to make his case their own ; to convince them, that their ruin is included in his ; and to animate them to become his auxiliaries : promising them, upon all occasions, an effectual assistance for the support of their liberty, and every right lawfully obtained, which the Aulic Council, too often, trod under foot.—*Protesting* next, in the strongest and most solemn manner, against every thing contained in the said Commissorial Decree, injurious to him ; and finally reserving to himself, in like manner, his rights and liberties, as well as the just satisfaction which a Crowned Head, and an eminent Elector of the Empire, was entitled to demand, according to the Law of Nations, and the fundamental Constitutions of the Empire, from a Council which has shewn so little regard for his dignity, at the Diet of Ratisbon.

The third and fourth Parts of this state-collection are of a nature and tendency so similar to each other, that both might very easily have been run into one : and, indeed, if one general state had been deducted from the whole, the whole would have been more perspicuous, and the process more satisfactory ; the repetitions they now abound with, serving as much to perplex some Readers, as to inform others ; and having an obvious tendency to disgust, in some degree, all. It is true, the cabinets of Princes are very rarely thus exposed ; so that a very small degree of curiosity, will bring numbers to inspect the contents, and so far, at least, the Prussian cause will be undoubtedly served by any Exposition, of any kind. But, if the public, from this spectacle, should happen to infer, that all cabinets, as well as all families, may possibly have their secrets, which would as ill bear day-light ; the reputation of Kings and Ministers, and the reverence to be observed with regard to the mysteries of State, will be but little advanced by it. Leaving, however, to Sovereigns, those considerations which properly belong to them, we shall content ourselves, with treating these other two papers in such a way as appears to us least open to the objections which lie against the papers themselves.

The first is called, *A Memorial in vindication of the King of Prussia's conduct, from the false imputations of the Court of Saxony.*

And the last, *A Memorial, setting forth the conduct of the Courts of Vienna and Saxony towards the King of Prussia, and their dangerous designs against him ; together with the original documents in proof of them.*

The introductory paragraph to the first of these, maintains, 'That the King of Prussia's motives of action were not of such a nature as required darkness rather than light; but that his Majesty, in tenderness to a Prince, whom he did not desire to treat as an enemy, had only hinted these motives in the declaration he published upon his entrance into Saxony: Flattering himself, that by recalling the remembrance of past times, and insinuating his apprehensions for the future, the Saxon court would have perceived of itself, that his Majesty was well informed of all its secret machinations; consequently, instead of opposing his measures, would rather have found it their wisest course to have endeavoured to co operate with him in carrying them into execution:—Adding, that the resilience of that court, the false colours they had laid on his conduct, and the calumnies they had raised, had obliged him to enter into details he would have been glad to suppress, for the sake of convincing all Europe, he had done nothing but what sound policy, reason, and justice itself had dictated.'

This serves to account, in some measure, for the dead silence observed in the exposition of his Majesty's motives with regard to Saxony; and to obviate a doubt which might otherwise have arisen, that his Majesty had struck his blow first, and had afterwards, by the dint of search and re-search, discovered the Saxon provocations.

What immediately follows, is a charge of ingratitude against the court of Saxony, for having so soon forgot the obligations they acknowledged in the treaty of Dresden; a repetition of that other charge, already recited, concerning the concert for dividing the Prussian dominions, together with a re specification of what was to be the Saxon share of them; a pretty strong investive against Count Bruhl, for proposing it as the price of his master's friendship to every power that made application for it; a reference to a letter from Count Rutowski to Marshal Brown, relating to the present circumstances, which accidentally fell into the King's hands; Count Fleming's negotiations at Vienna, as proof that a secret concert was forming between the two courts: assertion upon assertion, that the King was able to support all he had alleged by authentic vouchers, then in his hands; and an appeal to the impartial world, whether his Majesty, thus provoked and endangered, could, or ought to, have done less for his own preservation.—So far, then, it must be understood, the memorial turns upon what preceded his Majesty's entrance into Saxony; and if he had sufficient reasons to warrant that step before he took it, it is farther said, that he met with abundant corroboratives afterwards.—Such as the magazines which had been long forming, and by which the Saxon troops were then subsisted; the resolution taken by the King of Poland to put himself at the head of his army, and to post himself in such a manner as might best facilitate his junction with the Austrian army; and the discovery of a road lately cut through the mountains of Bohe-

mis, and marked at certain distances with posts, bearing this remarkable inscription, *The Military Road.*

The remaining topics are all, or most of them, such as have been touched upon before.—As, the insufficiency and insecurity of the Saxon offer of neutrality; the necessity of disarming so determined and so insidious an enemy; his Majesty's extreme sensibility of the King of Poland's situation; ascriptions of it to the pernicious councils of Count Bruhl; the falshood of the reports spread by that Minister concerning the excesses committed by the Prussians; the sufferings of the Saxons; the indignities said to be offered to the Queen; the removal of the Archives, &c. And in the close, the King avows, That he has no design against the King of Poland, or his dominions; that he lays no claims, pretends to no acquisitions, no, not of an inch of ground there; and that tho' it be true, that the proceedings of the Saxon court gave his Majesty an indisputable right to deal quite otherwise with him, he would, nevertheless, persist firmly in his resolution of restoring the King of Poland to the full and peaceable possession of all his dominions, as soon as it could be done without endangering his own.

We are now come to the fourth and last of these pieces, which, it must be owned, belong rather to the political than the literary province; but which must, nevertheless, have a place in the reading of the times.—And herein we are not only furnished with the same course of facts, positions, arguments, and conclusions, made current through such a variety of channels before; but also with a series of vouchers, drawn from originals, now resting in his Prussian Majesty's custody, to support them; so introduced, arranged, and commented upon, at first, as may best serve the Prussian cause; but afterwards annexed at large, for the common use of the common world.

The eventual treaty of partition between the courts of Vienna and Dresden, of May the 18th, 1745, is given as the basis of the whole building;—and it is said, the treaty of Dresden, of Dec. 25, the same year, was, perhaps, but a few days old, before the court of Vienna made no scruple to propose to that of Saxony, a new treaty of alliance, in which the contracting parties were likewise to renew the said treaty of eventual partition: which fact, it is also said, can be proved by the very draught of it then delivered at Dresden;—and this proposal, it seems, the Saxon ministry did not decline, but only demurred to; thinking it would better consolidate their plan, if they could act under the countenance of a defensive alliance between the two courts of Vienna and Peterburgh.—This, however, is no otherwise proved, than by the specification of such a treaty, which did actually take place on the 22d of May, 1746, following. The body, or ostensible part of this treaty, is also admitted to be innocent enough for public inspection; being calculated only to serve as a screen for six secret articles, of which the fourth was levelled singly against

Prussia, as by the article itself, inserted among the vouchers or documents, is apparent: for though the Empress-Queen sets out with a protestation, that she will religiously observe the treaty of Dresden, she afterwards explains how little religion would serve for such a purpose, viz.—“If the King of Prussia should be the first to depart from this peace, by attacking either her Majesty the Empress-Queen of Hungary and Bohemia, or her Majesty the Empress of Russia, or even the republic of Poland, in all which cases the rights of her Majesty the Empress-Queen to Silesia, and the county of Glatz, would again take place, and recover their full effect, the two contracting parties shall mutually assist each other, with a body of 60,000 men, to reconquer Silesia, &c.” The observations made upon this article are, That these were the titles of which the Empress-Queen proposed to avail herself, for the recovery of Silesia:—that every war, in which Prussia could be concerned with Russia or Poland, was to be deemed an infraction of the treaty of Dresden, though neither of those powers had any concern in that treaty; and though the latter was not even in alliance with the court of Vienna:—that by comparing the conduct of that court with this article, from its date, it is very visible, she thought to attain her end, either by provoking the King to commence a war against her, or by kindling one between his Majesty, or one of the other two before mentioned powers, by her secret intrigues and machinations: and that, consequently, it was no wonder, that the treaty of Petersburg has ever since been the hinge on which the Austrian politics have turned; or that their negotiations have been principally directed to strengthen it by the accession of other Powers.

The facts next advanced are, That the court of Saxony was the first power invited into it: that this invitation was made in the beginning of the year 1747, and that the said court eagerly accepted the invitation: as appeared by their furnishing Count de Vicedom, and the Sieur Pezold, their Ministers at Petersburg, with the necessary full powers for that purpose; by ordering them to declare, that their court was not only ready to accede to the treaty itself, but also to the secret article against Prussia, and to join in the arrangement made by the two crowns; provided measures were better taken than before, as well for the security and defence of Saxony, as for its indemnification and recompence, in proportion to the effort and progress which should be made: by farther specifying, that if, upon any fresh attack from the King of Prussia, the Empress-Queen should, by their assistance, happen not only to reconquer Silesia, and the county of Glatz, but also reduce him within narrow bounds,—the King of Poland, as Elector of Saxony, would stand to the partition stipulated between his Polish Majesty and the Empress-Queen, by the convention signed at Leipzig, May 18, 1745: and by charging Count Lofs, the Saxon Minister at Vienna, at the same time, to open a private negotiation for an eventual partition of the conquests which should

be

be made on Prussia, by laying down, as the basis of it, the said partition-treaty of Leipsic.—The particulars of all which are to be seen in the documents annexed; that is to say, in the instructions given, May 23, 1747, to the Saxon Ministers at Petersburg; in the memorial accordingly delivered by those Ministers to the Russian court, Sept. 25, 1747; and in the instructions given to Count Lofs, at Vienna, Dec. 21, 1747.

The memorial then proceeds in these words: "It has, indeed, been affectedly supposed, throughout this negotiation, that the King would be the aggressor against the court of Vienna. But what right can the King of Poland draw from thence to make conquests upon the King? Or, if his Polish Majesty, in the quality of an auxiliary, will also become a belligerent party, it cannot be taken amiss, that his Majesty should treat him accordingly, and regulate his conduct by that of Saxony. This is a truth which has been acknowledged even by the King of Poland's own privy council, in the opinion they gave when consulted upon the accession to the treaty of Petersburg; witness the two extracts, (also added to the documents) wherein the said privy council gave the King to understand, That the principle laid down in the fourth secret article of the treaty of Petersburg, went beyond the common rules: and that if his Polish Majesty should approve of it, by acceding thereto, his Prussian Majesty might look upon it as a violation of the treaty of Dresden."

What follows next, is a course of Saxon artifices, to keep the negotiation in hand, without putting the last hand to it: At Paris, declaring, solemnly, the treaty of Petersburg contained nothing more than was in the German copy, which had been communicated to the court of France; no secret or separate article having been communicated to the King of Poland: At Petersburg, professing always a readiness to accede in form to the said treaty; but always finding some pretence to postpone it.—Thus, when invited afresh in the year 1751, they sent powers and instructions to the Sieur Funck at Petersburg accordingly; but withal required, that the King of England, as Elector of Hanover, should be induced to accede first.—And when his Britannic Majesty declined all concern in that mystery of iniquity, recommended another alliance, of a nature innocent enough to bear being produced and avowed:—Retaining, nevertheless, their original purpose, to put in for a share of the Prussian spoils, whenever the proper opportunity should offer. In proof of which several clauses out of the Saxon dispatches are produced. But then it is not unfit to be observed by the way, that neither the dispatch of June 16, 1756, from Count Flemming, the Saxon Minister at Vienna, to Count Bruhl, nor that of the Sieur Funck at Petersburg, of June, 1753, [it is in this order they are ranged in the memorial] out of which the two following clauses are said to be taken, are annexed to the documents.—"Your Excellency knows," (says Count Flem-

ming) "the great objections which the court of Petersburg made to us in the last war, when we reclaimed the *Casus Fæderis*; and your Excellency will also remember the answer which their Ministers gave us, when we were pressed to accede to the treaty of Petersburg, of 1746, and we shewed our willingness to do it upon condition, "that we should not appear upon the stage, till "after the King of Prussia should be *attacked*, and his forces "divided, that we might not, from the situation of our country, "hazard our falling the first sacrifice." Of the *Sieur Funck* it is said, "that having had the question put to him at Petersburg, "whether his court would not take up arms, in case of a war "with Prussia; and having replied, that the situation of Saxony "did not permit it to enter the lists, till its powerful neighbour "should be beat out of the field, he was answered, That he was "in the right, that the Saxons ought to wait till the Knight was "thrown out of the saddle." The use made of these passages is, first, to shew what the Saxon system really was; and secondly, to establish a belief, (for such premises will hardly enforce conviction) that the allies of Saxony did at length come into it: after which follows a general inference from all the proofs which had been produced, That the court of Saxony, without having acceded to the treaty of Petersburg in form, was not the less an accomplice in the dangerous designs founded upon it; and that the said formality having been dispensed with, they had only waited for the moment, when, without running too great a risk, they might concur in effect, and share the spoils of their neighbour: in expectation of which event, it is farther asserted, that the Austrian and Saxon Ministers laboured underhand, in concert, with the more ardor to prepare the means of bringing the case of the said secret article to exist; and the means they so prepared, were to embroil the King irreconcilably with the Empress of Russia, by falsely and opprobriously laying to his Majesty's charge all sorts of designs, now against Russia, and even the Empress's own person; then upon Poland; and, to crown all, against Sweden.—Several pages are then taken up in manifesting the truth of this fact, by a series of evidence, drawn both from the Saxon and Austrian dispatches, most of which are to be found entire in the documents: and the fruit of all is said to have been, first, a resolution of the Senate of Russia, of the 14th and 15th of May, 1743, in which it was laid down as a fundamental maxim of the empire, to oppose every farther aggrandisement of the King of Prussia, and to crush him by a superior force, as soon as a favorable opportunity should occur of reducing the House of Prussia to its primitive state of mediocrity; and secondly, a revival of this resolution in a great council held in October, 1755, with this addition, To attack the King of Prussia without any farther discussion, whether that Prince should happen to attack any of the allies of Russia, or any one of the Russian allies should begin with him. Which advices, it is proved, were received at Peters-

den with a joy suitable to the harvest the Saxon court expected to reap in consequence of them.

But this joy, we are next given to understand, was soon damped, by the convention of a neutrality in Germany, signed at London, Jan. 16, which, it is said, silenced Count Bruhl's calumnies, and shook his iniquitous system. Fearing, however, that this blow would be followed by a worse, a reconciliation between the courts of Berlin and Petersburg, he redoubled his efforts to prevent it; and by the laudable concurrence of the court of Vienna with such perfect success, that the said court, imagining, in consequence of the *new connections* they had entered into this year, [with France, must be understood] they had caught the opportunity to recover Silesia without obstruction, lost no time in crowding troops into Bohemia and Moravia, forming camps, and filling magazines; while Russia, at the same time, kept the same pace, step by step, in making vast armaments, both by sea and land, without any apparent object; the court of England, which they were pleased to make use of as a pretence, not having required any succours. To prove, that these military preparations were the result of a secret concert between the two courts, formed against the Prussian dominions, which was afterwards, for certain reasons, put off till next year, a series of advices out of the dispatches of the Saxon ministers, stationed at Vienna and Petersburg, are next inserted; which, it is said, go near to a demonstration of it.—But the two first from the Sieur Praisse, Secretary to the Saxon Embassy at Petersburg, prove rather a practice of the Russian Ministers on their own Sovereign, in order to cheat her into such a concert, than any pre-determination of hers to enter into it: they are addressed to Count Bruhl. In the former, dated April 28, 1756. he says, “It is much desired, that, in order to favour certain views, you would be pleased to get the following intelligence conveyed to Petersburg, through different channels, viz. *That the King of Prussia, under pretence of trade, was sending officers and engineers into the Ukraine, to reconnoitre the country, and stir up a rebellion.* That this intelligence must not come from the court of Saxony, nor from Mr. Gros, the Russian Envoy, but from third hands, to the end, that this concert may not be perceived—And that the same commission had been given to other Ministers, in order that this piece of news might come from several quarters.—I have been also required to write upon this head, to Baron Sack in Sweden, which I shall not fail to do.—And they have assured me, that the service of our court was equally concerned therein.—Adding, that the King of Prussia had given Saxony a blow, which they would feel for fifty years; but that he should soon receive one, which he would feel for a hundred years.” The memorial hereto adds, That Count Bruhl, who was always ready to act against the King, and not over nice in his choice of the means of doing it, promised, in

his letter of June 2, (inserted in the documents) to execute this commission: So that here the pretence of a rupture was ready found. The same Secretary Prasse also, in the second Letter, of June 2, says,

" Upon my visiting a certain Minister, he told me, that
 " he waited with impatience for the effect of the suggested intelligence; and he gave me to understand, That they would
 " not hesitate long about beginning a war against the King of
 " Prussia, in order to set the bounds of the power of so troublesome a neighbour. I took the liberty to say, that I did not
 " see in what ally's favour they meant to make so great a diversion, especially after the Convention of Neutrality, signed
 " between the Kings of Prussia and England.—To which I was
 " answered; These engagements do not concern us in the least;
 " we go on our own way, in keeping to the *sense* of the subsidiary treaty. The Empress having charged the Grand Council with the care of executing this treaty, it has been thought
 " proper to take such measures as might be most conducive to
 " the glory of the Crown, and the security of our allies. He
 " added, That the Empress having given the Grand Council an
 " unlimited power, to act according as conjunctures should require, he had made use of it, to fasten the bell to the head.
 " This was his expression."

And there is a third Letter, of June 21, in which the intelligence is, That if he might judge by the present situation of affairs at the court of Russia, they would very much approve of the court of Vienna's new connections with France.—That they might even extend their engagements with the court of Vienna, so far as to support it in its attempts against Prussia, which were publicly talked of at Petersburg.

The Letters (or rather parts of letters, for they are no more) from Count Flemming, are two: both of an imperfect nature, as containing nothing but matter of inference; none that will ever so remotely, agree with so strong a term as Demonstration. The first dated June 12, we are told, runs in these terms.

" Having *insensibly* brought the thread of my discourse with
 " Count Kaunitz to the armaments of Russia. I *asked* him the reason of them? And tho' this Minister did *not* explain himself upon them, yet he did not contradict me when I told
 " him, that those great preparations seemed to be rather making
 " against the King of Prussia, than with a view to fulfill their engagements with England. And upon this I *binted* to Count
 " Kaunitz, That I did not well see how Russia could maintain
 " such great armies out of their own treasures, if the subsidies
 " from England should cease; and that, therefore, the Empress-
 " Queen must intend to make them good. Upon which he *answered* me, That the money would not be grudged, provided
 " they knew how to make a right use of it. These were his
 " own words. And when I observed to him, that it was to be
 " fear

"feared, that if that crafty and sharp-sighted Prince should happen to discover such a concert with this court, he might all of a sudden fall upon them; he replied, that he was not very uneasy about it;—that he would meet with his match; and that they were prepared at all events."

And in the second, dated July 4, he expresses himself thus: "Count Kayserling has received a letter from a certain Russian Minister, which is so obscurely written, that it is difficult to judge of the sentiments of his court, as to the resolution they will chuse to take in the present crisis. That letter is dated June 15, and contains in substance, That he would not have failed to let him into the connection of the present affairs, if the great secrecy, which it was agreed to observe, had not prevented it, and laid him under a necessity of using a stile as laconic as mysterious.—That he did not wonder, that he, Kayserling, saw before his eyes a chaos which he could not clear up. That, for the present, he could only refer him to the saying, *sapienti sat*; hoping, that, in time, both he and Kaunitz might put an end to their reserve. That the treaty between England and Prussia had made a great alteration in affairs; and that as the correspondence between England and Prussia still continued, he must be upon his guard with Mr. Keith."

"Count Flemming's dispatches, continues the Memorial, are filled with a great number of such passages;—among others, he relates that Count Kayserling had received orders, to spare neither pains nor money, in order to get an exact knowledge of the state of the revenues of the court of Vienna; and he assures, that this court had remitted a million of Florins to Petersburg. He very often expresses his own persuasion of an established concert between the two courts of Vienna and Russia. That the latter, in order the better to disguise the true reasons of their armaments, made them under the apparent pretence of being thereby in a condition to fulfil the engagements they had contracted with England; and that when all the preparations should be finished, they were to fall unexpectedly upon the King of Prussia."

Here it must again be observed, that none of these dispatches are given entire among the documents; and that for the remarkable particulars of the remittance from the court of Vienna, to that of Petersburg, no better authority is to be found than the following clause, in the dispatch of M. Flemming's, next to be treated of, viz. "A friend of mine, who pretends to have his information from one of the Clerks of the Treasury, assures me, that this court has remitted," &c.

What ensues next in the Memorial, is, an endeavour to derive that measure of proof from all circumstances combined, which could not be derived from any in one particular. And then recurring to the explanations which his Prussian Majesty had so often
tho'

tho' in vain, laboured to extort from the court of Vienna, another dispatch of M. Flemming's, of the 28th of July, is made use of, to set the intentions of that court, with regard to Prussia, in open day-light. This dispatch, which is inserted at large in the documents, opens with a recital of M. Klinggrafe's application to Count Kaunitz, for a special audience of the Empress; and of the address made use of by that Minister, to worm out of him, what the subject-matter of it was to be, in order to prepare her Majesty properly for it, as also to get time sufficient to prepare a suitable answer; and then proceeds in the following terms:

"That Minister (Kaunitz) told me further, that having set out immediately after [his conference with Klinggrafe, that is to say] for Schoenbrun, he had, in his way thither, turned it in his thoughts, what answer he should advise his Sovereign to return to M. Klinggrafe; and that having, as he thought, perceived, that the King of Prussia had two objects in view, which they meant here equally to evade, viz. To bring on conferences, and explanations, which might immediately occasion a suspension of those measures which it was thought necessary to continue with vigour; and, secondly, to bring things further, and to other more essential proposals and engagements; he had judged that the answer ought to be of such a nature, as entirely to elude the King of Prussia's demand; and, without leaving any room for further explanations, should, at the same time, be firm and civil, without being susceptible either of a sinister, or a favourable construction. That, agreeable to this idea, he thought it would suffice, that the Empress should answer simply, That in the violent general crisis Europe was in, both her duty, and the dignity of her crown, called upon her to take sufficient measures for her own security, as well as for that of her friends and allies."

So far the dispatch; and the inference drawn from it, in the Memorial, which is fair and warrantable, is as follows.

"It plainly appears by this, that by dictating the above-mentioned answer to his Sovereign, Count Kaunitz proposed to shut the door against all means of explaining and conciliating matters, and, at the same time, to pursue the preparations of his dangerous designs, in the expectation that the King would be so far provoked, as to take some step, which might serve to make him pass for the aggressor."

After this, the conduct of Saxony is again resumed; and from the Saxon dispatches, it is farther manifested, that, tho' the court of Dresden had not as yet entered into the supposed concert of Petersburg and Vienna, they, nevertheless, put themselves in a forwardness to fish in troubled waters. To prove this, Count Bruhl's instructions (two months before the march of the Prussians) to Count Flemming, to propose to the court of Vienna, the

the taking measures against the passage of the Prussian army through Saxony, by assembling an army in the Circles of Bohemia, and ordering Marshal Brown to concert secretly with Marshal Count Rutowski, are cited : as also Count Flemming's answer, of July 7, importing, that Count Kaunitz had assured him, that the Generals who were to-command, would be forth-with named ; and that one would be appointed to form the concert with M. Rutowski. Moreover, that M. Kaunitz had farther encouraged the court of Saxony, not to betray any dismay, or uneasiness, but, on the contrary, to set a good face on their affairs, by providing against the worst ; as he heard, with pleasure, the King of Poland had begun to do, by the orders he had already given to the said Count Rutowski : and two passages more are added ; one, a piece of advice from M. Flemming, to grant a passage to the Russian troops ; and afterwards to take such measures as should be most proper ; the other, a Declaration from the Empress-Queen to the said Minister, in the terms following : " That she required nothing, for the present, from the King of Poland, as she was very sensible of his ticklish situation. That, however, she hoped, he would, in the mean while, put himself in a good posture, in order to be prepared, at all events. And that in case any breach should happen between her Majesty and the King of Prussia, she would, in time, not be *averse* to concur, in case of need, in the necessary measures for their mutual security."

Thus we have given such a Review of the principal grounds and reasons assigned by this great Prince, in justification of his Conduct, as we thought the importance both of the case and the crisis deserved. And upon the whole matter, we may be allowed, we hope, to say, that Saxony was, on the one hand, the dupe of her own avidity and irresolution ; and, on the other, of the haughtiness and stiffness of the court of Vienna : having enough embroiled herself, by her negotiations, to furnish Prussia with sufficient matter of complaint against her ; and yet not perfected any one stipulation at either of the courts, she had been so long caballing with, for her own security, or indemnification. As also, that Prussia, beset on every side with snares and dangers, has acted agreeably to the most perfect rules of policy, in redeeming time at her enemy's expence, in chusing to make Saxony the seat of war first, and keeping the calamities resulting from it, as long as possible from bursting in upon her.

But, it may be also here observed, that if ever a powerful diversion on the Continent could be of any signal service to Great Britain, it would be now. If ever it should, or could, be worth our while to pay largely for it, it would be now : Yet, while the union of the Germanic Body, by which alone it can be obtained, is thus miserably broke to pieces, the Commodity is not to be had, were we still able to pay the price of it : so that which side soever shall be victorious in the present contest, France will have as much cause to exult, as Great Britain may have to mourn.

The

IV. *The Counterpoise*: or, B—g and the M——y fairly stated. By a By-Stander. 8vo. 1s. Robinson.

This By-Stander knows nothing of the matter: his performance is too low, and insignificant, to deserve more particular notice.

V. *The Memorial* of his Prussian Majesty, exhibiting the Conduct of the Courts of Vienna and Dresden. To which are annexed, the original Papers found in the Cabinet of the King of Poland. 8vo. 1s. 6d. Bizet.

This is only another translation of the fourth article of the *Four important Pieces*, &c. See its title, p. 641; the last paragraph.

P O E T I C A L.

VI. *The Genius of Britain*. An Iambic Ode. Addressed to the Right Hon. William Pitt, Esq; 4to. 6d. Cooper.

The Muses are never so amiable as when they appear on the side of Liberty; in which cause the unknown Author of this Ode is no contemptible Volunteer*, as the three following stanzas, with which the Genius of Britain concludes this poem, will evince:

Look back on ev'ry deathless deed
For which your Sires recorded stand;
To Battle let your Nobles lead
The sons of Toil, a hardy band;
The sword on each rough Peasant's thigh be worn,
And Wars green wreaths the Shepherd's front adorn.

But see! upon his utmost shores
America's sad Genius lies;
Each wasted province he deplores,
And casts on me his languid eyes;
Bless'd with Heaven's favourite ordinance I fly,
To raise th' oppress'd, and humble Tyranny.

This said, the Vision westward fled
His wrinkled brow denouncing war;
The way, fire-mantled Vengeance led,
And Justice drove his airy car;
Behind firm-footed Peace her Olive bore
And Plenty's horn pour'd blessings on the shore.

* In his Dedication to Mr. Pitt, he thus speaks of himself.

Above Temptation, and unaw'd by Pow'r,
Pleas'd with his present lot, nor wishes more,
Save that kind Heav'n would give his warm desire,
What Kings can't grant, nor Courtiers oft require,
From each low view of selfish faction free,
To think, to speak, to live, O PITT, like thee.

Althe*

Altho' the word *Vates* signifies, both a Poet and a Prophet, time can only discover how far the Author is intitled to the latter appellation; and, therefore, we shall only remark, that the imagery of the first stanza, is an imitation of an Ode, which was written in the year 1744, on the battle of Preston-Pans, by a Gentleman of Scotland.

VII. *A Poetical Epistle*, occasioned by the late Change in the Administration. Addressed to the Right Hon. William Pitt, Esq; 4to. 6d. Hinton.

On the perusal of this dull piece, immediately after the foregoing very different performance, we could not avoid recollecting the Fable, wherein the Ass, with his hideous braying, and aukward gambols, takes upon him to caress and fawn upon his owner, in imitation of the favourite Spaniel; but unhappily was repaid with a drubbing — Whether the Great Man, in this parallel situation, may think of the like means of rewarding a mistaken Panegyrist, is a circumstance best known to himself: but it is not improbable, that his good-nature may rather dispose him to excuse a well-meant endeavour to please; tho', as in the case of the poor beast in the Fable, Nature may have unkindly barred the way to success.

VIII. *The Metamorphosis of a Prude*.

The Author is no Ovid; yet is his Prude not unpoetically metamorphosed into a Cat. When this Bard enters the poetical lists again, he would do well to sacrifice to the Graces.

IX. *The Tenth Epistle* of the first Book of Horace imitated. 4to. 1s. Rofs.

This Imitator knows too little of the Latin to understand Horace, and too little of English, to give any tolerable satisfaction to a Reader in either language. However, by the time he has learnt to spell, he may, possibly, appear to more advantage, as he seems to have youth on his side, and, in some small degree, a natural turn for poetry: tho' what Nature has done for him, is not yet sufficiently cultivated to excuse his presuming to appear in print.

X. *A New Version of Paradise Lost*; or, Milton paraphrased. In which the measure and versification are corrected and harmonised; the obscurities elucidated; and the faults which the Author stands accused of, by Addison and other of the Criticks, are removed. With Annotations on the original Text, to shew the reasonableness of this New Version. By a Gentleman. Oxford. 8vo. 1s. Baldwin.

Altho' we had long laid it down as a maxim, not to be surprised at any of the literary attempts of the present race of Authors, yet we must confess, that this title-page astonished us. We could not conceive, what occasion the *Paradise Lost* had for a Paraphrased Version; its obscure passages had been long ago explained,

plained, and never were difficult to the scholar: and if our ear did not greatly deceive us, Milton, notwithstanding some unmusical lines, had carried the harmony of Blank Verse, as far as the English language would admit. It is very true, indeed, that Mr. Addison, and the Author of the Rambler, have accused that great Genius of some trivial inaccuracies; but if such are to be lopped off, by every little pretender to Criticism, what author will descend, unmaimed, to posterity? Not a second irruption of the Goths and Vandals, would be more destructive to learning, than such a critical barbarism, if permitted to rage with impunity. But let us see,

Quid dignum tanto feret hic promissor hiatu?

We, therefore, attentively perused the New Version and Notes, and soon found, that if the late Dr. Bentley lopped off, now and then, one of Milton's fingers, our Oxford Drawcansir hews away, not only his extremities, but chops his very head off, leaving Milton a lifeless and disfigured trunk. Bentley every where shewed an Acumen ingenii; and some of his objections are not to be answered. It is true, the Doctor was no poet; but then our Oxonian, is not only a most wretched versifier, but his remarks no where discover any critical sagacity; they are ever ill-founded, and, in general, display that ill-mannered kind of arrogance so conspicuous in most of the proficients in the Bathos.

But as it would be making this reptile too important, to track him through all his windings of abuse, illiteracy, and absurdity; and as we think it a kind of poetical profanation, to mention Milton and him together, we shall defile our page with no part of his Paraphrase, but refer those who can read such stuff with less indignation than we can, to the pamphlet itself: applying to the Author what Milton said of a much better writer:

*Gaudete O Sombri, et quicquid est piscium salo,
Qui frigida hyeme incolitis algentes freta,
Vestrum misertus ille ———
Bonus amicire nuditatem cogitat. ———*

From the title-page, we imagined, that the Gentleman of Oxford had given a new version, as he calls it, of the whole of the Paradise Lost, but were agreeably surprized to find, that he has only fallen upon the first book.

XI. *The Levee*, a Poem. Occasioned by the Number of Clergy at the Duke of N——'s last Levee. Folio. 6s. Cooper.

This short poem is introduced with a very facetious application of Horace's—*Qui fit Mæcenas, ut nemo?* as a Motto; which happens to be very nearly the case; as the word *Number* in the title-page appears, in the conclusion of the poem, to signify but one Ecclesiastic, whom Horace would scarcely have allowed to say of himself—*Nos numeri sumus*. Perhaps the only preacher qualified to assume this style, must be some fair Quaker-Speaker. The

verse is Hudibrastic, and the description of his Grace's Levee, by no unfriendly Muse, is humorous, and not more satyrical, on the Groupe, than just. The former great resort of the Clergy, from the Prelate downwards, to this weekly Convocation, as the Poet calls it, makes a high contrast to the catastrophe of a poor Unit's figuring in the last act of the Levee; which closes with the following just reflection, and certain prophecy.

By Nature's friendly Instinct led,
Those Birds of Passage all are fled;
And now prepare their throats to sing
The Matins of the coming Spring.

XII. *The Fifteenth Ode of the first Book of Horace imitated,* and applied to Mr. F. on his being appointed 'S—— of S——, and taking on him the conduct of the —. Folio, 6d. Scot.

In that Ode, which this writer pretends to imitate, the Venetian Bard artfully anticipates the fatal effects of Anthony's attachment to Cleopatra, by reciting the example of Paris, and the ruinous consequences which attended his passion for Helen. The subject, therefore, made it acceptable to the friends of Augustus, while the delicate manner in which it is handled, could not displease even the followers of Anthony. But this Imitation is widely remote from the beauties of the original: Sh—— and Horace are not more different.—The English Ode is by much too personal to be pleasing, to those who have no connection with either party; and is too indifferent, in point of versification, to merit any regard from the genuine Critic.

MISCELLANEOUS.

XIII. *A Narrative of the Proceedings of Admiral B—g, and his Conduct off Mahon, on the 20th of May. By an Officer of the Squadron.* 8vo. 6d. Owen.

Against the Admiral; but affording no discoveries.

XIV. *The History of Reynard the Fox, Bruin the Bear, &c.* 12mo. 3s. Smith.

A *Tibing* which seems to have been written in express contradiction to the confident assertions usually found in Quack-Bills, concerning Loss of Time, and Hindrance of Business.

XV. *The Juvenile Adventures of David Ranger, Esq.* 12mo. 2 vols. 6s. Stevens.

The title of this Novel seems to have been contrived to prepossess the public with expectations of its containing anecdotes relating to the celebrated Manager of one of our Theatres-Royal; but this, to borrow a late fashionable phrase, was all a Humbug. For the rest, however, the work is by no means the most contemptible of the kind we have lately been obliged to peruse: It abounds with adventures, and is not altogether ill-written; the

Author

Author being so much of a Scholar, as to understand Latin! which is more than the generality of our modern Authors, in this branch of Literature, especially, can boast.

XVI. *The Life and surprizing Adventures of Crusoe Richard Davis.* 12mo. 2 vols. 6s. Noble.

From some disagreeable peculiarities in the language, and a parity of nonsense, and ridiculous extravagance, we are led to conclude, that this is the manufacture of that notable genius, Mr. Adolphus Bannac, to whom the Public is indebted for *The Jills*, and, *The Apparition*. See our last, p. 355—356. To say no more, is saying enough, on the present occasion.

XVII. *Northern Memoirs; or, The History of a Scotch Family.* Written by a Lady. 12mo, 2 vols. 6s. Noble.

This Lady seems to be one of the best hand employed in Mess. Noble's manufactory. There is, indeed, nothing excellent in her work; but there is less absurdity, and rather better language, in it, than in any of her fellow-labourers' productions that have come to market this season. If it affords no indications of genius, it shews no want of invention; and if the incidents are not very affecting, they are more natural and more probable, than those with which most of our late adventure-books have been stuffed.

Should our fair Novelist chance to think this verdict not quite so just to her merits, as a natural prejudice in her own behalf may have led her to expect,—we beg leave to observe, that she has no great reason to complain; and that she might have appeared to somewhat less advantage, had she not been favourably lit up by the luckiest foils that fortune could possibly have hung in her way:—As an Old-Bailey delinquent, (pardon, good Madam, to homely an illustration) indicted for some slight offence, may, comparatively, appear almost a respectable personage, in the eyes of a jury, who have previously sat on the trials of a gang of the most atrocious malefactors.

XVIII. *Les Vrais Principes de la Langue Angloise: Où se trouve développé tout ce qui est nécessaire aux Etrangers pour apprendre facilement a parler, lire, et écrire l'Anglois.* Par V. J. Peyton. 12mo. 3s. 6d. Nourie.

Fronti nulla fides.

ERRATA in our last.

Page 498, line 5, for *too*, read *to*. P. 498, in the second Note, for *characterical*, r. *characteristical*.

* The *first* political article in the Monthly Catalogue for November, should have been placed the *last* in that class. This mistake in the arrangement of the materials, will account for the total impropriety in the beginning of the said *first* article: viz. 'So much has already been said,' &c.

AN
A P P E N D I X
TO THE
MONTHLY REVIEW,
VOLUME the FIFTEENTH.

Mr. HAMPTON's Translation of POLYBIUS, concluded. See Review for June 1756.

THE person who furnished the preceding parts of this Article having been unexpectedly called abroad, it was thought proper to defer the remainder until his return, rather than destroy, by the interposition of another hand, that uniformity of style, and manner, which are essentially requisite, in works of this nature especially. This, we hope, will be thought a sufficient apology for the delay that has happened.

By turning to the Review for last June, our Readers will find, that we accompanied our Historian to the conclusion of the Sicilian war, between the Romans and the Carthaginians; but that we left the latter engaged in a war against their revolted mercenaries: whom, in the space of three years and four months, they, at last, entirely reduced.

We come now to the second book of this excellent History, which contains a concise and general abstract of the chief events immediately following those we have already attended to: the first two books being designed only as an introduction to the whole. In the first chapter we find, that the Romans being induced to make a descent upon the coast of Greece, in order to revenge the many insults offered both to their Merchants and Embassadors, by Teuta, Queen of the Illyrians;

this haughty Princess was soon compelled to sue for peace ; and, by treaty, was confined to a small part of her former dominions*.

In the second chapter of this book, our Historian, after having given us a geographical description of that part of Italy which was inhabited by the Gauls, proceeds in his concise, but accurate, narrative of all the wars between that people and the Romans ; by which, however, the former were, at last, entirely subdued. He concludes his recital with the following sensible and instructive reflections.

‘ Such was the end of the Gallic wars : which, if we regard only the daring spirit, and undaunted bravery of the combatants, the forces that were brought into the field, the battles that were fought, and the numbers that fell in those engagements, must certainly appear as great and formidable as any that are known in history. But, on the other hand, if we reflect upon the rashness with which those expeditions were projected, or the absurd and senseless conduct, by which

* From the various transactions recorded in this chapter, M. Folard takes occasion to make many observations, which, to a military Reader, will afford both entertainment and instruction. He shews us, that, in general, the events of war are not so entirely beyond the reach of human foresight as is imagined ; that a wise General may be more perplexed by engaging with an ignorant one, than if he had to deal with a man of equal intelligence with himself ; that experience, grounded upon theory, will enable us, in some degree, to judge of the future, so as to prevent, and frustrate, the best concerted designs. We shall select, from among the rest, his note upon that part of the treaty between the Romans and the Queen of Illyria, by which she was obliged, not to sail beyond Lissus with more than two frigates, and those unarmed ; and, as such subjects are interesting, to this nation particularly, our Readers will, probably, thank us for a translation of the whole.

The first Punic war, says M. Folard, had taught the Romans the vast consequence of a strong marine force, and how necessary it is for a nation to keep up that force, if she means to become formidable to her neighbours. They had experienced how much the Carthaginian Republic, by their powerful fleet, had made themselves feared at sea, and, consequently, at land ; *for he that commands on the ocean, will also be obeyed on shores.* It were to be wished, adds our ingenious Commentator, that this maxim were written over the door of every apartment of the King of France, whose neighbours well know the truth of it. For not attending to this maxim, the Greeks lost their liberty ; and France, in the year 1701, suffered many misfortunes. It is but now, that, by the wisdom of a worthy Minister, we have, at last, begun to open our eyes.

* they feverally were carried into execution, nothing will be found more trifling or contemptible. For the Gauls, I do not say most frequently, but even in every thing they attempt, are hurried headlong by their passions, and never submit to the rule of reason. From hence it happened, that they were in a short time dispossessed of all the plains that are watered by the Po; some few places only, at the foot of the Alps, excepted. I thought it necessary, therefore, to give some account of the conduct, and the fortunes of this people, from their first settlement in the country, to the time of their final exclusion from it. Such incidents very properly belong to history; and well deserve to be transmitted to all future times. For, from this posterity may learn, what little cause there is to dread the rash and sudden expeditions of any of these barbarous tribes: and in how short a time their strongest forces may be dissipated, by those who are determined bravely to resist, and to struggle, even to the latest hope, rather than be deprived of their just and natural rights*.

The remainder of this second book contains a slight sketch of the history of Greece, previous to the period of time at which Polybius begins his grand History; and at which we are now arrived.

The world is now possessed of no more than one eighth part of this invaluable work: yet it may not be displeasing to such of our Readers as are unacquainted with Polybius, if, from the beginning of this book, we extract that part of it

* Our French Commentator in speaking of the triumph of Flaminus, after a victory gained over the Insubrians, takes occasion to enlarge upon the Roman custom of satyrizing the triumphing General as he passed along in their songs, in which they ludicrously exposed his foibles. He concludes his Note in these words: * If M. de Turenne, after his many victories, had triumphed in Paris, his soldiers, in their songs, must have given him all the praises of which even Cæsar was worthy, without being able to discover a single blemish in his character. He would have returned home triumphant, not only possessed of every military virtue which adorned the Roman Hero, but also of those, few as they were, which in him were wanting. If Marlborough, whom the English have compared to this great Roman, had passed through the streets of London, seated on a triumphal car, on account of his victories gained over us, with what volleys of rhiming wit would he have been saluted, in consequence of his avarice, which tarnished all his other glorious qualities: a vice but little known among people of rank in that nation.—O that this were but true!

which contains the Author's plan of the whole. From hence, only they will be enabled to form an idea of the irretrievable loss which succeeding ages have sustained, in the destruction of so considerable a part of so accurate, so judicious, so faithful an Historian.

‘ The chief intention, then, of this History, is to shew at what time, in what manner, and from what causes, the whole known world became subject to the Roman power. And since this great event had a known beginning, and is allowed to have been complicated likewise in a determinate course of time, it will be useful to recapitulate all the chief transactions which passed between its commencement and its completion.—Having first explained the causes of the war between the Carthaginians and the Romans, which is most frequently called the war of Annibal, we shall shew in what manner this General entered Italy, and gave so great a shock to the empire of the Romans, that they began to fear, that they should be dispossessed even of their proper country and seat of government : while their enemies, elate with a success which had exceeded all their hopes, were persuaded that Rome itself must fall as soon as they should once appear before it. We then shall speak of the alliance that was made by Philip with the Carthaginians, as soon as he had ended his war with the Ætolians, and settled the affairs of Greece. Next will follow the disputes between Antiochus and Ptolemy Philopater, and the war that ensued between them for the sovereignty of Coele-Syria : together with the war which Prusias and the Rhodians made upon the people of Byzantium, with design to force them to desist from exacting certain duties, which they were accustomed to demand from all vessels that sailed into the Pontus.’ Thus much only remains of this History. What followed is entirely lost. ‘ Here,’ continues our Author, ‘ we shall pause a while, to take a view of the form and constitution of the Roman government : and, in the course of our enquiry, shall endeavour to demonstrate, that the peculiar temperament and spirit of their Republic, supplied the chief and most effectual means by which this people were enabled not only to acquire the sovereignty of Italy and Sicily, and reduce the Gauls and Spaniards to their yoke, but to subdue the Carthaginians also ; and when they had compleated this great conquest, to form the project of obtaining universal empire. We shall add, likewise, a short digression concerning the fate of Hiero's kingdom in Sicily : and afterwards go on to speak of those commotions that were raised in Ægypt, after the death of Ptolemy,

Ptolemy, by Philip and Antiochus; the wicked arts by which those Princes attempted to share between themselves the dominions of the infant King; and the manner in which the former of them invaded Ægypt, Samos, and Caria, and the latter Coele-Syria, and Phœnicia. We then shall make a recapitulation of all that was transacted by the Carthaginians and Romans, in Spain, Sicily, and Africa: and from thence shall again remove the History to Greece, which now became the scene of new disorders. And having first run through the naval battles of Attalus and the Rhodians, against King Philip, we shall next describe the war that followed, between the Romans and this Prince; together with the causes, circumstances, and conclusion of it. After these events, we shall relate in what manner the Ætolians, urged by their resentment, called Antiochus from Asia, and gave occasion to the war between the Achæans and the Romans. And having explained the causes of that war, and seen the entrance of Antiochus into Europe, we shall then shew the manner in which he fled back again into Greece; and afterwards, when he had suffered an entire defeat, was forced to abandon all the country on this side of Mount Taurus. Next will follow, the victories by which the Romans gave an effectual check to the insolence of the Gauls; secured to themselves the sovereignty of the citerior Asia; and delivered the people of that country from being again exposed to the violence and savage fury of those Barbarians. We shall then give some account of the misfortunes in which the Ætolians and Cephallenians were involved; and of the war which Eumenes sustained against Prusias, and the Gauls of Greece: together with that of Ariarathes against Pharnaces. And after some discourse concerning the union, and form of government, of the confederate cities of Peloponnesus, which will be attended also with some remarks upon the growth, and flourishing condition of the Republic of the Rhodians, we shall, in the last place, take a short view of all that has been before related; and conclude the whole with the expedition of Antiochus Epiphanes into Ægypt, and the war with Perseus, which was followed by the entire subversion of the Macedonian Empire.

Such was the plan of that noble pile, whose ruins we are now contemplating; the destruction of which we can never sufficiently lament. But our Historian did not content himself with a bare recital of these facts: considering, that this alone was not sufficient to give his readers a perfect idea

of the nations conquering, or conquered, he not only enriched his work with occasional reflections, but added likewise a distinct enquiry into the lives, characters, and designs of the principal men that were concerned in the transactions of those times: 'For,' says he, 'it ought never to be supposed, either by those who praisè in states, or those who are willing to decide with truth concerning the manner in which they are administered, that the sole end of making war is victory.'

Thus much, we imagine, will be sufficient to give our Readers a general idea of this history. We shall, therefore, pass on to the celebrated battle of Cannæ, and there fix our attention; it being the most striking object which this Author has presented to our view.

It being Varro's turn to command, 'this General put all the troops in motion by break of day. He ordered those of the greater camp to pass the river; and as they gained the other side, drew them up in order of battle; joining also to them, in the same line, the troops of the little camp. Their faces were all turned towards the south. He placed the Roman cavalry on the right wing, close upon the river; and next to these the infantry, extending in one single line. But the Cohorts were drawn up behind each other in much closer order than was usual among the Romans; and their files so doubled, as to give the whole line a greater depth. The cavalry of the allies closed the line upon the left. And at some distance, in the front of the whole army, stood the light-armed troops. The whole number of the forces, with the allies included, were eighty thousand foot; and somewhat more than six thousand horse.

'At the same time Annibal, having first sent over the Balearic slingers, and the light-armed troops, to take their post in front, passed the river in two places with the rest of the army, and ranged them in order of battle. The Spanish and Gallic horse were posted on the left, close upon the bank of the river, and opposite to the Roman cavalry. Next to these, upon the same line, he placed, first, one half of the heavy-armed Africans; then the Gauls and Spaniards; after these, the rest of the Africans; and closed his whole line upon the right with the Numidian cavalry. When he had thus ranged all his forces in one single line, he advanced towards the enemy, being followed only by the Gauls and Spaniards of the center. Thus he detached these troops from the line in which they had stood together with the rest; and as he advanced, he formed them also into the figure of

of a crescent; at the same time *spreading wide their ranks*, and leaving to this figure but a very inconsiderable depth. His intention was to begin the action with the Gauls and Spaniards; and to support it afterwards by the Africans, who were armed after the Roman manner, from the spoils that had been taken in the former battles. The Gauls and Spaniards wore the same kind of buckler; but their swords were different. For those of the latter were formed as well to push with as to strike; whereas the Gauls could only use their swords to make a falling stroke, and at a certain distance. These troops were ranged together in alternate cohorts: and as the Gauls were naked, and the Spaniards all cloathed with vests of linen, bordered with purple, after the fashion of their country, their appearance was both strange and terrible. The Carthaginian cavalry amounted in the whole to about ten thousand: and the number of their infantry was somewhat more than forty thousand, with the Gauls included. The right of the Roman army was conducted by Æmilius; the left by Varro; and the center by Regulus and Servilius, the consuls of the former year. On the side of the Carthaginians, Asdrubal had the care of the left; Hanno, of the right; and Annibal himself, with his brother Mago, commanded in the center. Both armies were alike secure from being incommoded by the rising sun; for the one was turned towards the south, as we have already mentioned; and the other towards the north.

The action was begun by the light-armed troops, that were posted before the armies. In the first conflict, the success was on both sides equal. But when the Spanish and

* *Turned towards.*] If the translator had been a military man; he would have said *faced*, or *fronted*, to the south; and also a little above, instead of *spreading wide their ranks*, he would have wrote *opening their files*. In the room of, *pitched battle*; he always says, *set battle*. Mr. Hampton's un-military expressions are very frequent throughout the whole work. Now though it may be urged, that the generality of his readers are as little acquainted with military terms as himself, yet there is an indispensable propriety in the use of technical words, to which every Author should conform, who treats of those arts and sciences to which they are appropriated: particularly when, as in this case, those terms are as intelligible to all readers as any other. A man who takes upon himself to describe a battle, ought undoubtedly to write like a soldier. We should have been less inclined to this piece of criticism, had not our Translator, in his Preface, thought fit to laugh at M. Folard, for asserting, that none but a soldier could describe a battle properly.

Gaulic cavalry, advancing from the left wing of the Carthaginians, approached near the Romans; the contest that ensued between them was then, indeed, most warm and vehement; and such as resembled rather the combats of Barbarians, than a battle fought by disciplined and experienced troops. For, instead of falling back, and returning again often to the charge, as the custom was in such engagements, they were now scarcely joined, when, leaping from their horses, each man seized his enemy. But after some time, the victory turned wholly to the side of the Carthaginians: The greater part of the Romans were destroyed in the place *, after a most brave and obstinate contention: and the rest being closely followed †, as they fled along the river, were all slaughtered likewise, without being able to obtain any mercy.

About the same time when this combat was decided, the light-armed troops on both sides retired back again to their respective armies, and the heavy infantry advanced to action. The Gauls and Spaniards stood for some time firm against the enemy. But being at last forced to yield to the weight of the Roman legions, they retreated backwards, and thus opened the figure of the crescent, in which they had been formed. The Romans followed with alacrity and eagerness; and without much difficulty forced their way through the ranks of the enemy, which were loose and thin; whereas themselves, on the contrary, had drawn away many cohorts from the wings, to strengthen their center, in which, at this time, all the stress of the battle lay. For the action was not begun by the whole line at once, but singly by the center: because the Gauls and Spaniards, as they formed themselves into the figure of a crescent, had advanced far beyond the wings of their own army, and offered only the convex of the crescent to the enemy. The Romans therefore, still pushing forwards, through the middle of these ranks, which still gave way before them, were at last so far advanced within the center, that they saw on either side the heavy-armed Africans stand ready to enclose them. Nor did these troops long neglect the occasion, which of itself most clearly pointed out the measures that were now proper to be taken. For ‡ turning suddenly, the one part of them from the right to the left, and the other from the left to the

* *In the place.*] Armies do not fight in a place, but upon a field.

† Troops never follow, but pursue.

‡ *Turning.*] Instead of facing.

right,

right, they fell with fury upon both the flanks of the Romans. And thus the event happened which Annibal had chiefly in view. For this General had foreseen, that the Romans, in pursuing the Gauls and Spaniards, must at last inevitably be enclosed between the Africans. By this means they were now forced to break their phalanx; and to defend themselves, either singly, or in separate parties, against the enemies that were attacking them in flank.

Emilius, who at first was posted on the right, and had escaped from the general slaughter of the Roman cavalry, perceiving that the fortune of the battle was now to be decided by the infantry alone, and being earnestly solicitous, that his actions should in no respect fall short of those assurances which he had given when he harangued the army, drove his horse into the very middle of the combatants; killing and dispersing every thing in his way, and employing all his efforts to animate the soldiers that were near him. Annibal did the same on his part; for he had remained still in the center, from the beginning of the engagement.

The Numidians of the right wing had charged the cavalry of the allies upon the left. And though, by reason of their peculiar way of fighting, no great loss was sustained on either side; yet as they still, from time to time, returned again to the attack, they by that means held their troops so constantly employed, that they had no leisure to assist the rest. But when the cavalry of the left, that was led by Asdrubal, and which now had finished the destruction of almost all the Roman cavalry that fled along the river, came round and joined the Numidians, the cavalry of the allies were at once seized with terror, and not waiting to receive the charge, immediately turned their backs and fled. Upon this occasion, Asdrubal bethought himself of an expedient which, indeed, denoted his great prudence, and his skill in war. Observing, that the Numidians were considerable in their numbers; and knowing also, that these troops were then most terrible, whenever they were engaged against a flying enemy; he ordered them to pursue those that fled; and at the same time led his own cavalry to the assistance of the African infantry. He fell upon the Roman legions in their rear; and having divided his cavalry into little troops, sent them into the midst of the action, in many different parts at once. By this wise measure, he gave new strength and courage to the Africans; while the Romans, on the contrary, began to lose all hope. It was at this time that

Æmilius fell, oppressed with wounds; and that life which had on all occasions been devoted to the service of his country, was lost in its defence. The Romans, though surrounded thus on every side, turned their faces to the enemy, and resisted yet for some time longer. But as the troops on the outside fell, their body, by degrees, was more and more diminished; till at last they were pressed together within a very narrow space, and were there all destroyed. Among them fell Regulus and Servilius, the Consuls of the former year; both eminent for their virtue, and whose behaviour in the action was such, as shewed them to be worthy the name of Romans.

During the time of all this slaughter, the Numidians pursuing the cavalry of the left, who fled before them, killed the greatest part, and threw many from their horses. A small number only escaped safe to Venusia; among whom was Varro, that base and worthless Consul, whose government proved so pernicious to his country.

Such was the battle of Cannæ: in which both sides fought contended for the victory, with the greatest bravery. Of this the action itself affords the clearest proof. For of six thousand horse, which was the whole cavalry of the Roman army, seventy only fled with Varro to Venusia; and three hundred more of the allies escaped to different cities. Of the infantry, ten thousand men, indeed, were taken prisoners; but these had no part in the action. And about three thousand also found means to escape to some of the cities that were near. But the rest, to the amount of seventy thousand men, all died with honour in the field of battle.—On the side of Annibal were slain four thousand Gauls, fifteen hundred Africans, and Spaniards, with about two hundred horse.

Thus did that brave, and numerous army fall a sacrifice to the ignorance and rashness of their General. By Annibal's situation, it appears; that if Varro had possessed a little more patience, the Carthaginians must, for want of provisions, in a short time, have been reduced to fight upon his own terms. But, in fact, the Roman Senate itself was equally culpable; having, in their letters to the army, signified their desire that a decisive battle should be attempted. This was more than sufficient to kindle Varro's natural impetuosity into a flame: a flame that went near to have burnt the whole Roman Republic to ashes. We have had many subsequent examples of the fatal consequences of States and Ministers interfering in the command of their Generals. A Minister of State may be
a wife

a wife home-politician, yet be entirely ignorant in military politics. Besides, no man can possibly judge of what is proper or improper, in the field, if he is not upon the spot. The many mistakes committed by the Roman General on this occasion, are so flagrant, that it may seem unnecessary to point them out: nevertheless, to some of our young military Readers, (for military Readers we have) it may not be entirely useless.

First then, as we hinted before, he ought not, by any means, to have risked a general engagement; as the enemy must inevitably have fallen into his hands without it. When the Carthaginians advanced *their* center, he ought not to have weakened his wings to assist *his own*; particularly as their ranks in that part, must have appeared extremely thin. When he found their center retreat within their front line, he ought not, on any account, to have suffered his own to exceed the line of battle, by advancing before their wings. Then, as his number of infantry was greatly superior to that of the enemy, he ought, after the battle was begun, instead of drawing them towards his center, to have extended them on the extremities of each flank, with orders to wheel to the right and left inwards, and to flank the Carthaginian cavalry: and as his cavalry were inferior in numbers, they should have been supported by the remainder of his light-armed troops, which continued useless in the rear. If he had followed those plain and easy maxims, which the first principles of his profession seem to dictate, Annibal, with his whole army, must unavoidably have fallen into the very snare in which the Romans were caught.

Both antient and modern Writers of the Roman History, have been extremely lavish in praising the inflexible constancy, and conduct of that people during the second Punic war: and on the opinions of those Historians it is, that our universal admiration is founded. But when we come to consider the facts themselves, we find that the councils of this *wise* people were, beyond measure, *foolish*; and that their misfortunes were entirely owing to their want of judgment. It appears, that they had very early intelligence of Annibal's intention to invade Italy: still as early as we had, that the French designed to attack Minorca. It was likewise their own fault, if they were not acquainted with his route. Why did they not attempt to oppose his entrance into Piedmont? If they had taken care to secure the narrow passes of the Alps, they might have destroyed his whole army with a very inconsiderable force. And, after Annibal's arrival in the plains of Italy, what a strange judgment did the Romans form of the capacity of those
men

men, to whom they gave the command of their armies! On juge (says Mr. Folard) *du merite des Princes, et des Républiques, par le choix des sujets qu'ils employent dans la conduite d'une guerre*: which being translated into modern English, runs thus; *We judge of the merit of an Admiralty, by their choice of an Admiral to command a fleet.* This Varro, so famous for his defeat at Cannæ, happened to be related to Bœbius, Tribune of the people; who, by the assistance of a little money, properly applied, together with his great popularity, and seditious eloquence, raised his noble kinsman to the Consulate: and we have seen the consequences! Aristophanes, in one of his comedies, introduces a gentleman, endeavouring to persuade a maker of fustages to push for the ministry: but the honest man, too modest, and too sensible of his own inability, declined. 'Pho!' says the gentleman, 'inability!—stuff, and non-sense.—There is nothing in the world so easy; for a man of your profession especially. Continue to act as you have been used to do. Mix and jumble all things together. Mince your words as you did your meat; it will be thought affability. Continue to talk of your cookery; your profession has made you popular, and taught you knavery. In short, my friend, you have every qualification requisite in a minister of state, except assurance.'

Another proof of the consummate wisdom of the Roman senate, was, the dividing the command of their troops between two men so opposite in character, sentiments, and disposition. Our own memories, without having recourse to history, will furnish us with instances of this sort. The Romans being a wise nation, we were certainly right in following their example; and it was also just, that the effect should be the same. What could be the reason, that this great people, so well skilled in the art of war, did not sooner attempt to draw Annibal out of Italy, by making a diversion in Spain, or on the African coast? It is very astonishing, that they should chuse to act upon the defensive, when it was in their power to have acted offensively; but it is still more astonishing, that other nations should chuse to copy their mistakes. In short, upon an impartial examination, we find, they were so far from being the people they are generally represented, that they appear to have pursued every measure that was most likely to complete their destruction. Comparisons, they say, are odious; therefore we shall draw no parallel: otherwise, it would be an easy task to find a nation, which, for some time past, seems to have acted upon the same principles. To what, then, did the Ro-

Romans owe their deliverance? To fortune; and to the spirit and resolution of one man, Scipio was their redeemer.

The strange conduct of the Romans, says M. Folard, reminds me of Anacharis' observation to Solon, as they were returning from a public assembly; viz. *That he could not help being greatly astonished to find, that, in their deliberations, it was the Wise that spoke, and the Fools that decided.* Which in public assemblies, is commonly the case, where party governs, and the most powerful cabal is generally composed of the least rational.

As some of our Readers may possibly think, that we ought not to take our leave of this work, without mentioning a word or two, concerning the merit of Mr. Hampton's performance, we may here observe, that this has been rendered unnecessary, by the various specimens given; and which the learned peruser may, for his own satisfaction, compare with the original: whilst Readers less qualified, or less curious, will, perhaps, deem it sufficient, if we assure them, without enumerating particulars, that we look upon Mr. Hampton's Polybius as one of the best translations that has appeared in the English language.

MONTHLY CATALOGUE

For DECEMBER, 1756, continued.

POLITICAL.

- I. **C**onsiderations on the present State of Affairs, with some Reflections on the Dutch Observator. 8vo. 1s. Hooper.

This pamphlet seems to be the work of an Author, who has more than once, this winter, appeared in the service of the Public: and never in the occasional way, without a reasonable claim to public acknowledgements; which are particularly due to him for these Considerations, as they contain an unanswerable refutation of the falsehoods and calumnies discharged against this nation, by the French partizan, indicated in his title-page. It is this part of his undertaking, which he first carries into execution; and he enters upon it with this remark,—I hat Europe has more to apprehend from the silent policy of Lewis XV. than from the open manifestations of power, which rather gratified the pride, than served the interests of Lewis XIV. The indignities offered to some powers, serving so exasperate all against him; while the more refined system of the present French court, has had such a soporific effect on its neighbours, that they have slept securely, till they are in a fair way to be secured, forever, in the fetters of France.

Whe-

Whether this is precisely true, or not, we need not stay to enquire.—France is, and long has been, so formidable, that we can never be too much upon our guard against her.—And that the French management of Holland, and of the anti-Stadtholderian party, in particular, by the means of Van Haaren's corrupt eloquence, and the *Observator's* equally corrupt writings, is the triumph of their politics, as the *Considerer* phrases it, may also be taken upon content.—We have lost the long-boasted, dear-bought benefits of our Dutch alliance, it is plain; and whether through French practice, or English misconduct, makes but little difference in the event.—Our national character we may possibly revive, but our footing in that Republic, it is to be feared, we shall never recover: and it is in this light the *Considerer* is entitled to our acknowledgements.—The wicked web of the last of the above mentioned two deceivers, he has certainly untwisted, in the fairest and fullest manner; and it is only to be lamented, that a piece so well calculated to take off the odious imputations cast upon us abroad; should be written in a language which is understood only at home.

We have been charged, it seems, by these French emissaries, not only with forming designs on the liberties of the Republic, but even with aiming at universal commerce; and the Dutch have been simple enough to believe it: which is so much the more strange, as all the world might have known, that we have aimed at nothing for many years past, but barely keeping a crazy vessel afloat, as long as we could.—We have been charged farther, with being the first aggressors in the present war, because we were the first in Europe to commence hostilities; whereas it has been over and over again proved, that we commenced hostilities only to correct their aggressions; and even then, as a last resource, when all other expedients had failed. And, indeed, from the whole of the Considerations before us, and all that might be added to them, it is but too plain, that we have more to answer for to ourselves, than to any other power upon earth.

What follows in the subsequent part of the pamphlet, and which is comprehended under the first part of the title, is of too miscellaneous a nature to be represented any other way, than by a flying sketch of the topics contained in it: which are.—The mischiefs reciprocally resulting to Britain and Hanover, from an over close connection;—the common duty, both of Hanoverian and British Ministers, to make suitable representations;—the little danger resulting to the latter from a proper discharge of that duty, and the disgrace which he supposes has befallen them from a neglect of it;—the necessity of an entire change of measures, and a new spirit of councils, preferable to any inferior or secondary point, such as a distasteful enquiry into past miscarriages, &c.—the probability that in such case, other Powers would think us worth saving, and really assist in forming a common cause against a common enemy;—the use to be made of our present misfortunes, by a thorough sense of the impolicy of over-interfering

referring on the continent, beyond the just measure and reserve of which the cool solidity of Queen Elizabeth set us an example;—a hint towards an examination, whether the general dissatisfaction that has gone forth against past measures, is with, or without foundation, &c.—All sensibly, though slightly, touched; all deserving a good degree of regard, though liable to some objections under the head of arrangement; and all animated with such a spirit as the times most certainly stand in need of: as proofs of which, the Reader is desired to accept of the two following passages:—and if the Author, who appears weekly under Mr. Hooper's colours, was to avail himself of the lesson contained in them, it would be no dishonour to his parts, nor disservice to his cause.

On this occasion, to be of any party, but that of one's country, must be at once the height of folly, and the height of treason. Neither persons, or things, can now deserve the public attention, but so far as they relate to the retrieval of the public affairs. All internal divisions, all little passions of revenge, or interest, cannot consistently with the safety of the nation, but yield to that great common cause of union against the French King; who, after having rent from us a limb, the acute feelings of pain for which, are rather exasperated than abated by reflection, will hardly stop, or give us breathing-time, before he pursues his stroke at the vitals of Britain.—

The Public will then, most probably, make the just allowances for the evidently disadvantageous conjuncture, in which such accepters may come in, and fairly distinguish between the consequences of prior delinquencies, either impossible, or at least extremely difficult, for them to repair, and those acts purely their own. If their good intentions are cordial, they need not fear justice being done to them. The heart judges the heart. There is no one, too, can be insensible, not only of the up-hill labour that awaits them, to regain the lost advantages over foreign enemies, alert and flushed with their first successes, but of the gain-sayings, and opposition they will have to meet with from domestic ones; from the different opinions, in short, inflexible obstinacy, and prejudices of those, to whom no system, however adapted to the public good, will be welcome, unless it coincides with, or takes in, their own private interest, to say nothing of the resentments always following removals, and the yet more malignant rage of those, whose clearest revenue, founded on too long tolerated abuses, must subside on the re-establishment of that public economy, which, under a judicious controul, equidistant from the vice of either extreme, can never be but commendable, but is now an absolute necessity. Such enmities then they need not have much penetration to anticipate, nor much firmness to despise. The shame would be not to deserve them. Folly ever murmurs at the reign of wisdom, villainy at that of honesty, and Chaos complains of order. If, too, they are really estimable, these

selves, they will be the cause of esteem to others, who, from
 thinking theirs worth gaining, will exert themselves to gain it,
 and in course deserve that of their country: and they will thus
 be the authors of all the good done for the sake of imitating,
 or of being approved by them. Whereas, it is unconceivable
 the damage, hurt, and dishonour, resulting to the public service,
 from subordinates despising their superiors, a contempt
 which can never grow up without cause, and from which there
 is never any recovering. The little non-expectatives then of
 great offices, can only serve to sink and degrade the authority
 of those offices, but can never make the awe of them, give a
 competent supplement of dignity to the intrinsic nothingness of
 their personal character. Yet, how often has the Public groaned
 at seeing places of the highest importance bestowed on those,
 whose only title seemed to be that of the most assured incapacity
 for them; and sometimes, though not quite so often, their
 secondaries and subalterns chosen by the same standard;
 some of whom, and those, indeed, often the least worthless,
 were pinned on the public, purely to save the expence of a
 private gratification for private service, or even for domestic
 drudgery, and thrust into posts they were unfit to enjoy, with
 much the same propriety that Mahomet gave his camel a place
 in his Paradise, for having proved a faithful beast of burthen
 to him.

II. *A Letter to the Duke, concerning the standing Force*
necessary to keep this kingdom in a good posture of defence.
By a Country Gentleman. 4to. 6d. Baldwin.

The design of this Discourse is to convince his Royal Highness,
 that the interest of the King, and Royal Family, the Protestant
 succession, and his own peculiar influence, greatness and glory,
 would be more enlarged, and better secured by a constitutional
 militia, of 160,000 free Englishmen, to be augmented, upon any
 emergency, to 200,000, or a yet greater number, than by any
 number of mercenary, or foreign forces, that can possibly be kept
 up, and maintained, by all the wealth of this kingdom.

The plain, frank, honest, sensible, manly character of a
 country Gentleman, is so well sustained in it, that there is hardly
 a thread of the Courtier to be found inter-tissued through the
 whole piece.—And if it has met with as good a reception as Paul
 did with Agrippa, who confessed he was almost persuaded to be
 a Christian; or Harrington with Cromwell, when the Protector
 was induced by that Writer's book to say, "The Gentleman had
 like to have talked me out of my power;" he will deserve
 a public congratulation upon it.

III. *The Case of the Importation of Bar Iron from our own*
Colonies of North America. Humbly recommended to the con-
 sideration of the present Parliament, by the Iron Manufactu-
 rers of Great Britain. 8vo. 6d. Tryc.

In whatever name this Case appears, the dome of St. Paul's is not more obvious than the hand that compiled it. The Reverend _____ is to be traced in every proposition, every deduction, every conclusion—and as no small degree of credit ought to result to the Author from so accurate a piece, so the point contended for in it, namely, the admission of Bar-Iron from our colonies, duty-free, seems to deserve all the encouragement that the legislature can give it.

IV. *An Answer to a Pamphlet, called, 'The Conduct of the Ministry impartially examined. In which it is proved, that neither imbecility nor ignorance in the M——r, have been the causes of the present unhappy situation of this nation. By the Author of the four Letters to the People of England. 8vo. 1 s. 6 d. Cooper.*

As it has been a rule with the Reviewers, not to bestow any particular attention on the productions of this intemperate Writer, so nothing particular will be said of this:—But if one of so humble a class as ours might presume to suggest a hint to a state-undertaker of his self-sufficiency, it should be, not to expose the nakedness of his country, for the future, as he has hitherto done, with the air of a Satyr, more delighted with the advantage, than shocked at so indelicate an office.

V. *Reflections previous to the Establishment of a Militia. 8vo. 1 s. Doddsley.*

Of all the numerous treatises which have appeared on this interesting and important subject, this, in our humble opinion, deserves the preference. It is founded on the broadest basis,—the elements of human nature, the particular state, dispositions, and exigencies of the times, the preparatories necessary to be made, the alteratives to be introduced, the diversity of considerations to be attended to, the stimulatives on one hand, the preventives on the other; and, indeed, whatever may either forward or retard the desired effect. The Author is apparently of no party, and seems to be actuated by no principle, but the laudable ambition of making his abilities, natural and acquired, useful to the community; he is defective in no lights that history can give him; he follows none servilely; and though he has not only genius enough to discover the sources of intelligence, but also to direct the current as he pleases, it blushes through a veil of modesty, which renders it so much the more captivating, if not the more meritorious.

To illustrate all that is here said, would be to recite the whole piece: for which reason, a few instances must serve.—Having stated the difference between the military state, and military aptitudes of this country, now and formerly, when all the growth of the soil was from a military root; the causes of that difference; the propriety of conforming our future regulations thereto, and the insufficiency of our present martinet system, as practised in the army, he proceeds to say, 'The feeling of a man unaccus-

tomed to use a weapon, is a fear that it may hurt himself; and that of a man familiar with the use of it, is a confidence that it will hurt his enemy.' He proposes next, that every restraint by which the people are hindered from having, or amusing themselves with, arms, may be taken away, notwithstanding the association for preserving the game;—that prizes may be given to the most dexterous marksmen, in order to inspire a love of arms, as yet not so much as dreamed of among our *Paraders*;—explains himself farther by specifying two requisites to the creating the military in question; namely, that the body of the people out of which our regiments are to be formed by rotation, should not only be acquainted with arms, but value themselves upon the use of them; and that the proper degree of authority, and subordination, should be established, and the habit of military obedience provided for;—answers the common, trite, vulgar objections, derived from our divisions, discounts, &c.—insinuates more, and more just, causes of apprehension from a standing mercenary army;—recommends an institution formed on inclination, rather than compulsion;—takes it for granted, that this inclination may be formed, if it is not already to be found;—as also, that the principles of love of glory, and dread of disgrace, are strong enough, if properly managed, to bear any stress;—touches on the means, and concludes with a brief of his plan, which is here subjoined.

' Let the proper officers in every county, city, and borough, be directed to make out complete lists in the following terms.

' Of the noblemen, and gentlemen, possessed of a certain valuation, qualified for the rank of Colonels.

' Of all possessed of a lower valuation, qualified for Field-officers.

' Of another valuation, qualified for Captains. And let all freeholders, having the valuation of one hundred a year, be understood to be qualified for inferior Officers, and not obliged to serve as soldiers.

' Let the remaining list consist of such as possess a certain extent of ground, and under one hundred a year. Let a similar method be followed in all cities and boroughs, that the lower class, here likewise, may consist of such as are respectable among the inhabitants.

' This lower list, to avoid repetition, I shall call, that of freemen. It excludes all cottagers, day-labourers, and servants. It must likewise exclude every person at present, or for the future, who has, or shall be, convicted of any criminal, or infamous charge, before the civil magistrate.

' When his Majesty is pleased to appoint his Officers, let them draw by lot, from the list of freemen, the names of such persons as are to take the first turn of military duty; and when their time is expired, a new appointment of officers may proceed in the same manner, until the whole have taken their turn.

' Let it be lawful for a freeman to substitute another freeman in his place: but the substitute alone, in this case, shall enjoy the

the honours and privileges of the militia. Let it be lawful for a freeman to substitute his son, who, though not in the list of freemen, whilst he lives in his father's family, shall, in this case, enjoy the honours of the militia, and communicate the same to his father likewise. Let the names of such as refuse to present themselves, or substitute another in the above terms, be struck off the list of freemen, and excluded for life: let this, if thought necessary, affect their children.

If it is apprehended, that the list qualified for the rank of inferior officers, may exceed, in proportion, the other classes, let the number of such officers, appointed to a regiment, be increased accordingly. And when, in the field, the several posts in a battalion are disposed of, according to rank and seniority, the supernumeraries may take post by the colours, which they are supposed to carry and defend. To this particular, which seems to relate immediately to the form of a regiment, I will add another; that in every company, once in three months, a prize shall be contended for, by shooting at a mark. That all who have ever won such a prize, in different companies, shall, when the regiment is assembled, form a division a-part, and take post in the flank, or advanced in the front, commanded by four officers from the colours.

Such broken hints may illustrate the meaning of this essay. A person, though ill qualified to adjust every particular, may yet strike out general views, not unworthy of the public attention. I will conclude this tedious performance with observing, that if we rest our militia upon its proper basis, a general use of arms, and the love of honour, we shall find men hardy enough to serve their country; that duty will employ the most deserving of our people, whose sword, without alarming the public liberty, will be a sure defence against a foreign enemy. If, on the contrary, these points are neglected, the form and pretended discipline of a militia will be vain, and our arms must come by substitution into the hands of the least reputable class of the people, who cannot be reduced into the order of an army, and who are strangers to the sentiments and the attention to personal character, which such a duty would require.

VI. *A political Discourse upon the different kinds of Militia, whether national, mercenary, or auxiliary.* By Joachim Christian, Pupil to the celebrated Conringius. Translated into English, with a preface, suited to the present important crisis. By Thomas Whiston, M. A. 8vo. 2 s. Whiston and White.

It is true, that there never was a crisis more proper for an English translation of this treatise, than the present, when the national cry for a militia has been so loudly raised, and so graciously heard. It is at least a testimony in favour of that cry, and contains a variety of instances to encourage those to persevere, who first began it: but then it favours more of the college than of the world; and

suggests very little that is applicable to our particular case: it is dedicated to the noble heir of the Townshend-family, very properly dignified by the Translator, with the title of *Militia-Townshend*. He has also, in his preface, bestowed the title of Lord on Captain Hervey: and to make amends for that excess of courtesy, he has gone out of his way to discourse of one *Byng*, as if he had no title at all.

VII. *A Letter to the University of Cambridge*, on a late resignation. By a Gentleman of Oxford. 8vo. 6d. Cooper.

An ironical piece, calculated equally to expose and abuse that learned university, and the noble person at the head of it. Tho' published under an Oxford mask, it very probably belongs to some Cambridge-bronze, which needed none at all: the little water-gilding affectation of wit and pleasantry it is lacquered over with, is chiefly topical; and if intelligible at Cambridge, will afford little entertainment any where else.

VIII. *A Letter from a Bavarian Officer*, in the service of the Empress-Queen, &c. to his Friend in London: containing a view of the state of the empire; together with some reflections on the present political turn of affairs in Germany, and the part the English are likely to act on this important occasion. Translated from the original German, now in the hands of a Gentleman in London. By Mr. P. M. M. 8vo. 1 s. Morgan.

Here we have another publication under false colours; for tho' it must be admitted, that the Author is really an adventurer in the service of the Empress-Queen, he is no more a Bavarian than a Japanese. All his knowledge is British;—all his images are British;—and every phrase he makes use of, is British, British, British.——The ground of his whole performance is a supposition, That we Britons were all of us out of our wits with joy, at his Prussian Majesty's Gazette-victory over the Austrians: and that these intemperate transports of ours were owing either to our love of justice, in the belief that his Prussian Majesty had undertaken a just war; or a self-concern for our own welfare, in a like belief, that our interests were linked and interwoven with his. And his endeavours are to shew, that policy has nothing to do with justice, and of all political measures, the Prussian march into Saxony the least:—that his Prussian Majesty's interests, and those of Britain, had not the least connection; and though we might be serviceable to him in the shape of subsidies, he could make us no returns, either by land or sea;—that even the very electorate of Hanover, for whose sake the so much boasted treaty of Whitehall was made, was likely to incur all the difficulties and dangers by it, which it was calculated to obviate: And that the Empress-Queen deserves none of the blame we daily throw upon her, for catering into a concert with the French court: since she was for-
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and into it, for the sake of her own security, by the said treaty of Whitehall.

IK. *A View of the Manner in which Trade and Civil Liberty support each other.* Being one of the two dissertations on that subject, which obtained the prizes at Cambridge in 1755, then first instituted by the Right Hon. Lord Viscount Townshend; read before the University June 17, by William Hazeland, M.A. Schoolmaster at Tottenham-Highcross, in Middlesex. 4to. 1s. Beecroft.

... A very sensible, spirited, manly performance.

X. *The Voice of the People*; a collection of Addresses to his Majesty, and Instructions to Members of Parliament, by their Constituents, upon the unsuccessful management of the present war, both by land and sea, and the establishment of a national Militia, &c. &c. 8vo. 1s. Payne.

To this Collection, the Editor has prefixed a well-written preface, in defence of the addresses, and (with the ingenious Author of the *Considerations* *) to prove them constitutional, decent, and necessary.

* See Review for November, p. 518.

XI. *Bungiana*; or, An Assemblage of What-d'ye-call-'ems, in prose and verse, that have occasionally appeared, relative to the conduct of a certain naval Commander. Now first collected, in order to perpetuate the memory of his *wonderful achievements*. 8vo. 6d. Doughty.

Gleaned from the first overflowings of the News-papers, against Admiral Byng.

XII. *A Collection of several Pamphlets*, very little known; some suppressed letters, and sundry detached pieces, published in the daily papers, &c. relative to the case of Admiral Byng. 8vo. 1s. 6d. Lacy.

This is a collection of pieces in favour of Mr. Byng, and is published as a counterpoise to *Bungiana*; the preceding article.

XIII. *Some Reasons* for believing sundry letters and papers, ascribed, in three late publications, to Admiral Byng, not only spurious, but also an insidious attempt to prejudice the Admiral's character. 8vo. 1s. Doughty.

The above title apparently indicates an ironical performance. The pamphlet is by no means the most contemptible of those that have appeared against the Admiral.

RELIGIOUS and CONTROVERSIAL.

XIV. *The Fall of Man*: An Enquiry into the nature of that event, and how far the posterity of Adam are involved

in the guilt of his transgression. Addressed to all, but particularly Preachers, who embrace the doctrine of original sin. By Anthony Fothergill, a Husbandman in the county of Westmoreland. 8vo. 1 s. Payne.

Having had occasion, more than once, to give our sentiments of Mr. Fothergill, as an Author, we shall at present content ourselves with observing, that this piece, though it contains nothing new upon the subject, is written in a clear and sensible manner, and carries with it evident marks of sound judgment.

XV. *The Trial of Spirits; or, A Treatise upon the Nature, Office, and Operations of the Spirit of Truth.* By James Relly. 8vo. 1 s. Lewis.

This is a strange rhapsody, wherein it is often difficult to perceive, what the Author means. The great point which he is solicitous to establish, seems to be this; that whatever the Spirit worketh for the salvation and comfort of mankind, is all wrought by his shewing us the things of Christ, and testifying of him, that he may be glorified. 'Whatever operating power and influence (upon our hearts)' says he, 'tends to lead us to *Jesus* for righteousness and strength, to *Jesus* for wisdom and purity, to *Jesus* for eternal salvation and comfort, shows us the glory of *Jesus*, and endears *Jesus* to the soul, yea, constantly leads us out of ourselves, to have all our hope and dependence on *Jesus*; this is the spirit of truth, the Holy Ghost, the Comforter.'

XVI. *Essays on several Divine and Moral Subjects* : particularly on the Christian temper and conduct—sober-mindedness—the fear of God—a future state—marriage—the middle state—the imitation of Christ—degrees in glory—religion—the sabbath—affliction—contentment—a pacific disposition—the late earthquakes—the advent and crucifixion—moderation, &c. By William Richardson of Blencowe, Vicar of Dacre, in Cumberland. 12mo. 2s. 6d. Hodges.

Though there is nothing particularly striking, or animated in these Essays, yet the sentiments are just, the language is easy and perspicuous, and a spirit of candor and benevolence breathes through the whole of them. The Author enters into no nice or refined speculations, but following the dictates of plain common sense, has adapted his performance to the capacity of almost every Reader.

P O E T I C A L.

XVII. *The Wisdom of the Supreme Being.* A Poem. By George Bally, M. A. Fellow of King's College, Cambridge. 4to. 1 s. B. Dod, &c.

This is the second time that Mr. Bally has obtained Mr. Seaton's (a) reward; and we can safely say, that if his first attempt merited that distinction, the present performance deserves it no less.

In our account of that poem, we, in general, remarked, that Mr. Bally's only resemblance to Milton, consisted in his harding his verses with some peculiar words used by that great Bard, but which, as they were now obsolete, could neither add dignity nor spirit to poetical numbers. Tho' Mr. Bally seems to have been convinced of the propriety of that criticism, yet is he now guilty of greater transgression, in introducing unmusical (b) words, coining (c) new ones, and changing adjectives into substantives (d). There can be no apology for the use of words incapable of harmonious combination: and though Milton, Philips, Young, Thomson, and others, may be cited as authorities for the practice mentioned in the other parts of our charge, Mr. Bally ought to consider, that those who scarce rise to the middle of Parnassus, are, by the eternal laws of Apollo, excluded from many licences wherein they who have reached the summit, are indulged.

After his introductory Address to the Supreme Being, Mr. Bally censures Reason, and Philosophy, as the grand sources of Scepticism and Infidelity; and yet, can any proposition be more evident, than that reason, and philosophy are the only *media*, by which man can demonstrate the wisdom of the great Architect of Nature; whether we consider that attribute a priori; or, a posteriori, from the works of creation? This, we humbly conceive, is a little slip at the very threshold of the work.

The Muses, it is allowed, are exempted from a scientific precision: Yet, when a Master of Arts, and Fellow of a College, writes on a learned subject, the world has a right to look for marks of erudition, if not of genius. But much we fear, that Mr. Bally is not a little deficient in this respect; especially in what he has said of the human anatomy. We shall pass over his account of the eye and ear, the structure of which he had done better to have copied from any modern anatomist than from Cicero, (e) with this observation, that though none of the other senses afford such a fund of poetical images, yet is his description of them both unpoetical and barren. Nor is he culpable only for his omissions; the epithet which he bestows on the sinews (f) his spiral knots of veins, not to mention his stringing the fabrick with nerves, betray his ignorance of anatomy. Would not one conclude from the following

(a) Review, vol. XII. page 159.

(b) 'When the Divine Geometrician stretch'd
'Th' immeasurable level through the void.'—p. 18.

(c) Emaning, enounce.

(d) 'The Fair Archetypal,' &c. p. 17.

(e) De Naturâ Deorum.

(f) Branchy threads.

lines, that the arteries not only carried the blood from the heart to the extremities, but also brought it back from the extreme parts to the heart again?

Who in the dark the vital flame illu'd,
And from th' impulsive engine caus'd to flow
Th' ejaculated stream through many a pipe
Arterial with meandering lapse, then bring
Refluent their purple tribute to their fount?

And yet much the same office is assigned to the veins a few lines after.

Who ————— twin'd
The azure veins in spiral knots to waf
Life's tepid waves all o'er?

In defiance, however, of our Bard's authority, the unpoetical herd of Physiologists may still confidently maintain, that the veins only bring back the blood from the extremities, effete, and consequently unfit for the offices of life.

Mr. Bally's refutation of the Epicurean system, is less exceptionable; but had this gentleman looked into Cardinal Polignac's Anti-Lucretius; or had he even condescended to peruse Sir Richard Blackmore's Poem on the Creation; and availed himself ever so moderately of his reading, perhaps, neither his reasoning or numbers, might have been the worse for it.

But though our Bard, in what he has advanced against Epicurus, is intelligible enough, yet in the first lines of his refutation of Aristotle, he seems, to have taken the contrary bias; at least we, who, alas! are not OEdipuses, are unable to unriddle them.

Durations bounds Stagira's bolder sage
O'erleaps, and losing to the view a world
Amidst Eternity's vast trackless wilds
Explores. —————

Having considered the marks of divine Wisdom, which are every where so discoverable in the Planetary System, Mr. Bally descends to earth, where

————— Proofs abound
Of infinite contrivance, matchless skill.

This we readily allow; but are at some loss to understand the philosophy of the following lines, as the context shews, he is speaking of the earth.

A form orbicular how fit to weigh
The golden gift of light and heat to all
The scatter'd districts with impartial scale!

For, to us, they seem to intimate, as if the earth both heimed, and enlightened itself.

The poem concludes with that old, and often refuted, objection to Divine Wisdom, the immense quantity of water in our globe. His answer enumerates many of the advantages derived to man from this seeming superabundance of that element. This was a glorious theme for a poetical imagination. What fine things might not have been said on the Rainbow, the Clouds, and Rivers? but the Reader will be disappointed who expects to find the *Speciosa Miracula* in our Author's performance; which, upon the whole, is even less replete with Poetry, than with Argument.

XVIII. *The Mirrour*. A Comedy. In three Acts. With the Author's Life, and an Account of the Alterations. 8vo. 2s. Scott.

The Author, whose life is here given, and from whose writings the *Mirrour* is now taken, is Thomas Randolph, A. M. and Fellow of Trinity College, Cambridge; a Gentleman no less eminent for his wit than his learning. He lived about the beginning of the last century, and if Fate had prolonged his days*, he would probably have equalled any of his cotemporaries in the *Fis Comica*, as he certainly surpassed most of them in the variety, and smoothness of his versification. We always read the *Masks Looking-Glass* (for so Randolph intitled his Comedy) with satisfaction. It is an Ethic Drama; wherein the opposite extremes of several virtues, exemplified in the most extravagant characters, are brought upon the stage. We do not, however, pretend to say, that such allegorical exhibitions are proper subjects for the comic Muse. Randolph has introduced into his scenes the extremes of Courtesy, Fortitude, Temperance, Liberality, Magnificence, Meekness, Truth, Cleanliness, Modesty, Justice, and Urbanity, under Greek names expressive of those vices; Colax, or the Flatterer, with great propriety, making one person in every scene. From these the Editor of the *Mirrour* has only selected the extremes of Courtesy, Fortitude, Temperance, Magnanimity, Meekness, Truth, and Justice, tho' some of the others afford as much truth of character, and from their familiar nature, as well as from the wit which Randolph has bestowed on them, seem equally appropriated to the sock. Besides, in the *Looking-Glass* there are two of the narrow-soul'd Enthusiasts of those days, who

* Mr. Cibber, in his *Lives of the Poets*, as well as this Editor, says, that he died in his 29th year; but in the frontispiece of the edition of his Works, published by his brother, Robert Randolph of Christ-church college, our Poet is said to have died in the 27th year of his age; a circumstance that does honour to Mr Randolph's memory; when we consider the merit of his writings, and the youth of the writer.

having the Players for their customers, are, in this consideration chiefly prevailed upon, though with great difficulty, to fit the play out. Instead of these persons, who from their cant, and peculiar observations, are not a little diverting, our Author has introduced one, whom he calls a *Gentleman*; yet who, in the first scene, is injudiciously made to adopt some of the sentiments of one of Randolph's Saints. Moreover, this *Gentleman* goes off with the first act, and never appears again; whereas Randolph's Fanaticks every now and then entertain the Reader with some of their precise jargon; and, in the last scene, are made converts to the entertainment of the Drama. This, indeed, is paying too great a compliment to the *Muses Looking Glass*; had the Poet rather represented them when the curtain dropped, as more disgusted at the stage, on account of its moral exhibitions, (for Enthusiasts were always loose to morality) it would have been much more in character.

By what our Author has omitted of Randolph's, and the very little he has added of his own, the five acts of the original are shrunk to three in the alteration. A good Critic has, indeed, observed, that though the number of acts is limited, by the ancients, to five, yet, there is nothing in the nature of things to hinder the Dramatic Poet from reducing their number. The only sensible rule in this case, is, that the work be a complete and regular whole; and of length sufficient to entertain an audience for an evening. But whether, either the *Muses Looking Glass*, or the *Mirreur*, would answer this end, those who preside at the theatrical helm are to determine; at the same time permit us to say, that such moral scenes are more worthy to be revived than the gross and unnatural exhibitions of the Humorous Lieutenant.

ADDENDA to the POLITICAL.

XIX. *A further Address to the Public.* Containing genuine copies of all the letters which passed between A — B — g, and the S — — — ry of the A — — — ty; from the time of his suspension, to the 25th of October last, &c. 8vo. 1 s. Lacy, &c.

In behalf of the Admiral; complaining of ill usage, particularly since his confinement.

XX. *A modest Remonstrance to the Public.* Occasioned by the number of papers and pamphlets published about Admiral Byng. 4to. 6d. Cooper.

This is neither a remonstrance, nor any thing else;—but an odd assemblage of words, without meaning, or any apparent purpose.

I N D E X.

A

ABDICATION, how it may destroy hereditary succession, 234.

ABSTRACTION, what, 51.

ABUPPODE, mountains of, proofs of the deluge, 486.

ABYSS, central, hypothesis concerning, 593—589.

ADDISON, his jealousy of Pope's poetical merit, 56. Remarks upon his writings, 66—69.

ADDRESSES to the throne, vindicated from the charge of being unconstitutional, 518. Or indecent, 519. Shewn to be necessary, 520.

ÆTNA, an eruption of, 374.

ÆTHER, Newton's account of, 466. Its existence proved, 467. The same with electricity, ib.

ÆMILIUS, the Roman General, his bravery at the battle of Cannæ, 665. His death, *ibid*.

AIR, anatomical directions for proving the non-existence of in the thorax, 392, *seq*.

AIX, city of, and country round, some account of, 458.

ALEXANDER, tomb of, not at present discoverable, 349.

ALEXANDRIA, enquiry concerning, 349. Antient description of, and curiosities found near, 344, *seq*. Whether sprung from the ruins of Memphis, 347. Modern, described, 349, *seq*. Impositions on strangers, 350. By whom inhabited, 351.

ALEPPO, character of, by the Arabians, 135. Description of, 136—140. Inhabitants, number, dress, and manner of living, 142—144. Very ignorant in literature, 145. Ceremonies observed in marriages and burials there, *ibid*.—146.

ALFRED, King of England, characterized, 583.

ALGEBRA, encomium on, and study of, recommended, 501.

ALLIANCES, foreign, insufficiently considered, 259.

ALPS, Pope's simile of, vindicated, 54. Whether the thought was not borrowed from Drummmond, 55.

AMERICA, an attempt to vindicate the conduct of the late Ministry, in regard to, 296.

ANACHARSIS, observation of to Solon, 669.

ANNUITIES for lives, scheme to ascertain the value of, 370—372.

ANTIMONIAL wine, an instance of uncommon effects of, 391.

ANTINOË, now called Abade, some account of, 485. Abounds with antiquities, *ibid*.

ARABS, often dangerous to curious travellers, 257. Their manner of living, and form of government, in Egypt, 359—361. Malice and superstition of, in destroying antique monuments, 492.

ARGUMENTS, the same used by the Hutchinsonians to defend, as by Infidels to overthrow, Christianity, 80.

ARIANISM, what, and how prevalent, 570, 572.

ARITHMETICIANS, political, apt to assume uncertain data, 369.

ASS, fondling upon his master, fable of, applied to a late poetical address to Mr. Secretary Pitt, 653.

ASTRONOMICAL observations, advantage of taking the mean of a number of, 279.

ASTRONOMY, study of, enlarges the mind, 236.

ATHA-

I N D E X

- ATHANASIUS**, confessor of, 81. On what account, see **CARUS-STOM**.
- ATHENIANS**, how enslaved, 271. Their inattention to affairs, 267, seq. Their venality, 269. Their luxury, 270, seq.
- ATMOSPHERE**, horizontal, cause of the colour of the clouds at sun-rising and sun-setting, 384.
- AUSTIN**, the first Roman missionary sent into Britain, his conduct and success, 573, seq.
- AUTHORS**, instances of some having excelled in more than one species of writing, 43, seq. Ought not to depend on a friend's opinion of their works, 84. Of credit, not to be rashly charged with publishing falsehoods, 246. Military 402, seq.
- AZORA**, superior of a convent of learned ladies, in the wilds of Stanmore, described, 600.
- B**
- BALLANCE** of Power, absolutely necessary to be kept up in Europe, 212, seq. No new project, but as old as Q. Elizabeth's time, at the least, 214.
- BAROMETER**, cause of rising and falling, 366.
- BATHING**, warm, practised by the antients in critical diseases, 204. Recommended by some moderns, *ibid*.
- BATTLE** of the Bridges, see **PISA**.
- BEDE**, characterised, 583.
- BENTLEY**, a rough criticiser of Milton, 654. And no poet, *ib*.
- BISHOP** of London preaches from a horse-litter, 580, seq. A Bishop esteemed equal to a King, 581. Bishops direct the conduct of the Judges, 584.
- BLEEDING**, absurd directions for, 423.
- BOLINGBROKE**, Lord, an enemy to natural religion, 80. Captured, 175.
- BOOKS**, without experience, of little avail in forgery, 514.
- BOWER**, Archibald, his account of his escape from Macerata, an improbable and inconsistent tale, 91. The letters said to be written by him to Father Sheldon, denied by him upon oath, 92. His affidavit, sworn in the court of King's-bench, 190. An attempt to vindicate his conduct, 311.
- BREIDERS**, ancient, in Egypt, description of, 257.
- BRITISH** church, its independency on the see of Rome asserted, 571. Seized upon as an appendage, 574.
- BRITANNIUS**, Marcus Marinius, some account of his writings, 22.
- BROWN**, Dr. William, negligent in his arithmetical calculations, 35—39, *Notis*. Confused for injustice, 344.
- BUNCE**, John, his character, 603, seq.
- BURCOTT-LONGE**, the abode of a society of learned ladies, or protestant nunnery, described, 599, seq.
- BUXTORPS**, their concordance, character of, 23. Errors in, rectified by Mr. Taylor, *ibid*.
- BYNG**, Admiral, instructions to, 297. Letter from, to the Secretary of the Admiralty, 419, seq. Vindication of, *ibid*—422.
- C**
- CAMELS**, manner of their passing rivers with loads, 496.
- CAIRO**, situation of, 354. Description of, and curiosities in, 355—358.
- CALASSIO'S** Concordance, wherein faulty, 23.
- CANNÆ**, battle at, 662—666.
- CANON**, of the New Testament, that which is generally received,

I N D E X

- ed, a good one, 147—148.
 Observations upon it, *ib.*
- CANONIZATION of a Saint at Rome, vast expence of, 618.
- CARDINALS, ceremony observed in the Consistory, at Rome, at their promotion, 618. Rank of not in the same estimation now as formerly, 626.
- CARNIVAL, at Florence, description of, 461.
- CARTHUSIAN Monks, some account of their establishment, and manner of living, 457.
- CATECHISM, the Assembly's, said to have contributed greatly to promote the cause of infidelity, 315.
- CATO, Addison's tragedy of, criticism upon, 66.
- CATULLUS, his Atys praised, 77.
- CAVALRY, and infantry, of mutual advantage to each other, 405.
- CAYERS, remarkable in Egypt, 486.
- CHAIN, weight of the links of, not sufficient to bring them into contact, 470.
- CHAMELION, description of, 34. A native of Africa, *ib.*
- CHARR Fish, in Wales, some account of, 375.
- CERUS, meaning of that word, 28, *seq.*
- CH—D, Earl of, his excellent speech against lincencing the stage, where to be met with, 196.
- CHINESE language, how constituted and formed, 110.
- CHOCOLATE, its culture and manufacture, 337—340.
- CHRISTIANITY, when, and by whom, first planted in England, 569, *seq.*
- CHRYSOSTOM, a marriage-hater, a monkery lover, and a martyr-worshipper, 81.
- CHURCH, when it began to incorporate with the state, 381. Parish churches, when, and how erected, 382.
- CIVIL Liberty, what, 226. How secured, 229.
- CIVIL Power, how limited, 221, —224, 226, 236. Whether a state may deliver up to the enemy one of its innocent members, 230,—232.
- CLOUDS, colours of, accounted for, 384.
- CNEPH, explanation of that word, 455, *Note.*
- COCHINEAL Mestique, whence procured, and how prepared, 623, *Note.*
- CODICIL, what it is, and wherein it differs from a testament, as also how it may become equivalent to it, 13, 14.
- COIN, base, how detected, 534.
- COLEWORT, the silver-like appearance of the drops of dew on the leaves of, accounted for, 382, *seq.*
- COLIC, useful premonitions against the use of spirituous liquors, and carminatives in, 395, *seq.*
- COLOSSAL Figures, description of two found near the Nile, 488.
- COLOURING, one of the most essential branches of painting, 164. Requisites for an Author in treating on that subject, *ib.* and 282.
- COLOURS, that the Antients painted all their pictures with *four* only, shewn to be a mistake, 167. Variety of earths and minerals used as colours, in the time of Theophrastus, 169. Reflected by the clouds at sun-rising, and sun-setting, accounted for, 384.
- COMET expected in 1757, account of, 380.

Com-

L. N. D, E. X,

- COMPACT**, violation of, in what respect not destructive of its obligation, 134, 135.
- COMPOUNDING**, and Decompounding, what, 51.
- CONCLAVE**, at Rome, animosities among the Cardinals there, at the election of a Pope, 620.
- CONFIRMATION**, a Reply to a Quære concerning it, 314. As practised in our church, tends to cherish false presumptuous hopes, 315.
- CONSCIOUSNESS**, what, 45.
- CONSISTORY**, of whom composed, 618.
- CONSTANTINE**, a Pagan Emperor, his kindness to the Christians, 570.
- CONSTANTINOPLE**, number of people in, 280.
- CONTEMPLATION**, what, 46.
- CONTROVERSY**, a religious one decided by King Oswy, 579.
- CORTS**, a remarkable convent of, 486.
- CORRECTNESS**, the term often misapplied, 61.
- CRITICISM**, an enquiry whether the study of, has prevented the appearance of any extraordinary poetical works, 62, seq.
- CRUCIFIXION**, the true time of our Saviour's, endeavoured to be ascertained, 241—244.
- CURCELLÆUS**, his doubt concerning the omnipresence of God, 248.
- CUSTOM**, not to be pleaded in favour of injustice, 622.
- CYCLOPÆDIA**, new edition of, censured for a particular article, 626.
- D**
- DANCING**, how improved, 109.
- DANIEL de Foe**, account of a modern scribbler characterized under that appellation, 417—418.
- DATUARY**, its meaning and uses, 617.
- DEARTH**, artificial, iniquity of, 429.
- DEFAMATION**, how far punishable in England, 17.
- DEMOSTHENES**, his character and conduct, 264, 265—271.
- DESAGULIERS**, his hypothesis for accounting for the ascent of vapours, 363.
- DESCARTES**, his opinion as to the ascent of vapours, *ibid.*
- DESPOTISM**, what, 220—228.
- Dew**, drops of, on the leaves of colewort, not in contact with the plant, 383.
- DISSENTERS**, of all denominations, number of in London, 371.
- DISTINGUISHING**, what, 51.
- DIVAN**, description of 137, *Note*. Meaning of the word, *ibid.*
- DROSEY**, sweet oil a cure for, 276.
- DRUIDS**, their conduct and influence in religion and politics, 568, seq.
- DRUMMOND**, of Hawthornden, his poetical character, 55.
- DYDIMUS** of Alexandria, his remarkable sagacity, 245.
- EPILBS**, Henry, his attempt to account for the ascent of vapours, 363.
- EGYPT**, some good accounts of, in the Arabic language, 249. Why a preference due to Mr. Norden's, *ibid.* Weather in, 261. Advice to travellers in, 353. Present civil government of, 358. Europeans, how denominated at Alexandria, 351.
- ELDEN-HOLS**, in the Peak, some account of, 597, *Note*.
- ELECTRICITY**, Professor Richman killed by, 278. Its prodigious force, *ibid.* Difference between its effects and those of lightening, *ibid.* seq. Lessens specific gravity, 366. The cause of the ascent of vapours, 364.

I · N · D · E · X

364. The same with æther,
467. Very different from fire,
468. Instances of its use in the
art of healing, 562, seq.
- ELIZABETH, Queen, the death of
an irreparable loss to Europe,
214. Friendly intercourse be-
tween her and Henry the Great,
209, seq. Grand design pro-
jected between them, 214.
- ELOISA to Abelard, Pope's, criti-
cised and commended, 75—77.
- ELOQUENCE, British, abuse of,
300—302.
- EMBARGOS, discussion of their
compatibility with our consti-
tution, 528, seq.
- ENGLAND, number of inhabi-
tants in, 378. Capable of main-
taining a third more than it at
present does, if duely cultivat-
ed, *ibid.* Annual increase of
people in, 379. A fee of the
papacy, 584.
- ERASMUS, respectable mention
of, 60.
- ETERNITY, of the world, a
strong philosophical argument
against it, 240.
- ETHE, or Mores, among the an-
cient painters, requisite to all
Professors of that art, 163—
164.
- ETHICS, advantages of studying,
499, seq.
- EVIL, physical, whether it pre-
ponderates in the world or not,
557—561.
- EXAMPLES, too many of, rather
perplex than explain a rule, 538.
- EXPERIENCE, necessary to com-
plete a surgeon, 514.
- EXPORTS from Jamaica, where-
in they consist, and valuation
of, 34, seq.
- F
- FANCY, the productions of, whe-
ther less powerful than those of
nature in moving the passions,
65.
- FAN, of peacock's feathers, part
of the Pope's paraphernalia, at
grand ceremonies, 618.
- FATHERS, primitive of the church,
greatly mistaken in some of
their religious opinions, 81.
- FENTON, Elijah, observations on
his writings, 74.
- FIRE, different from electricity,
468.
- FLOWERS, and Vegetables, their
beauty and uses, 477, seq.
- FLUXIONS, Saunderson's, account
of, 245.
- FORTUS, how nourished, 378.
- FOLARD's observations on the
importance of maintaining a
strong marine force, 658, *Note.*
His remarks on the Roman
custom of satyrising their Ge-
nerals at their triumphant en-
tries, 659, *Note.* His censure
of the Duke of Marlborough
for his avarice, *ibid.*
- FRANKLIN, Benjamin, his elec-
trical experiments, 379, 380.
- FRANCE, said to be as great a
loser by the capture of her ships
as Great Britain by the loss of
Minorea, 409.
- FRENCH, character of, 458. Cau-
tion against, 459.
- FULLERS-EARTH, a particular
sort of, found near Aleppo,
Its uses, 142.
- G
- GAMING, a passion for it, parti-
cularly detrimental to a Mini-
ster of state, 105.
- GEORGE I. King of England, in-
strumental in the promotion of
a certain Cardinal, 620.
- GINGER, method of cultivating
and curing, 332—337. Bota-
nical characters of, 336.
- GOOD, moral, enquiry whether
it preponderates in the world,
551—555.
- GOSPELS, the three first, could
not be composed till after, or
about

I N D E X.

- about the year fixty, 148.
- GOVERNMENT**, best form of, 281, seq.
- GRAMMATICAL** Quantity, from whence derived, 110.
- GRAND** design, projected between Henry the Great, and Queen Elizabeth, 214.
- GRANITE** found in uncommonly large masses in Egypt, 252, 345, 347.
- GRAPHIC-ARTS**, in a more improved state at present than formerly, 162. Of advantage to manufactures, 163. Deficiency in them not owing to any want of genius in our countrymen, *ibid*.
- GRAVITY**, reflections upon, 238—240. Specific, lessened by electricity, 366.
- GREAVES**, Mr. his account of the Egyptian pyramids controverted, 258, 260, 262.
- GRECIAN** Writers, though sometimes of polite literature, 62.
- GREEKS**, their learning, 281.
- GRONOVIVS** censured, 222.
- GUISE**, Duke of, deserts the league, and makes his peace with Henry the Great, 101. Their first interview afterwards, 102. Dutchess of, her character, 101.
- H
- HARRINGTON'S** Oceana recommended, 218.
- HEARING**, method proposed to restore, 375.
- HEAT**, whether that of the sun, is most intense at the equator, or at the tropics, 480, seq. Causes of Heat and Cold, 478, seq. Why they do not increase and decrease regularly, as the sun approaches, or departs, 479.
- HENBANE-SEED**, white, uncom-
effects of, 389.
- HENRY** the Great, his accession, 97. Changes his religion, 98.
- Twice in danger of being as-
sinated, 99, 102. Struck
by Ravallac, 215. His char-
acter, 215.
- HIEROGLYPHICS**, whence, 112.
Egyptian observations on, 263,
seq.
- HISTORY**, ancient and modern,
advantages of being well-ac-
quainted with, 501, 502. How
we ought to form our judg-
ment concerning it, 565, 566.
- HOBBS**, the purest English wi-
ter in the reign of Charles II.
57. This assertion controver-
ted, *ibid*.
- HOGARTH**, the celebrated pain-
ter, his contempt for copies,
285.
- HORACE**, remarks on his imper-
fections and excellencies 57
—59.
- HOTEL-DIEU**, at Paris, regula-
tion of, commended, 456.
- HUMAN** Nature, in a state of
wildness, described, 107—109.
Its structure remarked upon,
217.
- HUMMING-BIRD**, description of,
343.
- I
- JAMAICA**, quantity of impro-
vable land in, 32. Exports from,
34, seq. Imports thither, and
from whence, 36. Revenues,
41, seq. Salary of the Gover-
nor of, 42. Inhabitants of cha-
racterised, 42.
- JANISSARY**, remarkable story of
one, 352.
- JAMES II.** King, remains unba-
rried, 456. Why, 457.
- IDOLATRY**, enquiry into the o-
rigin of, 330—333.
- JEROM**, censure of, 81. For
what, see **CHRYSOSTOM**.
- JESUITS**, accused of a plot a-
gainst the life of Henry the
Great. Seized the kingdom
of France, but re-established there

I N D E X

there at the instance of the Pope, 163.

JEWISH traditional books, a remark concerning them, 181, seq.

IMAGINATION, what, 46, 47.

INFANTRY and Cavalry, of mutual assistance to each other, 405.

INFIDELITY, the common people, as well as the better sort, infected with it, 483.

INN-KEEPERS, chargeable with the goods of their guests, 17, seq.

INOCULATION, not practised by the Turks. 281. Whence derived, *ibid.* Answer to an objection to, 396, seq. Reflections on some late attempts for a chirurgical monopoly of, 541, seq.

INSTINCT, what, 49.

JOB, book of, Bishop of London's dissertation upon it considered, 123—125.

JOHN, St. design of his gospel, his personal character, 150—152.

JOSEPH, his Well, in Egypt, described, 354, seq. his granary, 355.

JAMLAND, number of inhabitants in, 378. Capable of maintaining three times the number it does maintain, *ibid.*

IRON-ORE, account of a mountain of, 273.

ISOPERIMETRICAL problems, general rule for solving, 272.

ISRAELITES, their manner of living, marriages, education of children, religion, &c. 323—329.

JUDGING, what, 51.

JUROR, what damages are recoverable against one who receives a bribe for a verdict, 18. Rev. 1756.

K

KENT, kingdom of, how converted to Christianity, 537. Relapses from Christianity, 575, seq.

KEPLER's problem, what, 386.

KEYSLER, John George, his birth and education, 604. Commences his travels in the capacity of Tutor to two young Noblemen, *ibid.* His learned acquaintance, 605. Honours paid him in England, *ibid.* Account of his writings, 606. Further anecdotes concerning him, *ibid.*—608.

KINDRED, nearness of, no obstacle to matrimony, under the Old Testament dispensation, 176—183. Nor under the New, 184, seq.

KINGS and Queens betake themselves to monasteries, 580. Why, 583. Become Generals of religious Orders, 584.

KIRBY, Joshua, his Perspective commended, 288.

KNOWLEDGE, manner in which it is acquired, 564, seq.

KNUPHIS, temple of described, 415. Explanation of the word, *ib.* note.

L

LANGUAGE, how invented, and improved, 107—112.

LARCENY, what, and how punishable in England, 15.

LATIN, who the first Englishman that wrote in that language, 581, seq.

LAW, (Jewish) Bishop of London's account of the particular end and design of it considered, 125—127.

LAWRENCE, Archbishop of Canterbury, flogged by St. Peter, 576.

LEGATES, whether, and under
Y y what

I N D E X

- what circumstances, his testimony concerning a will can be admitted by the law of England, 12, seq.
- LETTERS, how invented, 112.
 — the Author of four to the People, excused of propagating falsehoods, 411. Self-condemned, 418.
- LIME-WATER, instance of the efficacy of, in the cure of Dyfenteries, 391.
- LIGHT and Colours, Melvil's observations on, 382.
- LIGHTNING, method of preventing, or weakening the stroke of, 380.
- LITERATURE, state of, in Turkey, 281.
- LOCKE, Mr. advantages of studying his Essay on the Human Understanding, 499. Defended against Condillac, 113.
- LONDON, estimate of the number of its inhabitants, in 1716, 613. Of the number of cattle killed in that city, for provisions, in one year, 614.
- LONGINUS, the observations of, too general, and his method too loose, 59.
- LOVE, that passion not naturally treated by most of the Poets, 477, seq.
- LUCIUS, the first Christian King of Britain, opens a correspondence with the Bishop of Rome, 570.
- LUKE, St. account of his Gospel, 150.
- LYCOPERDON, recommended as a styptic, 277.
- LYCURGUS, observations on his laws, 545—548.
- M
- MAGNESIA, process for preparing, 387. Medical qualities of, 388.
- MAHOGANY, natural History of, 337.
- MALLET, his poem of the Hermit, vindicated, 55.
- MAMMILLARIANA, an account of, 549.
- MAPPs, original ones, few of, in the Turkish dominions, 228.
- MARK, St. account of his Gospel, 150.
- MARRIAGES, what sort are forbidden in Scripture, 183. How affected by Civil Law, 225.
- MARS, orbis of, elliptical, 386.
- MATERIA Medica, an advertisement on the exuberance of, 204.
- MATHEMATICS, attainable without the sense of sight, 245.
- MATRIMONY, when, and in what manner, it may be validly contracted, according to the law of England, 10, 11. Recommended, 174.
- MATTHEW, St. account of his Gospel, 149.
- MEMNON, famous statue of, where, and how seated, 489. Opinion of its vocal power exploded, 490.
- MEMORIAL, substance of the Saxon to the States of Holland, relative to the Prussian invasion of that Electorate, 635, seq. Prussian, in answer thereto, 336—338. Appoes in vindication of the King of Prussia's conduct, from the accusations of Saxony, 641—643. And a third, describing the dangerous designs of the courts of Vienna and Saxony, against Prussia, 643—651.
- MEMORY, what, 46, seq.
- METHODISTS, their preaching censured by Dr. Warner, 483.
- MILITIA, objections to the late bill for, 415. Another plan for establishing, 416.
- MILITARY Discipline, several observations on, 404, —407.
- Writers, several mentioned.

I N D E X

- closed; ancient and modern, 403—407.
- MILTON, copies of his particular writings said to be purchased for the pleasure of burning them, 192.
- MINISTERS of State; portrait of a good one, 104—106. Utility of treading a Minister up, every fifty or hundred years, 415.
- MINISTRY, late, vindication of, 294—298. Supposed plan of at the commencement of the war, 408. Justified in their choice of Adm. Byng to command in the Mediterranean, 410. More compliments to, 418—seq.
- MONASTERIES, what they originally were in England; 581.
- MONKERY, its golden reign, 584. Sanctity of, called in question, *ibid.*
- MONOCHROMATA, the ancient way of painting, 163. Instantiated in the practice of Zeuxis, *ib.* Examples of this kind of painting, discovered at Herculaneum, *ib.* Still frequently practised, *ib.* Instantiated in the stair-case of the British Museum, *ib.*
- MONUMENTS, ancient in Egypt, proper time for visiting, 257.
- MOON, parallaxes of, how computed, 385.
- MORADI, an Arabian poet taken for a forcerer, and drowned in the Nile, 356, Note.
- MORTALITY, Bills of, in London, why defective, 365. None kept among the Turks, 280.
- MOTION, of the earth, illustrated, 237.
- MOUNTAINS, no hypothesis sufficient to account for, 275.
- MOUNTAIN of the Chain, in Egypt, whence so called, and tradition concerning, 491.
- MUSIC, by what degrees it arrived at perfection, 112. Music at Aleppo described, 144.
- MUSK, remarkable instance of its medical efficacy, 390, seq.
- ## N
- NARDUS Indica, account of, 378.
- NATURE, whether more powerful than fancy, enquiry concerning, 65. A mystical definition of, 424.
- NAVAL Force, the advantage of maintaining, 658, Note.
- NAVY, some animadversions on the present state of, 299, seq.
- NECKOS, wild, in Jamaica, reduction of, and treaty with, 31, Notes. Number of annually imported thither, 37, Note.
- NEMESIS, destructive to ships, 340. How to prevent its mischievous qualities, *ibid.*
- NILE, festival of opening, how celebrated, 354. Overflowing of, not sufficient to fertilize the earth without labour, 357.
- NITRE, how produced, 378.
- NOBL, Miss, a learned young Lady, account of, 504—509.
- NORDEN, Mr. not expert in Arabic characters, 488. Did not understand Greek, 489.
- NORTHUMBERLAND, kingdom of, converted to Christianity, 577.
- NUNS, characterised, 582.
- ## O
- OBELISKS, Egyptian, description of several, 250—253.
- OFFICERS, a proper choice of, necessary to the attainment of military success, 414. Advantage of now and then making public examples of, 415.
- OPERAS, good ones may be produced in the English language, 153.
- Oron.

I N D E X.

- count of. the death of, 277—279.
- RIGHT** of Defence, how limited, 224.
- ROADS**, pointed, their use in preventing the stroke of Lightning, 380.
- ROMAN** Senate, as well as their Generals; instrumental to the loss of the battle of Cannæ, 666—668.
- ROMANS**, fatal remissness and misconduct in opposing the progress of Annibal, 667—669.
- ROME**, Church of, governed by Harlots, 583. City of; its present state, extent, number of inhabitants, &c. 608. 620.
- ROTA**, at Rome, its functions, 618.
- ROWE**, Nicholas, observations on his writings, 70, seq.
- RUNDLE**, Dr. vindicated from Dr. Patten's aspersions, 249.
- RUPTURES**, fallacy of empirical pretences to the cure of, 512. Persons afflicted with, apt to be credulous, 512.
- S
- SAILING**, a medicine among the ancient physicians, 204. Revival of, recommended, *ibid*. Instances of its utility, *ibid*.
- SAROT**, a Turkish, metamorphosed to a serpent, 487. Wonderful effects ascribed to, *ibid*.
- SALVIATI**, form of his initiation to the Cardinalship, 618, seq.
- SAPPHO**, remarks on her writings, 73, seq.
- SASAUGE-MAKER**, refuses to be candidate for Prime-Minister, 668.
- SCIENCE**, moral and political, wherein superior to natural, 565.
- SCOTLAND**, number of inhabitants in, 378. If duly cultivated capable of maintaining a fourth more people than it now maintains, *ibid*.
- SCRIPTURE**, sacred; advantages of studying, 509. Highly preferable to the philosophy and morality of Greece and Rome, *ibid*.
- SEA**, the air of, more salubrious to some constitutions than that on shore, 204.
- SEAMEN**, a scheme for a more ready raising of, 309.
- SEASONS**, what occasions their variety, 478.
- SEA-WATER**, contents of, 205.
- SECURITY** of Civil Governments, wherein placed, 229, seq.
- SEPTICHERAL CAVES**, or Grottos in Egypt, some account of, 256.
- SHARP**, Dr. (Archdeacon of Northumberland) grossly abused by an Hutchinsonian, 516.
- SHEEP**, account of a remarkable one, 373.
- SHIP-WORM**, see Nerda.
- SIENNA**, strange executions at, description of, 459—461.
- SIGHT**, not absolutely necessary in acquiring mathematical learning, 245.
- SOLDIERS**, the use reading might be of, to them, 406.
- SOLITUDE**, a song, by Mr. Dun-
cle, 507.
- SPEAKING** by action, what, 108.
- SPIRIT**, igneous, produced from volatile alkaline salts and quick-lime, what, 377.
- SPIRITUOUS LIQUORS**, useful premonitions against the use of, 395, seq.
- SPRING**, absurdity of a British Poet's celebrating that season of

I N D E X.

of the year in our cold climate, 201.

SQUARE, military, ought to be abolished, 405.

STANMORE, in Westmoreland, its romantic wildness described, 585—590, seq.

STATE (future) the belief of it not a popular doctrine among the ancient Jews, 117—122.

STRABO, his account of the Tumuli Mercatorum controverted, 259.

STRANGERS, inquisitive, taken by the Turks for Magicians, 491.

SUBTANGENT, how found by common Algebra, 603. By Fluxions, *ibid*.

SUCCESSION to estates, real or personal, how limited and determined by the law of England, 14, 15.

SULLY, Duke of how his Memoirs were collected, 97. Regulates the finances, and the necessity of so doing, 104. His portrait of a good Minister of State, 104—106. Arrives in England, and is well received by Queen Elizabeth, 210, seq. Sent Ambassador to King James I. 214.

SUN'S Motion between the Tropics, described, 480.

SUPERSTITION, pernicious to arts and sciences, 59, seq.

SWALLOWS, or openings in the earth, conjecture relating to, 597, 598.

SYMPSON, Thomas, his account of the advantages resulting from taking the mean in a number of astronomical observations, 279.

SYNOD, the first National one, of the English Church, 579.

SYRIA, but one river in, 140. No metals in, 142.

T

TAYLOR, Brook, account of his Treatise on Perspective, 287.

TERAPHIM, its derivation, 516.

TERTULLIAN, doctrines of, brought with enthusiasm, 81.

TESTAMENT, what the essential part of it is, according to the law and practice of England, 13.

THERMOMETER, one so adjusted as to determine pretty precisely how much one climate differs from another in heat, 478—482.

THIGH, complete luxation of, method of reducing, 393—395.

TOXICODENDRON, juices of, imparts an excellent black dye 368. Not a new discovery, *ibid*.

TRANSUBSTANTIATION, arguments against, properly deducible from reason, 78, seq.

TRAVELLERS through Egypt, necessary cautions to, 313. Young, proper qualifications of, 452. Through France, directions for, 455.

TRAVELLING, the use and abuse of, considered, 451—453.

TREASURE TROVE, what, and the laws respecting it in different countries, 12.

TRINITY, Athanasian doctrine of, the primary fundamental article of Christianity, 430.

TURKS, in what their learning consists, 281.

TYRANNY, destructive of arts and sciences, 59, seq.

V

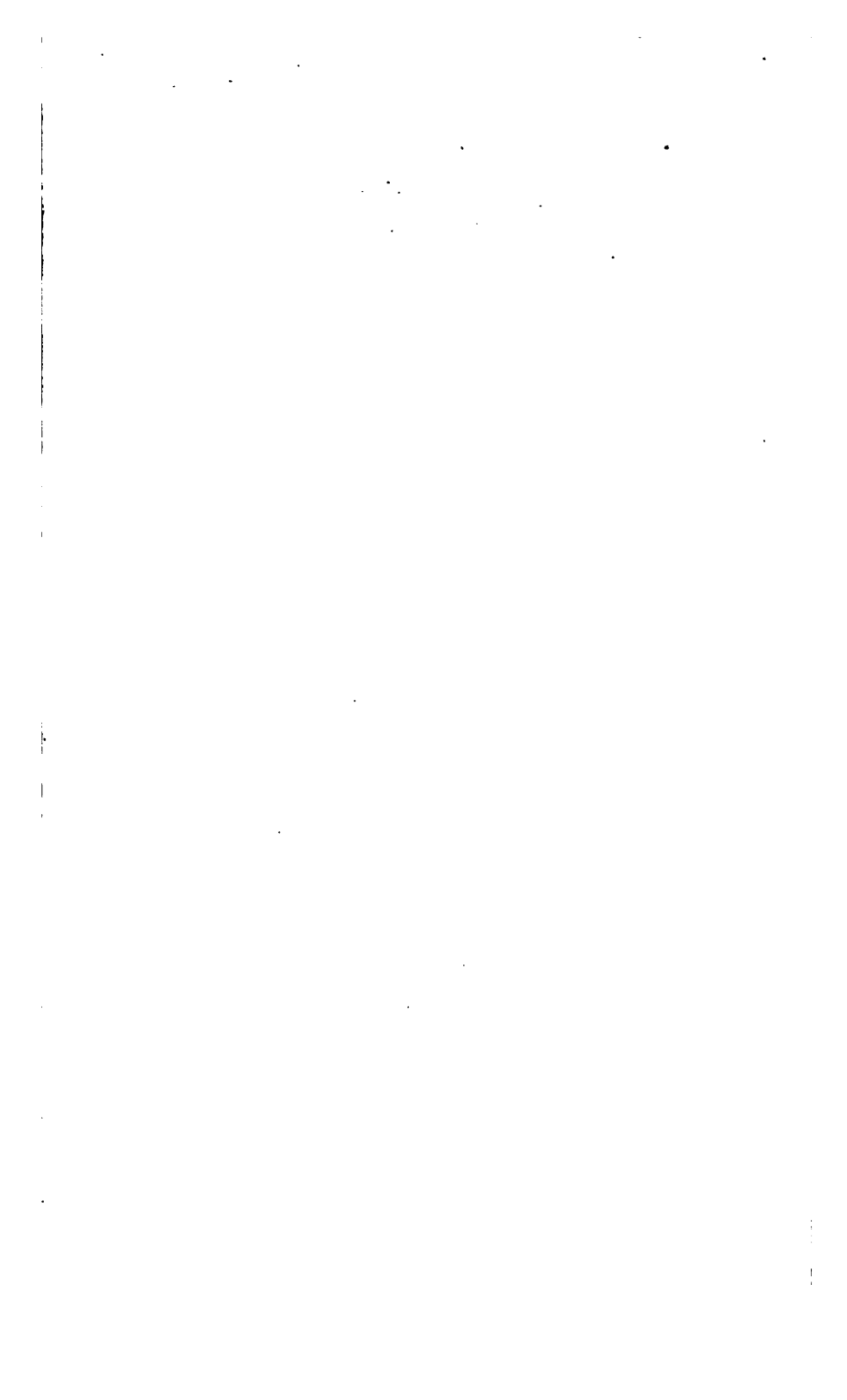
VAPOURS, cause of their ascent, according to Des Cartes, 363. According to Desaguliers, *ibid*. According to Mr. Eeles, 364. How electrified, 565. How proved to be electrified, 367.

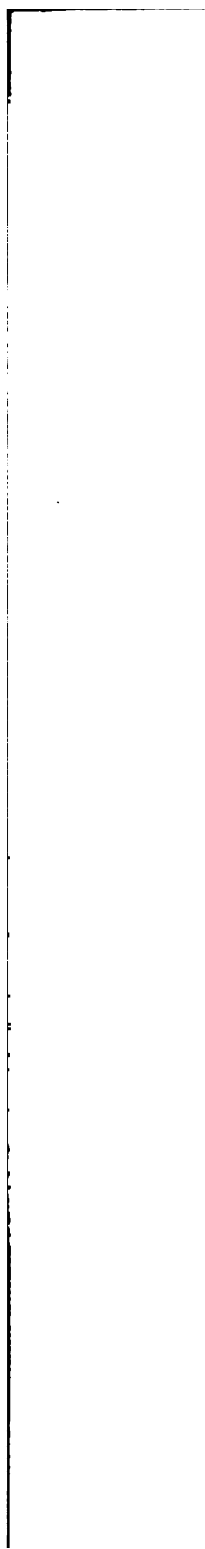
VAR.

I N D E X.

- VARRO**, the Roman General, observations on his misconduct at the battle of Cannæ, 666, seq.
- VERSE**, Alexandrine, origin of, 72.
- VESUVIUS**, eruption of in 1754, described, 274, seq.
- VILLENAGE**, how far, and in what manner, it formerly was, or is now countenanced by the law of England, 8, 9.
- USAGES** and Customs, how they affect, and even change the constitutions of states, 233.
- W**
- WALES**, the Britons obliged to retire thither, whence it became the seat of learning, 572.
- WALSH**, Mr. character of, as a writer, 61. Pope's obligations and gratitude to, *ibid*.
- WAR**, events of, not so much beyond the reach of human foresight as is imagined, 658, Note.
- WARBURTON's** Divine Legation praised, 112.
- WASPS** Nest, American, observations on, 373.
- WATER**, Epsom and Cheltenham, what difference between, 206. Tunbridge, contents of, *ibid*, Aix-la-Chapelle, and Bath, the contents of, not alike, 207. Bristol, in what dissimilar from Bath, *ibid*.
- WHARTON**, Lord, his wager concerning the number of inhabitants in London, 613, Note.
- WILD** Cabbage-Tree, the anthelminthic virtues of, 392. Directions for using it, *ibid*.
- WILFRID**, Bishop of York, his grandeur, 579, 580. His character, 582.
- WIRE**-drawing a Thought, the French writers great offenders in that way, 131, Note.
- WOMEN**, whether more, than men born in the East, answer to, 280.
- WORDS**, Hebrew, some better explained by comparing them with the Arabic, 23.
- WYCHERLY's** connections with Pope considered, 57.







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